

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL
LIBRARY

R 417.05/E.I.

CALL No.

ACC. No.

66170

D.G.A. 79.

GIPN-S4-2D G Arc' N. D 57-23-9-58-1,00 000



First printed 1897
Reprinted 1979

©
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1979

प्रकाशित संस्था
निर्देश संख्या
नई दिल्ली
केंद्रीय पुरातत्व प्रसक्तालय

Price : Rs. 100·00

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. III.—1894-95.

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

Price, Rs. 24 or 36 sh., bound.

EPIGRAPHIA INDICA

Volume III (1894-95)

00170



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011

1979

CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
PROFESSOR G. BÜHLER, PH.D., LL.D., C.I.E. :—	
No. 22. The Śiddāpura edicts of Aśoka	134
J. F. FLEET, I.C.S., PH.D., C.I.E. :—	
No. 1. Paṭṭadakal pillar inscription of the time of Kīrtivarman II.	1
" 8. Chiplūn plates of Pulikēsin II.	50
" 9. Tōrkhêdê plates of the time of Gōvindarāja of Gujarāt; Śaka-Saṃvat 735	53
" 25. Spurious Sūdi plates, purporting to have been issued by Bātuga in Śaka-Saṃvat 860	158
" 33. A stone inscription of the Sinda family at Bhairanmaṭṭi	230
" 47. Records of the Sōmavamsi kings of Kaṭak	323
E. HULTZSCH, PH.D. :—	
No. 2. Raṅganātha inscription of Sundara-Pāṇḍya	7
" 3. Alamaṇḍa plates of Anantavarman	17
" 5. Satyamaṅgalam plates of Dēvarāya II.; Śaka-Saṃvat 1346	35
" 10. Vānapalli plates of Anna-Vēma; Śaka-Saṃvat 1300	59
" 11. Cochin plates of Bhāskara Ravivarman	66
" 15. Gaṇapēśvaram inscription of the time of Gaṇapati; Śaka-Saṃvat 1153	82
" 16. Yenamadala inscription of Gaṇapāmbā	94
" 20. Achyutapuram plates of Indravarmān	127
" 21. Chicacole plates of Guṇārṇava's son Dēvēndravarmān	130
" 26. Śravana-Belgola epitaph of Mallishēṇa; after Śaka-Saṃvat 1050	184
" 39. Naḍupūru grant of Anna-Vēma; Śaka-Saṃvat 1296	286
" 46. Gaṇēśgaḍ plates of Dhruvasēna I.; [Gupta-]Saṃvat 207	318
" 48. Kāñchi inscription of Vikramāditya	359
PROFESSOR F. KIELHORN, PH.D., LL.D., C.I.E. :—	
No. 6. Buguḍa plates of Mādhavavarman	41
" 7. Māndhātā plates of Jayasimha of Dhārā; [Vikrama-]Saṃvat 1112	46
" 13. Udayēndiram plates of the Bāna king Vikramāditya II.	74
" 14. Udayēndiram plates of Vira-Chōḷa	79
" 17. Paiṭhaṇ plates of Gōvinda III.; Śaka-Saṃvat 716	103
" 18. Bahāl inscription of the Yādava king Singhaṇa; Śaka-Saṃvat 1144	110
" 23. Udayēndiram plates of Nandivarman	142
" 24. Ūṇamāñjēri plates of Achyutarāya; Śaka-Saṃvat 1462	147
" 27. Kōlhāpur inscription of the Śilāhāra Vijayāditya; Śaka-Saṃvat 1065	207
" 28. Bāmaṇi inscription of the Śilāhāra Vijayāditya; Śaka-Saṃvat 1073	211
" 29. Kōlhāpur inscription of the Śilāhāra Bhōja II.; Śaka-Saṃvat 1112—1115	213
" 30. Gadag inscription of the Yādava Bhillama; Śaka-Saṃvat 1113	217
" 31. Parlā-Kimeḍi plates of the time of Vajrahasta	220
" 35. Dudia plates of Pravarasēna II.	258
" 36. Rājōr inscription of Mathanaḍēva; [Vikrama-]Saṃvat 1016	263
" 37. Bhādāna grant of Aparājita; Śaka-Saṃvat 919	267
" 40. Khārēpāṭaṇ plates of Raṭṭarāja; Śaka-Saṃvat 930	292
" 41. Vērāwal image inscription; Valabhī-Saṃvat 927	302
" 42. Sītābaldi inscription of the time of Vikramāditya VI.; Śaka-Saṃvat 1008	304
" 43. Tidgundi plates of the time of Vikramāditya VI.; [Chālukya-]Vikrama-Saṃvat 7	306
" 44. India Office plate of Vijayarājadēva	311 /

28/1/88
 on 24/1/88
 sec
 publication
 from
 pur
 1

	PAGE
H. KRISHNA SASTRI, B.A. :—	
No. 4. Biṭraguṇṭa grant of Saṃgama II. ; Śaka-Saṃvat 1278	21
„ 34. Kūniyūr plates of the time of Venkaṭa II. ; Śaka-Saṃvat 1556	236
„ 45. Nāgpur Museum inscription of Sômesvara ; Śaka-Saṃvat 1130	314
T. P. KRISHNASVAMI SASTRI, M.A. :—	
No. 12. Three inscriptions of Chôla chiefs.	
A.—Bilvanâthêsvara inscription of Vira-Champa ; Śaka-Saṃvat 1236	70
B.—Arulâla-Perumâl inscription of Champa ; Śaka-Saṃvat 1236	71
C.—Jambukêsvara inscription of Vâlaka-Kâmaya ; Śaka-Saṃvat 1403	72
V. VENKAYYA, M.A. :—	
No. 19. Nallūr grant of Harihara II.	113
„ 32. Âlampūṇḍi plate of Virūpāksha ; Śaka-Saṃvat 1305	224
„ 38. Four ancient Tamil inscriptions at Tirukkalkuṅṅram	276
A.—Inscription of Râjakêsarivarman	277
B.—Inscription of Parântaka I.	280
C. and D.—Inscriptions of Kaṇṇaradêva	282
—————	
INDEX	361
—————	

ADDITIONS AND CORRECTIONS.

- Page 5, text line 17, *add a hyphen after Mṛigathanikāhāra.*
- „ „ footnote 19. The suggestion that *Gaṅgādharēna* was intended, may be cancelled ; ‘*Gayādharā*’ occurs, as a proper name, in *Ind. Ant.* Vol. XV. pp. 40, 45, verse 81.
- „ 17, line 10 from below, *for Alamanda, read Alamanda.*
- „ 21, „ 4, *for the keeper of records, read the goldsmith.*
- „ 24, „ 11. The inscriptions of the Rāṅganāyaka temple at Nellore show that Vikramasīṅhapura is an ancient surname of the town of Nellūr (Nellore). As Bitraguṅṭa is said to have been 3 *yōjanas* distant from it (see page 33, verse 19), the length of the *yōjana* at the time of the Bitraguṅṭa grant must have been $25 : 3 = 8\frac{1}{3}$ miles.
- „ 35, No. 5, paragraph 2. Mr. Venkayya informs the Editor that the goddess of the Mārgasahāyēśvara temple at Viriūchipuram in the Vellore tāluka of the North Arcot district is now called Marakatavalli, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Viriūchipuram itself.
- „ 37, text line 1, *for मूयस, read मूयसे.*
- „ 51, „ „ 4, „ āṅganā-patīyamāna, *read āṅgan-ā(ḍ)pagīyamāna.*
- „ 52, translation, paragraph 3, line 5, *read whose pure fame is being sung by the women of the Kinnaras.*
- Table opposite page 54, No. (6), line 2, *for A.D. 888-76, read A.D. 888.*
- Page 59, line 4, *for Vanapalli, read Vānapalli.*
- „ 67, lines 1 and 2, *for Kottayam, read Kōttayam.*
- „ 84, text line 10, *for अस्तुजितं, read अस्तुजितं*
- „ 88, footnote 1, „ अयुक्त, *read अयुक्त.*
- „ „ „ 7, „ प्रव, *read प्रव.*
- „ 89, „ „ 1, „ बह „ वेद्.
- „ 103, line 13, *for Paithān, read Paithan.*
- „ 117, clause 6, line 5, *for 1387, read 1386-87.*
- „ 119, line 10, *for Pramādin, read Pramāthin.*
- „ 121, text line 32, *after तसिन् add a footnote :— Read तसिन्त्तु°.*
- „ 122, „ „ 51, „ प्रसादिनि *add a footnote :— Read प्रसादिनि.*
- „ 123, „ „ 79, „ [रव]त् *add a footnote :— Read °रवत्तु°.*
- „ 125, line 6 from below, *for Pramādin, read Pramāthin.*
- „ 126, „ 8 „ „ „ Kōtisārādhyā, *read Kōtisārādhyā.*
- „ 130, „ 10 „ „ „ 80, 3, and 20, *read 8, 3, and 2.*
- „ 133, text line 26, *for 80 read 8.*
- „ „ „ „ 27, *cancel the cipher after 20.*
- „ 134, line 16 from below, *for 100 80 3, read 100 8 3.*
- „ „ „ 14 „ „ *cancel the cipher after 20.*
- „ „ footnote 3, *cancel the words “and in an inscription” to the end of the note. Professor Kielhorn has shown that the actual reading of the Sirpur inscription is not Śavara, but Śasadhara ; see Ind. Ant. Vol. XVIII. p. 179, and p. 180, note 7.*
- „ 135, line 1, *for Kharōshtrī, read Kharōshṭhī.*

- Page 151, line 2. The name Mosalimadû-Vîrama has to be derived from Musalimadûgu, a fortress in the Kurnool district; see the *Madras Journal of Literature and Science* for 1881, p. 231, and the *Madras Manual of Administration*, Vol. III. p. 601.
- „ „ text line 18. Mr. R. Narasimhacharya, Kanarese Translator to the Government of Mysore, suggested to the Editor to write *Tamcha-râjyam* as one word and to translate it by “the kingdom of Tanjore” (*Tañjai* or *Tañjâvûr* in Tamil).
- „ 153, text line 46, for *Vâni*, read *Vâni*.
- „ 161, Table, last line, for 766-67, read 776-77.
- „ 165, line 1, and page 168, line 19, for *Râjasimha*, read *Prithivîpati II*.
- „ 178, text line 26, for *prayâ(yô)kṛi*, read *prayâ(yô)kṛi*.
- „ 179, „ „ 34, „ *Śaigott*, read *Saigott*.
- „ 181, „ „ 80, „ *nṛipânâm*, read *nṛipânâm*.
- „ 182, (L. 36.), for *Nitimarga*, read *Nitimârga*.
- „ 186, line 9, for *Râjasimha*, read *Prithivîpati II*.
- „ 190, text line 18, for *यख्वंविषा*, read *यख्वंविषा*.
- „ 191, „ „ 47, after °वादान add a footnote:—Read °वादान्निगाया°.
- „ 194, „ „ 124, for *निगन्ता*, read *निगन्ता*.
- „ „ „ 137, „ *मनीष-* „ *सुनीष-*.
- „ 197, „ „ 213, „ *सघसन्तीष* „ *सघसन्तीष*.
- „ 203, footnote 8, read *Pânini*, ii. 4, 23.
- „ 208, line 13. According to Mr. Kittel's *Kannada-English Dictionary*, *hadapa-vala* or *adapa-vala* means (1) ‘a man who carries his master's betel-nut pouch, and (2) ‘a barber.’ Another form of the same word appears to be *hadapadala*, which occurs in two Bâdâmi inscriptions of Sadâsivarâya; *Ind. Ant.* Vol. X. pp. 64 and 67.
- „ „ line 26 f. Regarding *Ayyana-singa*, ‘the lion of (his) father,’ and similar surnames, see *Ind. Ant.* Vol. XV. p. 276 f.
- „ 214, line 24, and page 215, line 1, for *Tiravâdabîda*, read the camp (*bîdu*) of *Tiravâda*.
- Table opposite page 230, under “*Hammâ*,” for *Bhillama II.*, read *Bhillama III*.
- Page 233, text line 28, for *visu(su)dhdhano*, read *visu(su)ddhano*.
- „ 234, „ „ 39, „ *vidâru(ra)n*, read *vidâru(ra)n*.
- „ 236, line 12 f., for with the delight of pleasing conversations, read with the pleasure of an agreeable interchange of communications.
- „ 238, line 8 from below, for *Kandanavôli*, read *Kandanavôlu*.
- „ „ „ 4 „ „ „ *Tâlikôta*, read *Tâlikôt*.
- Table opposite page 238, No. 3, for *Râghadêva*, read *Râghavadêva*.
- Page 240, line 19, for *Timm-arasu*, read *Timm-arasa*.
- „ „ „ 8 from below, for *Nâinârbhatta*, read *Nâinârbhatta*.
- „ 243, footnote 8, for *रख*, read *रखे*.
- „ 254, line 2, for of the fort of *Chaurâsi*, read of eighty-four (*chaurâsi* in Hindûstânî) fortresses.
- „ 256, line 1 from below, for *Âlvâr*, read *Âlvâr*.
- „ 257, „ 11. *Śrîni* is a familiar abbreviation of *Śrînivâsa*; at present *Śîni* or *Śînu* are used in the same manner.
- „ 263, footnote 4. Professor Leumann derives *pravani* from *pra + vanij* and translates it by ‘retail dealer,’ or perhaps ‘second-hand dealer.’
- „ 264, line 13, for *Gôpâladêvî*, read *Gôpâldêvî*.
- „ 290, text line 45, for *सुखमै*, read *सुखमै*.
- „ 315, paragraph 2, line 2. Mr. R. S. Joshi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull.
- „ 335, line 1, for *Pânini*, read *Patamjali*.

EPIGRAPHIA INDICA.

VOLUME III.

No. 1.— PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF KIRTIVARMAN II.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

THE existence of this inscription appears to have been first made known by Dr. Burgess in his reports of the *Archæological Survey of Western India*, Vol. I. p. 32 (published in 1874). Its contents were first brought to notice in 1881, by myself, in the *Indian Antiquary*, Vol. X. p. 168; the estampages that I had then made, however, did not enable me to read it with any completeness beyond line 11. In March, 1882, I received some ink-impressions from Mr. H. Cousens: but they, again, did not enable me to deal with the record fully. I edit it now from some better ink-impressions and some estampages, which were made under my own direction in March, 1891.

Pattadakal is a village about eight miles to the east by north of Bâdâmi, the chief town of the Bâdâmi Tâlukâ or subdivision in the Bijâpur District, Bombay Presidency. And the inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of Parappa Pûjârî, on the north of the enclosure of the temple that is now known by the name of Virûpâksha. The pillar is called *Lakshmî-kambha*, or 'the pillar of (the goddess) Lakshmî,'—a name which betrays total ignorance of its real character and origin; and it is worshipped as a god.

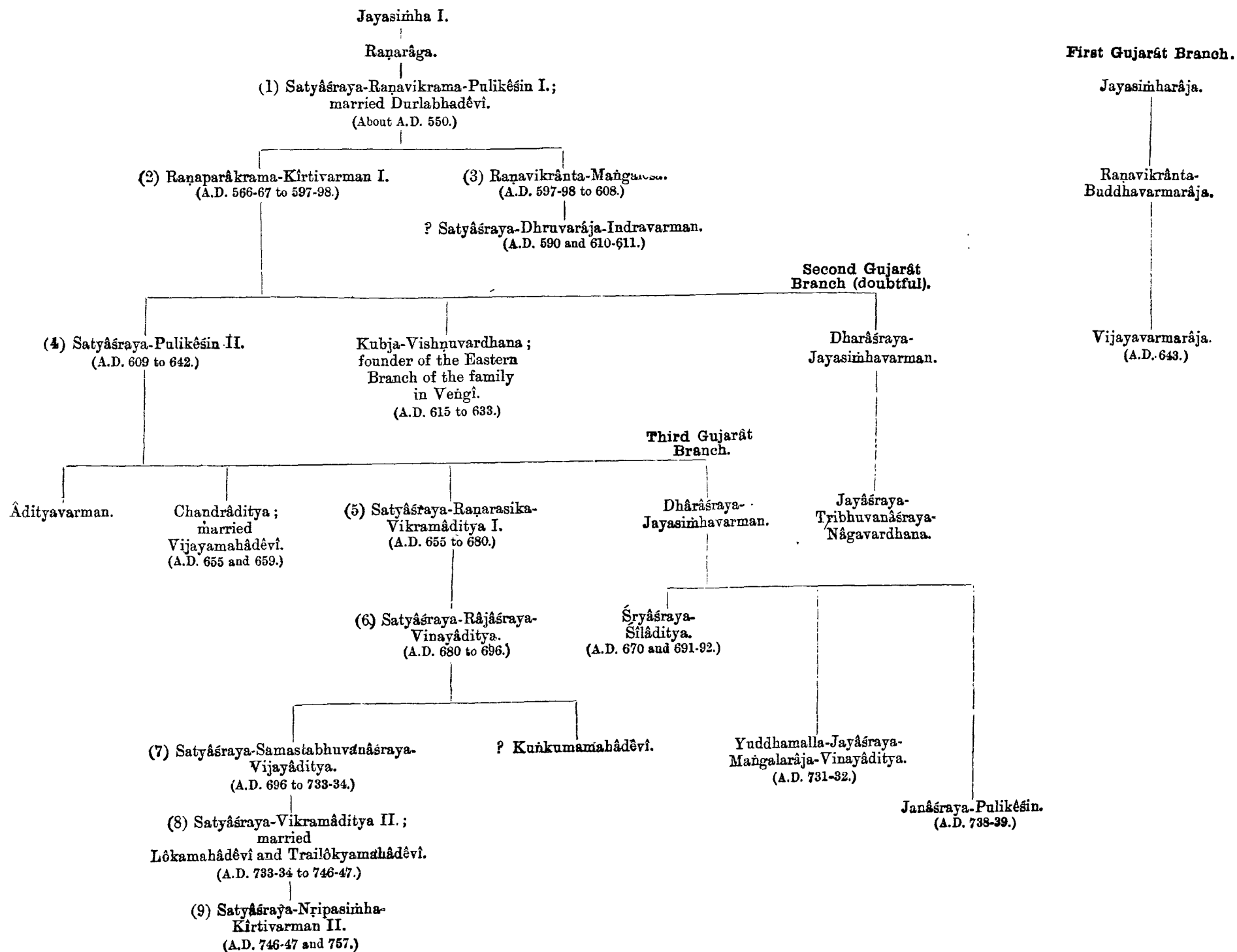
The upper part of the pillar is octagonal; and this part contains the inscription which I edit, and which is presented in **two copies**. One copy of it is in twenty-five lines, in the **local characters** of the period to which the record refers itself, lying on the north-west, west, south-west, and south faces: here, the **writing** covers a space of about 2' 8" broad by 3' 10" high; and the **size of the letters**, which are very well formed and boldly engraved, varies from about $\frac{3}{4}$ " to $1\frac{5}{8}$ ". The other copy is in twenty-eight lines, in **Nâgarî characters**, lying on the east, north-east, and north faces:¹ here the **writing** covers a space of about 2' 0" broad by 3' 10" high; and the **size of the letters** varies from about $\frac{3}{4}$ " to $1\frac{1}{2}$ ". These Nâgarî characters are intermediate in type between those of the Bôdh-Gayâ inscription of Mahânâman of A.D. 517 or 588 (*Gupta Inscriptions*, p. 276, Plate xli.), and those of the Sârnâth copper-plate grant of Khadgâvalôka-Dantidurga of A.D. 753-54 (*Ind. Ant.* Vol. XI. p. 110, Plate); but they

¹ The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been carelessly omitted in the Nâgarî text (see page 6 below, note 2).

approximate more closely to the characters of the Bôdh-Gayâ inscription than to those of the Sârnângaḍ grant: for instance, the initial *a* is exactly like the initial *â* of the Bôdh-Gayâ inscription (allowing, of course, for the mark which turns *a* into *â*), whereas the initial *a* of the Sârnângaḍ grant is a very different letter; the *p*, *m*, *s*, and *y* follow the Bôdh-Gayâ inscription, in not having the fully-developed top line which appears in the Sârnângaḍ grant; and the *k*, *p*, and *v* have the pointed forms of the Bôdh-Gayâ inscription: on the other hand,— except perhaps in *âchârya*, line 23,— in the conjunct letter *ry*, the *r* is formed above the line of writing, as in the Sârnângaḍ grant, and not on it, as in the Bôdh-Gayâ inscription. The peculiarities of the characters are evidently due to the Brâhman from Northern India, for whom the pillar was set up; and the comparative results suggest that the Nâgarî alphabet which is exhibited in the Sârnângaḍ grant, was developed in Central and Southern India more quickly than in Northern India. It should also be noted that such of the letters of the present Nâgarî record as were fully executed in what was evidently the intended style, and have been well preserved, show, wherever the form of the letter permits of it, a well-marked triangular top, in which the apex of the triangle points downwards, and the centre of it is left in relief in the middle of the three strokes by which the top is formed: this is discernible in *k*, *ch*, *j*, *t*, *d*, *n*, *p*, *bh*, *m*, *y*, *r*, *l*, *v*, *ś*, *sh*, *s*, and *h*; the shapes of *g*, *ñ*, *ṅ*, *ṭ*, *ṇ*, and *dh*, do not permit of it; in *th* it is doubtful. It may also be mentioned that this record and the Sârnângaḍ grant, which is six months earlier in actual date, give the earliest instances, as yet obtained, of the use of Nâgarî characters in Western India. My text of the inscription is put together from the two copies. Owing to the rough treatment that the pillar has received at the hands of its worshippers, each copy of the inscription is more or less damaged: but they mostly supply each other's deficiencies; and the whole text is decipherable, without any doubtful points, except three *aksharas* at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 24, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all; from that point, however, the Nâgarî version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text.— The language is Sanskrit. And, except for an opening verse in praise of Śiva and Pârvatî, under the names of Hara and Gaurî, the whole record is in prose.— In respect of orthography, the only points that call for notice here are (1) a confusion, in both versions, between *ri* and *ri*; thus, the Nâgarî version, though usually correct, gives, mistakenly, *priyâh*, line 8, *priyâ*, lines 10 and 12, *triśûla*, line 21, *triṁśabhir*, line 21, and *triṁśan*, line 22; and the other version, though correct in respect of *prithivi*, line 13, and *grihîtâni*, line 22, wrongly gives *prithivî*, lines 6 and 9, and *krita*, line 19, and, on the other hand, *priya*, line 12; (2) the use of *v* for *b*, in the Nâgarî version, in *vâhu-pariohumvita*, line 1, and *velvalla*, line 20, and, in both versions, in *vrahma*, line 21; (3) the absence of the *l* in the Nâgarî version; (4) the omission, in the Nâgarî version, to double *y* after *r*, all through; (5) the doubling of *t* before *r*, for the most part uniformly in both versions, in *puttraḥ*, line 8, *pauṭtrêṇa*, line 15, *puttrêṇa*, line 16, *attra*, line 18, and *ttri*, lines 19 and 21, though the same does not occur in sundry other places; and (6), in the Nâgarî version, the doubling of *dh*, by *d*, in *payôḍharô*, line 1, and *gayâddharêṇa*, line 19, and in *viddhṛita*, line 2, where it is due to the following *ri*.

The inscription belongs to the time of the Western Chalukya king Kirtivarman II.¹ It mentions first his grandfather, Vijayâditya, who, it tells us, erected a great stone temple

¹ I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Bâdâmi. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.



of the god Śiva, under the name of Vijayêśvara. This temple is now known by the name of Saṅgamêśvara; but there is no question as to its identity: there are two short inscriptions on structural parts of it, which give the name of the god as Vijayêśvara (*Ind. Ant.* Vol. X. p. 170); and the same name remained in use at any rate till A.D. 1162 (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 273). It then mentions Vijayâditya's son, Vikramâditya II., whom it describes as having bruised the town of Kâñchî;¹ and it tells us that his *Mahâdêvi* or queen-consort, Lôkamahâdêvi, who belonged to the race of the Haihayas, *i.e.* the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lôkêśvara. This temple, again, still exists, but is now known by the name of Virûpâksha; the identity is established by records on structural parts of it, which give its name as Lôkêśvara, and speak of it as the temple of Lôkamahâdêvi (*Ind. Ant.* Vol. X. pp. 165, 167, and Vol. XI. p. 124): it stands on the south-east of the temple of Vijayêśvara-(Saṅgamêśvara). The record then mentions a *Râjñî*, or queen, of Vikramâditya II., named Trailôkyamahâdêvi, who was the uterine younger sister of Lôkamahâdêvi, and was the mother of Vikramâditya's son and successor, Kirtivarman II.; and it tells us that she erected a great stone temple of Śiva under the name of Trailôkyêśvara. This temple, which must have stood somewhere on the north-east of the temple of Lôkêśvara-(Virûpâksha), is not now in existence, I think.² The inscription then proceeds to record that the pillar itself, stamped with the mark of the *trîśûla*, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhadêva, for an *Âchârya* named Jñânaśiva, who had come from the Mṛigathanikâhâra *vishaya* on the north bank of the Ganges; and it concludes by recording certain grants.

As regards the **date**, the inscription refers itself to the reign of Kirtivarman II., by speaking of him with the paramount titles. And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly. The grants were made, or one of them was made, on the occasion of a total eclipse of the sun, on the new-moon tithi of the month Śrâvaṇa; and the English date is the 25th June, A.D. 754: on this day, which corresponds to the new-moon day of the first *pûrṇimânta* Śrâvaṇa of Śaka-Saṃvat 677 current, there was a total eclipse of the sun, which was visible right across India.³

Immediately below the above duplicate inscription, the pillar is square. Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same local characters, and, on the east face, remains of eight lines of about twenty letters each, in Nâgarî characters, of the same type: these two records, again, are duplicates; but all that can be made out is that the inscription registers a grant of land, purchased with *gadyânakas* of gold, by the son of a *Bhaṭṭa* named Pulivarman, and that it probably speaks of Paṭṭadakal by its ancient name of Kisuvoḷal or Kisuvoḷal. And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same local characters: but, the north face being apparently quite blank, this record was not duplicated in Nâgarî; and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bâdâmi is perhaps mentioned as Vâtâpi.

¹ The word used is *vimaršana*, which may mean either 'bruising' or 'destroying.' But the Wokkalêri grant says that, though he entered Kâñchî, he did not destroy it (*avinâśya pravîśya*; *Ind. Ant.* Vol. VIII. p. 28, and *South-Ind. Inscr.* Vol. I. p. 146).

² Unless, perhaps, it is the temple, partly of Northern and partly of Drâviḍian style, which Dr. Burgess (*loc. cit.* p. 33) describes as standing close on the north side of the temple of Vijayêśvara-(Saṅgamêśvara). But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10).

³ In this year, Śrâvaṇa was intercalary.— For the eclipse see von Oppolzer's *Canon der Finsternisse*, pp. 188, 189, and Plate 94.— For Kirtivarman II. we have a later date, in A.D. 757, in the eleventh year of his reign (*Ind. Ant.* Vol. VIII. p. 28). The eclipse that I mention above, answers all possible requirements; and there is no other eclipse that does so, for at least twenty years on either side of it.

TEXT.¹

- 1 Ôm Ôm² Nama[h*] Śivāya [||*] Sa³ jayatu vāma-bāhu-parichumbita⁴-vadana-payôdharô-
- 2 sthalô⁵ aḷi-kuḷa-lôla-līḷa⁶-aḷakāvaḷi-vidhrita⁷-karâgra-maṇḍalô⁸ daśasātanayana-kiraṇa-
- 3 parivarddhita⁹-râga-ras-âtivarddhitô vikasita-puṇḍarîka-pratimô Hara-Gauri¹⁰-saṃgamô¹¹
sa jayatu [||*]
- 4 Chaḷukya¹²-vaṃśa-varddhamāna-Raghur=iva Kāhyugâ(ga)-nisṛiṣṭa-man[â*]h Sūryya¹³-
sutam=iva¹⁴
- 5 dāna-rataḥs=sadâ¹⁵ Vṛikôdaram=iva¹⁶ sâhasa-rasikaḥ śrî-ṇiravadya-vudâra¹⁷-Vijayâ-
- 6 ditya-Satyâśraya-śrîpri(pri)thivīval[||*]abha¹⁸-mahârâjâdhirâja-paramêśvara-b h a ṭ ṭ â r a -
kêna¹⁹
- 7 sthâpitô mahâ²⁰-sâila-prâsâda-śrî-Vijayêśvara-bhaṭṭârakas=tasya dakṣiṇa-dig-bhâgê [||*]
Śrî-
- 8 Vijayâdityadêvasy=âtmajaḥ priyaḥ²¹ puttraḥ śrî-anivârîta²² samasta-sâmant²³-
[â*]nata-pâdayugmaḥ
- 9 Kâñchipura-vimarddana²⁴-śrî-Vikramâditya-Satyâśraya-śrîpri(pri)thivî²⁵vallabha-m a h â -
râjâdhirâja-paramêśvara-

¹ From the estampages and ink-impressions.— The numbering of the lines follows the version which is in the local characters. All differences between the two versions are shown in the following notes; except that I have not thought it necessary to do more than draw attention here to the point that the Nâgarî version uses only the ordinary *l*, and nowhere has *ḷ*.

² In both versions, the first *ôm* is expressed by a plain symbol, and the second by the word itself in writing.

³ We have here evidently a verse, in the Ākṛti group of metres, though the form in which it stands is not correct: the first two *pādas* contain twenty-two feet, and are exactly uniform with each other; the third *pāda*, however, contains twenty-three feet, and matches the preceding two in only the last seven feet; and the fourth *pāda*, though it contains only twenty-two feet, is uniform with the first and second in only the first seven feet. The verse seems to me to have been quoted, with imperfect recollection, from some Śaiva poem, similar to the Vaishṇava *Gīta-Gôvinda*. And the third and fourth *pādas* might be put right by adopting some such reading as *daśasātaraśmi-pāda-parivarddhita-kamala-ras-âtivarddhita-vikasita-puṇḍarîka-ruchimān sa jayatu Hara-Gauri-saṃgamah*.

⁴ The Nâgarî version (line 1) has °*vāhu-parichumbita*.

⁵ Read °*payôdharasthalô*; the following *a* of *aḷi* ought to have been elided, but was retained for the sake of the metre.— The Nâgarî version (lines 1-2) has *payôdharô*; the other *payadharô*.

⁶ The hiatus here, which is in both versions, is intentional, for the sake of the metre.

⁷ The Nâgarî version (lines 2-3) has *viddhrita*.

⁸ Read °*mandalaḥ*; *sam̐hi* being not proper at the end of the second *pāda*.

⁹ The Nâgarî version (line 3) has *parivarddhitta*.

¹⁰ The *i* of *gaurî* is shortened for the sake of the metre.

¹¹ In the version in local characters, the *ga* was at first omitted, and then was inserted below the line.

¹² The Nâgarî version (line 5) has, either *chhaluki*, for *chaluki*; or possibly *chuluki*, with the subscript *u* of the first syllable damaged in such a way as to give the appearance of *chcha*.

¹³ Here, and all through, in the Nâgarî version *y* is not doubled after *r*.

¹⁴ Read °*suta iva*. The Nâgarî version (lines 5-6) makes the same mistake.

¹⁵ Read °*ratas=sadâ*; or, as in the Nâgarî version (line 6), °*rataḥ sadâ*.

¹⁶ Read °*vrikôdara iva*. The Nâgarî version (line 6) makes the same mistake.

¹⁷ Read °*niravady-ôdâra*. The Nâgarî version (line 6) has the same peculiarity.

¹⁸ The Nâgarî version (line 7) has °*prithivīvallabha*, correctly.

¹⁹ Read °*bhaṭṭârakas=têna*.

²⁰ The Nâgarî version (line 8) has either *mâhâ*, or *mahhâ*.

²¹ The Nâgarî version (line 9) has *priyaḥ*.

²² Read °*śry-anivârîtaḥ*. The hiatus, and the omission of the *visarga*, are in both versions.

²³ The Nâgarî version (line 9) has °*sâmant*.

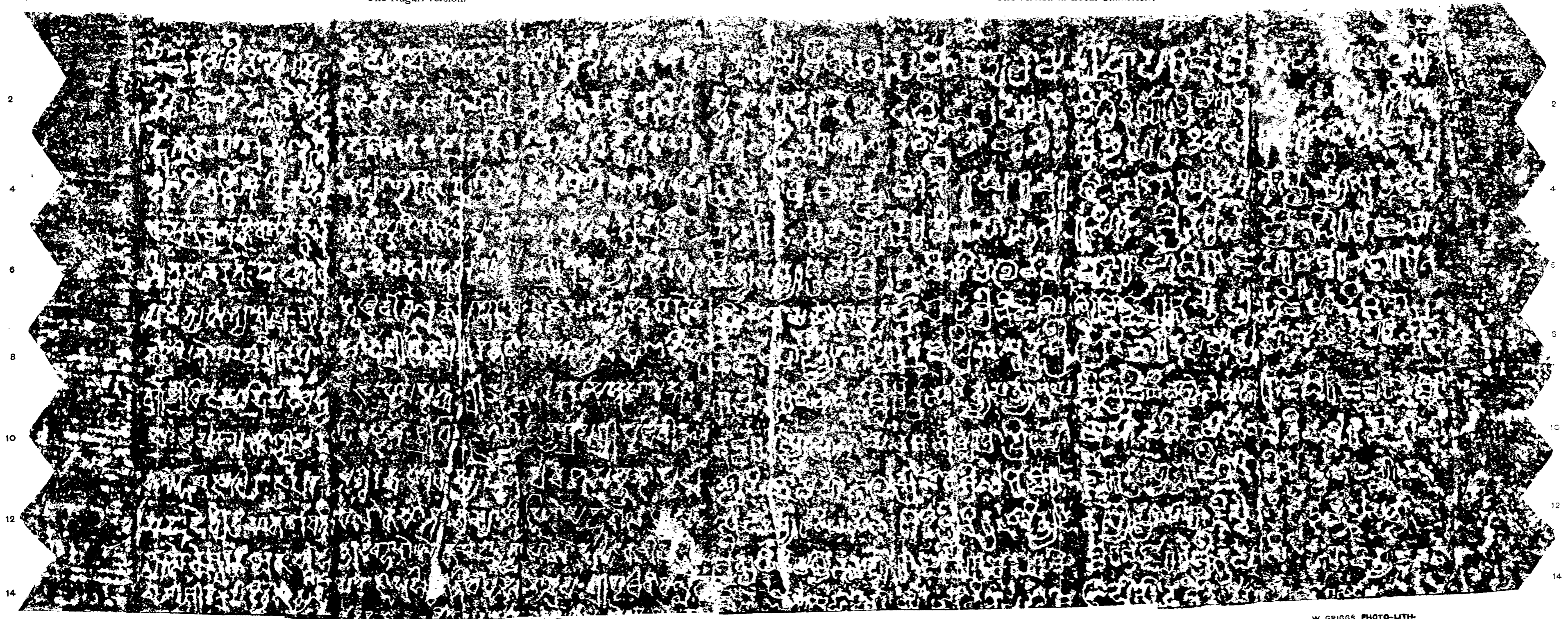
²⁴ The Nâgarî version (line 10) has °*vimarddanaḥ*.

²⁵ The Nâgarî version (line 10) has °*prithivî*, correctly.

Part of the Pattadakal Pillar Inscription of Kirtivarman II.

The Nagari version.

The version in Local Characters.



- 10 bhaṭṭāarakasya¹ Haihaya-vaṁśa-sambhūtā priyā² mahādēvī Umā bhagavat-īva lōka-
mātāyā³
- 11 sthāpitō mahā-saila-prāsāda-śrī-Lōkēśvara-bhaṭṭāarakas=tasy=ōttara-dig-bhāgē [I*] Śrī⁴.
Lōkamahādēvyā yāḥ⁵
- 12 sōdaryyā kaniyasī bhaginī śrī-Vikramādityadēvasya pri(pri)yā⁶ rājñī Svasti Kirtti-
varmma-Satyāśraya-
- 13 śrīprithivivallabha-mahārājādhirāja-paramēśvara-bhaṭṭāra⁷śrī- Nṛpasiṅha⁸ rājasya
jananī
- 14 śrī-Trailōkyamahādēvyāyāḥ⁹ sthāpitō mahā-saila-prāsāda-śrī-Trailōkyēśvara-bhaṭṭāra-
kas=tasya [paśchima-di]-¹⁰
- 15 g-bhāgē [I*] ity=ēvam=āyatanānm=madhyē¹¹ Śaṅḍilya-sagōtrēṇa Śivavarddhamāna-
rūpa-panttrēṇa Śiva-rūpa-
- 16 putrēṇa Śubhadēva-rūpēṇa bhūyaḥ Śivasāsan-āmkāḥ¹²-bhagavat-pūjya-Payōbhakshi-
pāda-pra-
- 17 śishya-śishyēṇa Jñānaśiv-āchāryyēṇa Gaṅgāyā utara-ku(kū)lē Mṛigathanikāhāra
vishayād=ih=āgatēna śrī-Vijayēśvara-
- 18 bhaṭṭāarakasy=āśray-āvasthitēna sthāpitō=yam trisūla¹³-mudr-āmkō¹⁴ svakīy-āyatana-
dv[ātrē]¹⁵ mahā-saila-stambhaḥ [I*] Attra likhita-
- 19 m=idam sāsana[m] prasasti-pūrvvakam [I*] Śrīmat-Kaunthuma-ttrisāhasya¹⁶-vêd-ālam-
kri(kṛi)ta¹⁷-Śam¹⁸-āryya-bhaṭṭa-Gayāddharē[ṇa]¹⁹
- 20 Vijayāditya-sāsanaṭ Belvala²⁰-vishayē Arapunuse-nāma-grāmasya pūrvva-dig-bhāgē
. nāma-grāmō=rjjita-
- 21 s=tasy=ārddham Vra(bra)hmamūrtti-āryya-bhaṭṭa-Ttrivikrama-chaturvêdāya. dattaḥs=
Tasya²¹ hastē Jñānaśiv-āchāryyēṇa tri(tri)mśa[d*]bhīr²²=ggadyāṅkaiḥ

¹ Read °bhaṭṭāarakas=tasya.

² The Nāgarī version (line 11) has *priyā*.

³ Read *lōka-mātā tayā*. The Nāgarī version (line 12) has *lōka-mātā tasyā*.

⁴ The Nāgarī version (line 13) omits this *śrī*.

⁵ Read *yā*, as in the Nāgarī version (line 13). The word, however, is not really necessary at all.

⁶ The mistake occurs in both versions.

⁷ The Nāgarī version (line 15) has °bhaṭṭāra^{kaḥ}.

⁸ This is the reading of the Nāgarī version (line 15). The other version probably has exactly the same reading; but it may be °*siṅha*.

⁹ Read °mahādēvī tayā. The Nāgarī version lines (15-16) omits the *visarga*, and has °mahādēvyāyā.

¹⁰ These three *aksharas*, recognisable at all in only the Nāgarī version (line 16), are extremely doubtful. But, as the temple of Lōkēśvara-(Virūpāksha) is on the south-east of the temple of Vijayēśvara-(Saṅgamēśvara), and the pillar stands on the north of the enclosure of the Lōkēśvara temple, and, to the best of my recollection, on the east of the Vijayēśvara temple, the temple of Trailōkyēśvara must have stood somewhere on the north-east of the Lōkēśvara temple; and so *paśchima* is the word that is required here.

¹¹ Read *āyatanānm=madhyē*; or, as in the Nāgarī version (line 17), *āyatanānm madhyē*.

¹² Read °*amka*. The Nāgarī version (line 18) perhaps omits the *visarga*.

¹³ The Nāgarī version (line 20) has *trisūla*.

¹⁴ Read °*amkaḥ*. The Nāgarī version (line 20) has °*amkō*.

¹⁵ These two *aksharas*, recognisable at all in only the Nāgarī version (line 20), are mostly doubtful. But the *dv* seems to be fairly certain.

¹⁶ The reading is very distinct in both versions; but it must be a mistake for °*ttrisāhasra*.

¹⁷ The Nāgarī version (line 22) has °*alankṛita*.

¹⁸ What the two damaged *aksharas* may be I cannot decide; but the name does not seem to be Śamkara.

¹⁹ The reading of this name is taken from the Nāgarī version only (line 22); the *aksharas* are very distinct; but I suppose that °*gaṅgāddharēna* was intended.

²⁰ The Nāgarī version (line 23) has *velvala*.

²¹ Read *dattam tasya*. The Nāgarī version has the same mistake.

²² This is according to the Nāgarī version (line 25); in the other this word and the following are illegible.

- 22 suvarṇṇasya kraya-dānād=grihitāni ttrimśan-[n*]ivarttanāni¹ kshêtr[āpi] Śrāvāna-
māsē amāvāsyāyām sarvva-grāsē sūryya-
23 grahaṇē² mātāpitrō[h*] puṇy-ābhivṛiddhayē atmanaḥ śri(śrē)y[ō-rttham cha]
āchārya-prasaṅga-dēvakarmmik-āvaritan-ōpāya-nimittam dēvasya
24 pūjā-saṃskārāya [cha] svakiy-āyatanē³ dattāni rakshitavyāni
.
25 mata

TRANSLATION.

Om! Om! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gauri, in which the face and breasts (*of the goddess*) are passionately kissed by the left arm (*of the god*); in which the fingers (*of the god*) separate themselves among the curled tresses (*of the goddess*) that imitate the quivering movements of a swarm of black bees; (*and*) which resembles in beauty a fully expanded white water-lily (*i.e.* the god), enhanced by the sweetness of a yellow water-lily (*i.e.* the goddess) brought to maturity by the rays of the sun!⁴

(Line 4.)— Possessed of a mind that was free from (*the contaminations of*) the Kali age; like a very Raghu promoting the increase of the race of the Chālukyas;⁵ ever delighting in charity, like (Karna) the son of the Sun; characterised by impetuosity, like Vṛikōdara,— (*such was*) the glorious and blameless and generous Vijayāditya-Satyāśraya, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭṭāraka. By him there was erected a great stone temple of (the god) the holy Vijayēśvara-bhaṭṭāraka.⁶ On the south of this:⁷—

(L. 7.)— The son, the dear (or favourite) son, of the glorious Vijayādityadēva, (*was*) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruiser of the town of Kāñchi, the glorious Vikramāditya-(II.)-Satyāśraya, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭṭāraka. His dear (or favourite) queen-consort, born in the race of the Haihayas, (*was*) one who, like the divine (goddess) Umā, was a very mother of mankind.⁸ By her there was erected a great stone temple of (the god) the holy Lōkēśvara-bhaṭṭāraka. On the north of this:⁹—

(L. 11.)— Of (her) the glorious Lōkamahādēvi, the uterine younger sister,— a dear (or favourite) queen of the glorious Vikramādityadēva; (*and*) the mother of,— Hail!— Kirti-

¹ The Nāgarī version (line 26) has *ttrimśan-ni*°.

² From *māsē* to *sūryya*, both included, the passage is illegible in the version in local characters. In the Nāgarī version (line 26), the next word after *kshêtr[āpi]* is *āchārya-prasaṅga*: the date, and part of the following context, were omitted in their proper place, and were inserted, with the exception of *śrēyō-rttham cha*, which was left out altogether, in four short lines that stand near the bottom of the south-east face, which had been left blank between the ends of the line of the version in local characters and the beginnings of the lines of the Nāgarī version; and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nāgarī version.

³ This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nāgarī inscription on the east face of the square part of the pillar.

⁴ See page 4 above, note 3.

⁵ See page 4 above, note 12.

⁶ The literal translation may perhaps be "there was set up (the god) the holy Vijayēśvara-bhaṭṭāraka in (or of) a great stone temple." But the inscription seems really to seek to record the building of the temple,— not merely the setting up of an image of the god.— The same note applies to the two temples mentioned further on.

⁷ The context is— "Thus, in the middle of these (*three*) shrines," in line 15.

⁸ Her name, Lōkamahādēvi, which here is only indicated by the word *lōka-mātā*, 'mother of mankind,' is given in the next sentence.

⁹ Note 7 above applies here.

varman-(II.)-Satyāśraya, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭṭāraka*, the glorious *Nṛipasiṃharāja*,— (was) the glorious *Trailōkya-mahādēvi*. By her there was erected a great stone temple of (the god) the holy *Trailōkyēśvara-bhaṭṭāraka*. On the (?) west¹ of this:—

(L. 15.)— Thus, in the middle of these (three) shrines,— by the sculptor² Śubhadēva, who belongs to the Śāṅḍilya *gōtra*, (and) who is the son's son of the sculptor Śivavardhamāna, (and) the son of the sculptor Śiva; or, rather, by the *Āchārya* Jñānaśiva, who is the disciple of the disciple's disciple at the feet of him, the venerable and worshipful Payōbhakshin, who had the appellation of Śivaśāsana, (and) who has come here from the *Mṛigathanikāhāra vishaya* on the north bank of the (river) *Gaṅgā*, (and) is dwelling in the asylum of (the god) the holy *Vijayēśvara-bhaṭṭāraka*,— there has been set up, in (?) the gateway³ of his own particular shrine, this great stone pillar, which bears the mark of the seal of the trident.

(L. 18.)— Here is written this (following) charter, preceded by the (above) eulogy:— By the illustrious Śaṃ Ārya-Bhaṭṭa-Gaṅgādhara (?),⁴ who belongs to the Kauthuma (*śākhā*) and is adorned by (a knowledge of) the *Vēda* that consists of three thousand (*verses*), there has been given to *Brahmamūrti-Ārya-Bhaṭṭa-Trivikrama*,⁵ who knows the four *Vēdas*, half of the village named , on the east of the village named *Arapuṇuse* in the *Beḷvala*⁶ *vishaya*, which was acquired through a charter of *Vijayāditya*. (And) into his (Trivikrama's) hand, by the *Āchārya* Jñānaśiva,— in the month *Śrāvana*, on the new-moon tithi, at a total eclipse of the sun; in order to increase the religious merit of (his) parents, [and for] his own welfare; as a provision for the discourses of the *Āchārya*, and for the studies of those who attend to the rites of the god; and for perfecting the worship of the god,— there have been given, at his own shrine,⁷ fields (of the measure of) thirty *nivartanas*, which were purchased with thirty *gadyānakas* of gold;⁸ they should be preserved.

No. 2.— RANGANATHA INSCRIPTION OF SUNDARA-PANDYA.

By E. HULTZSCH, PH.D.

This inscription was discovered by my First Assistant, Mr. V. Venkayya, M.A., on the east wall of the second *prākāra* of the temple of *Raṅganātha* (*Vishṇu*) on the island of *Śrīraṅgam* in the *Trichinopoly tālukā*. It consists of thirty Sanskrit verses. The *Grantha* alphabet in which it is written, differs very little from the character that is employed by the *Tamiḷas* of the present day. The only peculiarity which deserves to be noted, is that in two instances (*चाच्छाद्य*, line 3, and *च्छादितं*, line 5), the group *च्छ* is written as though it consisted of *च* and *श*, and once (in *च्छटा*, line 3) as though it consisted of *च* and *ष*, while the correct form occurs also three times (*परिच्छदस*, line 18, *रच्छां*, line 19, and *इनाच्छादन*, line 23). The inscription is

¹ See page 5 above, note 10.

² I adopt a suggestion made by Dr. Hultzsch, that *rūpa* stands for *rūpakāra*.

³ See page 5 above, note 15.

⁴ See page 5 above, note 19.

⁵ This person seems to be the priest of the temple of *Vijayēśvara*.

⁶ The correct name is *Beḷvola*. In the *Nāgarī* version the name here appears as *Velvalla*.

⁷ See page 6 above, note 3.

⁸ *lit.* "which were taken, through giving a price of gold, by thirty *gadyānakas*."

flanked by two fishes, one on the left and one on the right. The carp (*kayal* or *śel*) was the device on the banner of the Pāṇḍya king,¹ who was, therefore, called Mīṇavaṇ, 'the bearer of the fish-banner.' It appears on many Pāṇḍya coins as the crest of the king.

The inscription belongs to the time of king Sundara-Pāṇḍya (verses 1, 12, 21, 23, 25, 26), who resided at Madhurā (verse 2), belonged to the race of the Moon (verse 8), and was styled "the Sun among kings" (verse 3 and *passim*) and "the Chief of the world"² (verses 7, 8, 15). The only historical incidents to which the inscription refers, are that Sundara-Pāṇḍya took Śrīraṅga from a king who is designated "the Moon of Karṇāṭa," and whom he appears to have killed (verse 1), and that he plundered the capital of the Kāṭhaka king (verses 4 and 8). As these same two enemies are mentioned in the Jambukēśvara and Tirukkaḷukkuṅṅam inscriptions, in which Sundara-Pāṇḍya is called "the dispeller of the Karṇāṭa king" and "the fever to the elephant (which was) the Kāṭhaka (king)," we need not hesitate to identify the Sundara-Pāṇḍya of the subjoined inscription with Jaṭavarman, *alias* Sundara-Pāṇḍya-dēva, who ascended the throne in A.D. 1250 or 1251.³ The Kāṭhaka king whom he defeated, was probably one of the Gajapati kings of Orissa, whose capital was Kaṭaka (Cuttack).⁴ The "Moon of Karṇāṭa," who was conquered by Sundara-Pāṇḍya, has probably to be identified with the Poysala (or Hoysala) king Sōmēśvara, the first part of whose name means 'the Moon.' A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-moon *tithi* of Phālguna of Śaka-Saṁvat 1175 current, the Paridhāvi *saṁvatsara* (1st March, A.D. 1253), the day of an eclipse of the sun, "while he was residing in the great capital, named Vikramapura, which had been built, in order to amuse his mind, in the Chōla country, which he had conquered by the power of his arm."⁵ The site of this Vikramapura can be fixed with the help of an inscription of the same Poysala king Vīra-Sōmēśvaradēva in the Jambukēśvara temple, in which the king mentions "the image of) the lord Poysalēśvara, which we have set up in Kaṇṇaṇūr, *alias* Vikramapuram, in (the district of) Rājarājavalanāḍu."⁶ Kaṇṇaṇūr is the name of a village at a distance of 5 miles north of Śrīraṅgam. On a visit to this Kaṇṇaṇūr, I was shown the traces of the moat of an extensive fort. On the branch road to Maṇṇachchanellūr, part of the surrounding rampart was still visible over the ground. "The Nawāb" is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort. Besides the present village of Kaṇṇaṇūr, the fort included a temple which

¹ Compare verse 27 of the present inscription.

² The Tamil equivalent of this surname occurs on certain Pāṇḍya coins which I attribute to Sundara-Pāṇḍya; *Ind. Ant.* Vol. XXI. p. 324 f.

³ *Ind. Ant.* Vol. XXI. pp. 122 and 343. According to Mr. Dikshit's calculations, the date of the Jambukēśvara inscription is the 28th April, A.D. 1260, and that of the Tirukkaḷukkuṅṅam inscription the 29th April, A.D. 1259; *ibid.* Vol. XXII. p. 221.

⁴ *ibid.* Vol. XX. p. 390.

⁵ Mr. Rice's *Mysore Inscriptions*, p. 322. The original (Plate iv. a) reads:— श्रीसीमेश्वरी भूमिपालः स्वभुजव-
लविनिर्जितचोलमंडले समनीविनीदाय विनिर्मिता विक्रमपुरनामधेया महाराजधानीमधिवसन् परिधावीसंवत्सरस्य फाल्गुन-
मासस्य[?]मावास्यायां सूर्योपरागे विधीय[म]ानानिकदानप्रवृत्तिप्रसंगा[त्] कलुकुष्णिनाडुविषयांतर्ग[त्] मदनिपत्नीसहितं मत्त-
कहनामधेयं पुरं स्वस्य पट्टमहध्याः सीमलद्वयाः श्रेयोर्थं सीमलापुरापरनामकं कृत्वा चत्वारिंशदधिकशतनिष्करकल्पनया
सम्प्रति इत्तः परिकल्प्य नानागोत्रेभ्यो ब्राह्मणेभ्यस्तुरे सम्प्रतिष्ठितदेवस्य निखिलभोग्यार्थं धारापूर्विकं प्रादात् ॥ On Plate
iv. b, the date is repeated in Kanarese:— श्रीवीरसीमेश्वरदेवरसक शकवर्ष ११७५ नैय परिधाविसंवत्सरद फाल्गुनमास-
दमावासे सूर्यग्रहणदलु. Dr. Fleet kindly informs me that, according to von Oppolzer's *Canon der Finsternisse*,
pp. 236, 237, and Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of
the eclipse ran right across nearly the middle of India.

⁶ Line 5 f.:— Rājarājavalanāḍu=Ekkaṇṇaṇūr=āṇa Vikki[ra]mapurattu nām elund=arulivitta udāyār
Pōsaiśvaram=udāyār]. The same inscription refers to four images which Sōmēśvara had set up in the Jambukēś-
vara temple.— Vallāliśvara, Padumaliśvara, Vīra-Nāraśiṅgiśvara, and Sōmalīśvara. These were evidently called after
(a) his grandfather Ballāḷa II.; (b) his grandmother Padmalā; (c) his father Narasiṅha II.; and (d) his queen
Sōmalā.

is now partially in ruins. I was told that the stones of several *mandapas* and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Kollīḍam (Coleroon) and the Kāvērī rivers. The south wall of the shrine still bears an inscription of the Hoysala king **Vira-Rāmanāthadēva**, in which the temple is called Pōśalīśvara (for **Poysalēśvara**), *i.e.* 'the Īśvara (temple) of the Poysala (king).' The name by which the temple goes now, Bhōjīśvara, is a corruption of the original Pōśalīśvara, and owes its origin to a confusion between the long-forgotten Poysala king and the popularly known king Bhōja. The walls of a neighbouring modern temple of Kālī, called Śellāyi, contain detached inscribed stones on which some Hoysala *birudas* are distinctly visible, and which, therefore, appear to have originally belonged to the Poysalēśvara temple.¹ The Poysalēśvara of the Kaṇṇaṇūr inscription is evidently the temple to which the Jambukēśvara inscription refers. Accordingly, there can be no doubt that the modern Kaṇṇaṇūr is the actual site of Vikramapura, the southern residence of Sōmēśvara.

As regards **Vira-Rāmanāthadēva**, he must have been a successor of Sōmēśvara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Rāmanātha in the Jambukēśvara temple. His relation to the hitherto known chief line of the Hoysala dynasty is established by an inscription of the Raṅganātha temple, which records a gift by **Ponnam-balamahādēvi**,² who styles herself the uterine sister of **Vira-Rāmanāthadēva** and the daughter of the Hoysala king **Vira-Sōmēśvara** by the Chālukya princess **Dēvalamahādēvi**.³ It thus appears that, while Sōmēśvara was succeeded on the throne of Dvārasamudra by Narasiṅha III., his son by Bijjaladēvi,⁴ the southern part of his dominions went to Rāmanātha, his son by Dēvaladēvi. An inscription in the Jambukēśvara temple furnishes the name of one of the queens of king Rāmanāthadēva. This was **Kamalādēvi**, the daughter of a certain Ariya-Pillai. The name of this queen's younger sister was **Chikka-Sōmaladēvi**,⁵ who appears to have received the Kanarese prefix *chikka*, 'younger,' in order to distinguish her from the elder **Sōmaladēvi**,⁶ who was one of the queens of Rāmanātha's father Sōmēśvara. The two temples at Śrīraṅgam and the above-mentioned temple at Kaṇṇaṇūr contain the following Tamil dates of the reign of **Vira-Rāmanāthadēva** :—

No. I.— *Inscription on the north wall of the fourth prakāra of the Raṅganātha temple at Śrīraṅgam.*

Poysala-śrī-Vira-Rāmanāthadēvaṅku yaṅḍu irañḍāvadu Kumbha-nāyaṅgu pūrvva-pakshattu saptamiyum Budhaṅ-kiḷamaiyum peṅṅa Bharāṇi-nāḷ.

"The day of Bharāṇi, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha in the second year (of the reign) of the Poysala śrī-Vira-Rāmanāthadēva."

¹ Mr. Sewell's account under "Samayapuram" in his *Lists of Antiquities*, Vol. I. p. 267, has to be modified on the strength of the local information which I was enabled to collect.

² This name is derived from Ponnambalam, "the Golden Hall" at the Chidambaram temple in the South Arcot district.

³ श्रीमल्लश्रीवीरसोमेश्वर[सुधो]सिन्धीशालुक्ककुलकुमुदविकसनचन्द्रिकायां देवलमहादे[वी]विद्यायां समुद्रतामिनकलश्रीः
... श्रीवीररामनाथदेवसहोदरी ... श्रीसोमनाथदेवचरचरसिजसपर्यापय्यात्साम्ना-
साव्यविमवा. The last compound refers to the temple at Sōmanāthapura in the Talakāḍu tālukā of the Maistūr district, which is mentioned in two inscriptions of Śaka-Samvat 1191 and 1192; see Mr. Rice's *Mysore Inscriptions*, pp. 48 ff. and 323 ff.

⁴ Dr. Fleet's *Kanarese Dynasties*, p. 69.

⁵ *Dēvar Irāmanāthadēvar araśimāril Ariya-Pillai magalār Kamalādēviyār taṅgaiyār Śikkachchōmala-dēviyār.*

⁶ This queen is mentioned in three inscriptions of **Vira-Sōmēśvaradēva**, *viz.* one of the 6th year in the Raṅganātha temple, one of the 25th year in the Jambukēśvara temple, and the Bangalore Museum plates of Śaka-Samvat 1175 (see p. 8 above, note 5).

No. II.— *Inscription on the west wall of the second prakāra of the Jambukésvāra temple at Śrīraṅgam.*

Pōsaḷa-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu [7vadu] Dhanu-nāyaṅgu apara-pakshattu shashthiyum Budhaṅ-kiḷamaiyum peṅga [Pūra]ttu nāl.

“The day of Pūrva-Phalguni,¹ which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanu in the [7th] year (of the reign) of the Poysaḷa śrī-Vīra-Rāmanāthadēva.”

No. III.— *Inscription on the south wall of the second prakāra of the Raṅganātha temple.*

Hoyisaḷa-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu paḍiṅaiṅjāvadu Mina-nāyaṅgu pūrvva-pakshattu prathamaiyum Tīṅgaḷ-kiḷamaiyum peṅga Aśvati-nāl.

“The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mina in the fifteenth year (of the reign) of the Hoysaḷa śrī-Vīra-Rāmanāthadēva.”

No. IV.— *Inscription in the south-west corner of the third prakāra of the same temple.*

Pōsaḷa-śrī-Vīra-Rāmanāthadēvaṅku yāṇḍu paḍiṅaiṅjāvadu Mithuna-nāyaṅgu apara-pakshattu êkādasīyum Nāyaṅgu-kkiḷamaiyum peṅga Bharani-nāl.

“The day of Bharani, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna in the fifteenth year (of the reign) of the Poysaḷa śrī-Vīra-Rāmanāthadēva.”

No. V.— *Inscription on the south wall of the Poysalésvāra temple at Kannaṅūr.*

Paḍiṅjāvadu Āḍi-mādam irubattu-nālān=tiyadiy=āṅa Prajāpati-saṁvaṅsarada² Śrāvāṅa-suddha-trayōdaśi Mangalavāram.

“Tuesday, the thirteenth *tithi* of the bright half of Śrāvāṅa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi of the seventeenth (year of the reign).”

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladēvi, that Rāmanātha was a son of Sōmésvara. Hence the only possible Prajāpati year in date No. V. is Śaka-Saṁvat 1194. As this was also the 17th year of Rāmanātha's reign, the dates of Nos. III. and IV. will fall in Śaka-Saṁvat 1192; the date of No. II. in Śaka-Saṁvat 1184; the date of No. I. in Śaka-Saṁvat 1179; and his accession to the throne in Śaka-Saṁvat 1177.³ It further follows that the defeat and death of Sōmésvara and the coronation of Narasiṅha III. at Dvārassamudra probably took place in the same Śaka year, 1177. The earliest known inscription of Narasiṅha III. is actually dated in this year.⁴ From an inscription, which is dated in the 29th year of the reign of Vīra-Sōmésvaradēva, at Tiruvāsi near Śrīraṅgam, it follows that the accession of Sōmésvara took place between Śaka-Saṁvat 1146, the date of his predecessor Narasiṅha II., and Śaka-Saṁvat 1177 — 29 =

¹ The name of the *nakshatra* is obliterated and may be Pūsam (Pushya), instead of Pūram (Pūrva-Phalguni).

² This is a Kanarese genitive in the middle of a Tamil date.

³ Since this was written, Mr. S. B. Dikshit has very kindly calculated the five dates and informed me that No. I. is the 24th January, A.D. 1257; No. II. the 14th December, A.D. 1261; No. III. the 24th March, A.D. 1270; No. IV. the 15th June, A.D. 1270; No. V. the 21st July, A.D. 1271; and that it follows from the two last dates that Rāmanātha ascended the throne between the 16th June and the 20th July, A.D. 1255.

⁴ Dr. Fleet's *Kanarese Dynasties*, p. 69.

1148. An inscription of the Poysala king *Vira-Narasimhadēva* in the Raṅganātha temple suggests that, subsequently to Śaka-Saṁvat 1194 (the date of No. V.), Rāmanātha was succeeded or supplanted by his half-brother *Narasimha III*. This inscription is dated in the cyclic year *Vijaya*, which would correspond to Śaka-Saṁvat 1216, and refers to *Dēvaladēvi*, who, as stated above, was the mother of Rāmanātha.

The fact that Rāmanātha held Śrīraṅgam after the death of his father, suggests that the defeat which *Sundara-Pāṇḍya* inflicted on *Sōmēśvara*, had no permanent effect, but that Rāmanātha soon recaptured Śrīraṅgam from the Pāṇḍya king. The subjoined inscription appears to have been engraved between Śaka-Saṁvat 1175, the date of the Bangalore Museum plates of *Sōmēśvara*, and Śaka-Saṁvat 1179, the earliest date of Rāmanātha.

The immediate purpose of the Raṅganātha inscription of *Sundara-Pāṇḍya* is a description of his building operations at, and gifts to, the temple. He built a shrine of *Narasimha* (verses 2 and 10) and another of *Vishṇu's* attendant *Vishvaksēna* (verse 8), both of which were covered with gold, and a gilt tower which contained an image of *Narasimha* (7). Further, he covered the (original or central) shrine of the temple with gold,—an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname *Hēmāchchhādānarāja*, i.e. “the king who has covered (the temple) with gold,” and as he placed in the shrine a golden image of *Vishṇu*, which he called after his own new surname (3). He also covered the inner wall of the (central) shrine with gold (22) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two “dining-weeks,” which he called after his own name, he “filled the capacious belly” of the god, or rather of his votaries (26). In the month of *Chaitra*, he celebrated the “procession-festival” of the god (20). For the “festival of the god’s sporting with *Lakshmi*,” he built a golden ship (21). The last verse (30) of the inscription states that the king built three golden domes over the image of *Hēmāchchhādānarāja-Hari* (compare verse 3), over that of *Garuḍa* (compare verse 16), and over the hall which contained the couch of *Vishṇu* (compare verse 6).

The following miscellaneous gifts to Raṅganātha are enumerated in the inscription:—A garland of emeralds (verse 4), a crown of jewels (5), a golden image of *Śēsha* (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden car (14), a golden trough (15), a golden image of *Garuḍa* (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29). The first of the gifts which are here enumerated, appears to have suggested the surname *Marakata-prithivibhrit*, i.e. “the emerald-king,” which is applied to *Sundara-Pāṇḍya* in verse 13.

TEXT.¹

1 हरिः श्रीम् स्वस्ति श्रीः — येनासौ करुणामनीयत दशां श्रीरंगपत्माकरः²
कृत्वा तम् भुवनान्तरप्रचयिनं कर्णाटदोषाकरम् [1*] भूयोयत्र जगत्प्रयीवहुमतां लक्ष्मी-
मवस्थापयन्देवसुन्दरपारश्वभानुहृदयं लेभे

2 प्रतापोभङ्गम् # [1*] दत्तैर्नैकतुलाधिरोहविधिना रंगेश्वरस्थालयन्देवश्रीमधु-
रामहेन्द्रनृपतिर्जाम्बूनदैर्निर्ममि [1*] अस्थीसुंगभुजाद्रिभासुरयशसन्द्रोदयव्यञ्जिका सन्धे-
वानिशमीश्वते नवजपारत्ना यदंश-

¹ From two inked stampages.

² Read पत्माकरः.

3 च्छटा ॥ [२*] आच्छाद्य राजतपनः कनकैर्विमानं रंगि हरिस्त[ट]पदानभुवा
स्नानात्[ट] [१*] अस्थापयत् परममा प्रणखात् सुवर्णन्तस्मिन् पुमांसममले मनसीव
योगी ॥ [३*] कोशादात्तां क्षितिपतिरविः काठकक्षोणिभर्तुर्म्मालाम् प्रादात्परतकमयी^१

4 शार्ङ्गिणे रंगघान्ने [१*] लीना तस्थोरसि महति या लीलयोपेत्य पञ्चादा[लिं]-
गन्याः परिकलयते दोर्लतासाम्यसुवर्वाः ॥ [४*] देवाय रंगपतये नरदेवभास्वानस्पर्ययन्म-
णिमयम्नकुटम्नहौ[ज]ाः [१*] यस्य त्विषा दिनमणे[रि]व तारकाणां शान्ता रुचि-
शयन-

5 भोगिफणामणीनाम् ॥ [५*] अकृत कनकवर्म्मच्छादितं^२ रंगभर्तुशयनमुरग-
राजं शार्ङ्गिणी राजसूर्यः [१*] विलसति विहरन्त्या यस्ममस्तेन पत्या कवचित इव
लक्ष्याः^३ कौकुमैरंगरागैः ॥ [६*] प्रत्यादिष्टसुमेरुशृंगविभवं विश्वोत्तरच्छापति-

6 श्शीरंगे नरसिंहधाम विदधे कार्तस्वरं गोपुरम्^४ [१*] यस्मिन्नक्तमुदीर्णभा-
सुरमहस्तीमे मुहूर्त्तं गतः पर्याप्ताकृतिरेव भास्करमिव प्राप्तश्शशी दृश्यते ॥ [७*] घोरद्वै-
रथस्त्रिकाठकपुरीसम्पत्समाकर्षिणा देवेनेन्दुकुलोद्दहेन

7 विदधे सर्वोत्तरच्छामृता [१*] विश्वक्सेनविमानमक्षतनभस्त्रधारवेलीक्षिषद्रो-
चिस्त्र[ञ्चय]व[ञ्चि]तद्युमणिना हेम्नातिभूम्ना दृढतम् ॥ [८*] छतस्य नृपभा[स्त्रत]ा रिपु-
किरीटहेमोच्चयैरनेकमणिशोभिनी मकरतीरणस्यान्तरे [१*]

8 हरि[र्वि]रचिता[सि]को जय[ति] रंगधामाश्रयस्तपात्वयपयोधर[न्त्रि]दशका-
[र्म्म]कावेष्टितम् ॥ [९*] विष्णोरुत्भुजसुन्दरस्य^५ विदधे वेश्म क्षि[ती]न्द्रार्थ्यमा कोशागार-
विलु[ष्टि]तैः क्षितिभुजां कीटीरहेमोच्चयैः [१*] अद्याप्य[न्ति]कभूरसुख बह[ञ्जै]-

9 ^६यत्तेजसामुत्गमैरुत्संगस्थविदीर्णदैत्यरुधिरव्याप्तेव विद्योतते ॥ [१०*] रंगे-
श्वराय क्षितिपालसूर्यः प्रालम्बमुक्तास्रजमुन्नतश्रीः [१*] भीतेन शक्नेश्च किरीटमंगात् सुर-
द्रुमन्दत्तमिवोपनिन्दे ॥ [११*] मूर्त्तं यशस्वमिव सुन्दरपाण्ड्य-

10 देवो मुक्तामयं व्यधित रंगपतेर्वितानम् [१*] यस्य प्रभाभिरनुयाति तदीय-
मौलिर्भागीरथीपरिगतम्नकुटम् पुरारैः ॥ [१२*] क्रमुकपनसमोचानाक्किरोरामसुख्यैः कन-
कनिचयकरमैत्रैकरूपैः^७ फलीधैः [१*] सुदमकृत सुरारैरेकरूपापि रंगे

11 मरकतपृथिवीभृत्सम्भवा भक्तिवह्नी ॥ [१३*] नृपतिरविहृदारस्यश्चरन्नेर[तुं]गं
व्यरचयदधिरंगं शतकुम्भं शतांगम् [१*] ^८तटिदभिसरणश्रीवर्गे[न्त्रि] यस्य प्रभाभिश्चर-
दवतरणेपि प्राप्यते वारिवाहैः ॥ [१४*] सर्वोत्तीर्णमहोपतिर्म्मधुरिपोद्देवस्य जेता द्विषां

^१ Read मरकत.

^२ Read चर्म.

^३ Read लक्ष्याः कौकुमैः.

^४ Read गोपुरम्.

^५ Read रुद्रज.

^६ Read सुदमैः.

^७ Read कृते.

^८ Read तटिद.

12 वि[स्ती]र्णामत[नि]ष्ट हा[ट]कम[यी] रंगे प्रपाञ्जंगमाम¹ [1*] अष्टानां
ककुभासुखेषु युगपत्तत्कीर्त्तिचन्द्रोदयं² विश्वक्विस्फुरितैर्भयूखविसरैस्सन्धेव या शंसति ॥
[१५*] रंगास्यदप्रणयिनः परमस्य पुंसो हैमं सुपर्णमकरोत् क्षितिपालसूर्यः [1*]
यस्य[1*]-

13 अजन्मन इव प्रभया स्फुरन्त्या सम्पद्यते जगति शश्वदहर्भुखश्रीः ॥ [१६*]
आसन्नयन्नपरविश्रयितस्य रंगे कंसद्विषी वपुषि काञ्चनमन्तरीयम् [1*] यस्यांशुभिः कव-
चितेन हिरस्यगर्भे भूयो निषण्णमिव नाभिगतेन धात्रा ॥ [१७*] उच्चैः प्रभावलयम्

14 ऊर्ज्वितकान्ति हैमम् प्रादत्त रंगपतये नरपालसूर्यः [1*] आभाति यत्तदुप-
कण्ठगतम्⁴ प्रफुल्लमस्तस्तमालमिव रम्यमशोकषण्डम् ॥ [१८*] नृपतपनवितीर्णामास्थितो
हैमपीठीम्⁵ विविधमणिविचित्राम् बिभ्रदुच्चैः प्रभाञ्च [1*] जयति धृतमरुत्वत्कार्मुकं

15 रंगनाथः कनकशि[स्तर]शृंगस्थायिनं काळमेघम् ॥ [१९*] चैत्रे मासि चकार
राजतपनो यात्रोत्सवं रंगिनश्लाघं⁶ कान्तिमयैस्तथात्[भु]तमयैस्सम्पन्नयैर्वासरैः [1*]
मन्दन्धेव हि ते न विस्मयपदं ये बिभ्रते चेतनामाचैतन्यभृतोपि

16 यत्र दधते वृक्षा विकासम् परम् ॥ [२०*] कर्तुं रं[ग]निवासिनः कमलया
साकं विहारोत्सवं हेन्वा सुन्दरपाण्ड्यदेवनृप[ति]र्त्वावन्नवा[चि]र्म्ममे [1*] यद्रो[चि]ः-
खचितैः कवेरतनया रोधोरुहैश्शाखिभिर्म्मन्दारद्रुमषण्डम[ण्डि]ततटामन्वेति मन्दाकिनीम् ॥
[२१*] शौर्या-

17 नीतैर्नरपतिरविश्राङ्गिणो रंगभर्तुस्तस्तारोच्चैः कनकनिचयैरान्तरं⁷ सन्नसालम्
[1*] वेलाचक्रं विजयजनुषा तस्तरे यस्त्रधात्रा⁸ स्कन्धाबारिक्तवसुमतीसीमसालायमा-
नम् ॥ [२२*] क्लृप्तं सुन्दरपाण्ड्यभूमिप[ति]ना यद्रंगभर्तुः पुरो देव-

18 स्याभ्यवहारमण्डपमभूद्विस्तीर्णमायामवत् [1*] तेनैव प्रतिपादितस्य हरता
पृथ्वीपतीनाम्बनम्⁹ सौवर्णस्य परिच्छदस्य तदलन्वासीदवस्थापने ॥ [२३*] आपादचूडम-
करोन्नरपाळसूर्यो रंगेशितुर्व्वपुषि रत्नविभूषणानि [1*] यैरस्य वक्षसि

19 निविष्टपदापि पत्मा¹⁰ रत्नाकरम् भवति भूय इव प्रविष्टा ॥ [२४*] धर्मद्विष-
स्यमिति सुन्दरपाण्ड्यदेवे निर्म्मथ्य पालयति¹¹ विश्वमधिज्यचापे [1*] विष्णोर्व्विभूषणम-
भूदमुना वितीर्णं रंगालयस्य तपनीय[म]यन्तनुचम् ॥ [२५*] इच्छां सुन्दरपाण्ड्य उन्न-
तिमतीम् बिभ्रत् स्वया

¹ Read अङ्गनाम्.

² Read विश्वद्वि.

³ Read वक्षयमूर्जित.

⁴ Read प्रफुल्ल.

⁵ Read पीठी.

⁶ Read चाहुव.

⁷ Read सप्त.

⁸ Read वारीकृत.

⁹ Read धनं.

¹⁰ Read पद्मा.

¹¹ Read पालयति.

20 [संज्ञ]या [नि]ष्पाद्याभ्यवहारवारयुगळ[नि]ष्कम्पसम्पत्तिकम् [1*] सम्पूर्ण
विदधे गभीरमुदरं रंगिशितुश्शाङ्गिणी यस्याभूत्¹ भुवनैश्चतुर्दशभिरप्यापूरण[न्दु]र्लभम् ॥
[२६*] आतन्वतान्वहमनेकतुलाधिरोहं रंगेन्द्रधान्नि नरदेवदिवाकरेण [1*] [हे]न्ना-

21 मसंशयमभञ्चत मेरुरर्थे तत्केतुलक्षणमधास्यत चेन्न मीनम् ॥ [२७*] मही-
पतिमहःपतिः प्रतिनरेन्द्रलोकादिव प्रतापरविमण्डलान्यपहृतानि दोर्विक्रमैः [1*] सुव-
र्णपरिकल्पितान्यतिमहान्ति पात्राण्यदात् कवेरगिरिकन्यकापुञ्जिन[शा]यिने

22 शाङ्गिणे ॥ [२८*] सर्वानप्रणतान्निपात्य नृपतीन् सिंहासनेभ्यो² हठरत्नैर्नि-
र्माय समाहृतैर्भन इव स्वम् प्रांशुं सिंहासन[म्] [1*] भूभृत्भानुरदत्त रंगपतये यत्
प्राप्य लक्ष्मीसखस्त्रोयन्मिरुतटीजुषस्तटितो⁴ मेघस्य घत्ते श्रियम् ॥ [२९*]

23 हेमाच्छादनराज इत्यधिगतप्रख्यातनाम्नो हरैर्हेमस्योरगसूदनस्य शयनागारस्य
चाधिश्रियः [1*] [त्रीणि] स्वाम[यानि]⁵ राजतपनश्चक्रे विमानानि यैश्चीरंगस्य इवा-
भिषेकविष्टैरुत्भासते⁶ मौलिभिः ॥ [३०*]

TRANSLATION.

Hari. Om. Hail! Prosperity!

(Verse 1.) Having caused to long for the other world (*i.e.* to set or die) that Moon of the **Karnāta** (*country*), by whom this lotus-pond⁷ of Śrīraṅga had been reduced to a pitiable state, (*and*) re-instating in this (*lotus-pond of Śrīraṅga*) (*the goddess*) Lakshmi, who is worshipped in the three worlds,— king **Sundara-Pāṇḍya** rose full of brilliancy,⁸ (*like*) the Sun.

(V. 2.) The king who was the Mahēndra of the glorious (*city of*) **Madhurā**, built for the lord of **Raṅga** a shrine (*ālaya*) with the gold which (*he*) had given by frequently performing the ascending of the scales.⁹ The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (*the king's*) fame from the mountain of his (*the god's*) raised arms.¹⁰

(V. 3.) Having covered with gold the shrine (*vimāna*) of Hari (Vishṇu) at **Raṅga**, the Sun among kings placed in it (*an image of*) the highest being (*parama-puṁsa*),— which consisted of gold to the tips of the nails, (*and which he called*) after that name of his, which had arisen out of that great work,¹¹— just as the *Yōgin* (*places the highest being*) in (*his*) pure mind.

(V. 4.) The Sun among kings gave to Śārṅgin (Vishṇu), who resides at **Raṅga**, a garland of emeralds,¹² which (*he*) had taken from the treasure of the **Kāṭhaka** king, (*and*) which, clinging

¹ Read ॐ.

² Read हठरत्नैः.

³ Read भूभृत्भानुः.

⁴ Read सतडितो.

⁵ Read स्वर्णयानि.

⁶ Read उभासते.

⁷ The day-lotus (*padma*) is supposed to close its flowers at night and to be the residence of Lakshmi.

⁸ Literally, 'obtained a rise which was steaming with brilliancy.'

⁹ Here, and in verse 27, *tulādhirōha* is used for *tulāpuruṣa* or *tulābhāra*, "the gift of as much gold as equals the weight of one's body." An account of this ceremony, as performed by the Maharaja of Travancore on the 29th April 1892, is given in the "*Madras Mail*" of the 3rd May 1892.

¹⁰ A reference to verse 10 suggests that the "raised arms" are those of Vishṇu in his Narasimha incarnation, who is tearing the demon Hiraṇyakaśipu. Both verses 2 and 10 appear to refer to the building of one and the same shrine.

¹¹ *viz.* out of the covering of the shrine with gold. Compare verse 30.

¹² This gift appears to have induced the king to adopt the curious surname 'emerald-king,' which occurs in verse 13.

Handwritten Tamil script in approximately 15 horizontal lines, containing the main body of the inscription. The text is densely packed and appears to be a historical record or a religious dedication.



to his (*the god's*) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (*him*).

(V. 5.) The powerful Sun among kings gave to the god who is the lord of Raṅga, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (*that forms the god's*) couch, just as (*the splendour*) of the sun (*dispels the light*) of the stars.

(V. 6.) The Sun among kings made (*an image of*) the king of serpents (*Śēsha*), (*who serves as*) couch to Śārṅgin, the lord of Raṅga, which was covered with a golden skin (*and*) which glittered as though it had been smeared with the saffron dye of the body of Lakshmi, who was sporting with her husband.

(V. 7.) The king who was the Chief of the world, made at Śrīraṅga a golden tower (*gōpura*), which was the residence of Narasimha (*and*) which surpassed the splendour of the peaks of (*the golden mountain*) Sumēru. When at night the full-moon is standing for a moment over this (*gōpura*), which emits a mass of bright lustre, it looks as if she had joined the sun.¹

(V. 8.) When the king who propagated the race of the Moon (*and*) who was the Chief of the world, had carried away the wealth of the capital of the Kāṭhaka (*king*), who was distressed by terrible single-combats,— he built a shrine (*vimāna*) of Vishvaksēna, covered with plentiful gold, which, by the mass of light that it emitted, made the sun waver in (*his*) course on the sky, which had been (*hitherto*) unobstructed.

(V. 9.) Reclining under the arch (*makara-tōraṇa*), which the Sun among kings had made with masses of gold, (*taken*) from the crowns of (*his*) enemies, (*and*) which was adorned with numerous jewels,— Hari, who dwells in the temple of Raṅga, surpasses a monsoon cloud which is surrounded by a rainbow.

(V. 10.) The Sun among kings built a shrine (*vēśman*) of Vishṇu, who gracefully raises his arms, with masses of gold from crowns which (*he*) had taken from the treasuries of kings. The intense light which rises from it, makes the ground in his (*the god's*) vicinity even now appear covered with the blood of the lacerated demon² on (*his*) lap.

(V. 11.) The glorious Sun among kings gave to the lord of Raṅga a pendent garland (*sraja*) of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that (*his*) crown might be broken (*by the king*).

(V. 12.) Sundara-Pāṇḍyadēva made for the lord of Raṅga a canopy (*vitāna*) of pearls, which appeared to be his (*the king's*) fame, reduced to a solid state, (*and*) through the splendour of which his (*the god's*) crown resembles the diadem of Purāri (Śiva), which is surrounded by the Bhāgirathī (Gaṅgā).

(V. 13.) Like the creeper (*of paradise*) that grows on the emerald mountain (*i.e.* Meru?), the devotion that filled Marakata-prithivibhrit (*i.e.* the emerald-king),³ though of *one* kind only, gave delight to Murāri (Vishṇu) at Raṅga by (*presents of*) masses of *different* fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts, and mangoes.

(V. 14.) The noble Sun among kings made at Raṅga a golden car (*satāṅga*), which, on account of its height, resembled a movable (*Mount*) Mēru, (*and*) through the splendour of which the clouds on the sky appear to be accompanied⁴ by lightning even in the season of autumn.

¹ The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination of the sun and the moon over the horizon takes place on the full-moon day, and not, as we are accustomed to see it, on the new-moon day.

² Hiraṇyakaśipu, who was torn to pieces by Vishṇu in his Narasimha incarnation.

³ See p. 14 above, note 12, and compare the similar surname Hēmāchchhādanarāja in verse 30.

⁴ The word of the text is *abhisarāṇa*, 'going to meet a lover,' by which the poet hints that both the lightning (*tadit*) and the autumn (*śarad*) were in love with the clouds (*vāricāha*).

(V. 15.) The king who was the Chief of the world (*and*) the conqueror of (*all*) foes, made for the god Madhuripu (Vishṇu) at Raṅga a large movable trough (*prapā*) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (*all*) the eight cardinal points.

(V. 16.) The Sun among kings made for the highest being which is fond of staying at Raṅga, a golden (*image of*) Suparna (Garuḍa), by whose bright splendour, as (*by that*) of (*his*) elder brother,¹ a permanent dawn appears to reign in the world.

(V. 17.) The Sun among kings placed on the body of Kaṁsadvish (Vishṇu), who reposes at Raṅga, a golden under-garment. Covered by its rays, the Creator, who rests on (*the god's*) navel, appears to dwell once more in the golden egg (*from which he was produced*).

(V. 18.) The Sun among kings gave to the lord of Raṅga a lofty golden aureola (*prabhā-valaya*) of great beauty, which, placed near him, resembles a lovely group of blowing *aśoka* (trees), with *tamāla* (trees) between.

(V. 19.) Placed on the golden pedestal (*pīṭhī*), which the Sun among kings had given (*to him*), (*and*) which was adorned with various jewels, and bearing the lofty aureola (*prabhā*), the lord of Raṅga surpasses a black cloud which bears a rainbow (*and*) rests on the peak of the Golden Mountain (Mêru).

(V. 20.) In the month of Chaitra, the Sun among kings celebrated for Raṅgin the procession-festival (*yātr-ōtsava*), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (*that*) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (*or* in full flower).

(V. 21.) In order to celebrate the festival of the sporting (*vihār-ōtsava*) of (*the god*) who dwells at Raṅga, with Kamalā (Lakshmi), king Sundara-Pāṇḍyadēva built of gold a new ship. Through the trees which grow on the banks (*and*) which are covered with its (*the ship's*) splendour, the daughter of the Kavēra (*mountain*)² resembles the Mandākinī (Gaṅgā), whose banks are adorned with groups of *mandāra* trees.

(V. 22.) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (*his*) residence, with the fame of his victories,— covered the high inner wall of the shrine (*sadman*) of Śārūgin, who is the lord of Raṅga, with masses of gold, which (*he*) had brought from (*his*) wars.

(V. 23.) The large (*and*) long dining-hall (*abhyavahāra-mandapa*),³ which king Sundara-Pāṇḍya had constructed in front (*of the shrine*) of the god who is the lord of Raṅga, did not suffice for accommodating the golden vessels (*parichehḥada*), which, taking away the wealth of kings, that same (*king*) had provided.

(V. 24.) The Sun among kings placed on the body of the lord of Raṅga, from the feet to the crest, ornaments of jewels, through which Padmā (Lakshmi), though leaning on his breast, appears to have again entered the mine of jewels (*i.e.* the ocean, from which she arose).

(V. 25.) While, having crushed the enemies of order in war, Sundara-Pāṇḍyadēva, whose bow was (*ever*) ready for action, protected the world,— the golden armour which he gave to Vishṇu, who dwells at Raṅga, was a (*mere*) ornament.⁴

¹ Aruṇa, the charioteer of the Sun.

² *i.e.* the Kāvēri river. Compare verse 28.

³ The author uses *mandapa* as a neuter, which suggests that he was a Southerner.

⁴ The armour was not required in earnest, as the king had already destroyed the *dharmudvishah* (enemies of order, or demons), with whom Vishṇu formerly used to fight.

(V. 26.) Having arranged two dining-weeks (*abhyavahāra-vāra*),¹ (which he called) after his own name, (and) the abundance of which was inexhaustible, **Sundara-Pāṇḍya**, who entertained the desire for pre-eminence, filled the capacious belly of Śārṅgin, who is the lord of Raṅga, which even the fourteen worlds had been unable to fill.

(V. 27.) Repeatedly performing the ascending of the scales² on every day at the shrine of the lord of Raṅga, the Sun among kings would have doubtlessly broken up (*Mount*) Mēru for the sake of (*its*) gold, if (*that mountain*) had not borne the fish which was the device on his (*the king's*) banner.³

(V. 28.) The Sun among kings gave to Śārṅgin, who reclines on the sandy bank of the daughter of the **Kavēra** mountain, huge vessels, wrought of gold, which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (*his*) arm.

(V. 29.) Placed along with Lakshmi on the throne (*simhāsana*), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (*to him*), and gave to the lord of Raṅga, (and) which is as lofty as his own mind,— that (*god*) resembles a cloud, accompanied by lightning (and) resting on the slope of (*Mount*) Mēru.⁴

(V. 30.) For Hari, who had received the famous name of **Hēmāchchhādanarāja** [*i.e.* of the king who has covered (*the temple*) with gold], for the golden destroyer of snakes (*i.e.* **Garuda**), and for the splendid hall (*which contained*) the couch (*of the god*),— the Sun among kings built three golden domes (*vimāna*), by which (*the temple of*) Śrīraṅga glitters as he (*the king*) by the (*three*) crowns⁵ worn at (*his*) coronation.

No. 3.— ALAMANDA PLATES OF ANANTAVARMAN.

By E. HULTZSCH, PH.D.

This inscription is engraved on three copper-plates of about 7½ by 3 inches, which were “found underground while excavating a site near Alamanda in the Śrīngavarapukōṭa tālukā of the Vizagapatam district,” and kindly transmitted to me by the Collector, Mr. W. A. Willock, I.C.S. The plates are strung on a plain ring, which had been cut before I received them, and which measures about ⅜ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 lb 7 oz., and that of the ring about 9 oz., total about 2 lb. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of **Dēvēndravarman**, the son of the **Mahārāja** Anantavarman, which was published with a facsimile by Dr. Fleet.⁶ The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

¹ I have translated *vāra* by ‘week,’ a meaning which it has in Tamil and Kanarese, as two weeks (*i.e.* fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two days. In Sanskrit *vāra* means only ‘a week-day.’

² See p. 14 above, note 9.

³ In the panegyric introductions of the Tamil inscriptions of the Pāṇḍya kings, it is stated that their banner, the two fishes, fluttered (*i.e.* had been planted as a memento of conquest) on Mount Mēru. See, *e.g.*, line 4 f. of the Tirupparaṅkunṅam cave-inscription of Māravarmaṇ, *alias* Sundara-Pāṇḍyadēva (*Ind. Ant.* Vol. XXI. p. 344):—*Por-kiri mēl vari-kkayalgaṭ viṭaiyāda*, “while the spotted carps were sporting on the Golden Mountain.”

⁴ Vishnu, whose body is of dark colour, corresponds to the cloud, Lakshmi to the lightning, and the throne to the golden mountain Mēru. Compare verses 9 and 19.

⁵ This refers to the crowns of the Pāṇḍya, Chōla and Chēra kingdoms. Compare Mummudi-Chōladēva, the Chōla king (who wears) three crowns, which was a surname of the great Rājartāja; *South-Indian Inscriptions*, Vol. II. p. 139, note 1, and p. 222, note 4.

⁶ *Ind. Ant.* Vol. XVIII. pp. 143 ff.

The inscription records the gift of the village of **Mede[lā]ka** in the **Tirikaṭu-vishaya** (line 13 f.) to a Brāhmaṇa of the **Vājasanēya** school (l. 16). The grant was made at **Kaliṅgānagara**¹ (l. 2) on the day of a solar eclipse (l. 18) in “the three-hundred-and-fourth year of the reign of the **G[ā]ṅgēya** race” (l. 28 f.). The donor was king **Anantavarman**, the son of the **Mahārāja Rājēndravarman**, a member of the **Gaṅga** family (l. 12 f.) and a worshipper of **Mahēśvara** (l. 11). The wording of the passage which celebrates the virtues of the king (ll. 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of **Dēvēndravarman**, the son of the **Mahārāja Anantavarman**.² As Dr. Fleet has expressed his intention of treating the chronology of the Gaṅgas of Kaliṅga,³ I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,⁴ and that, consequently, the king **Anantavarman**, by whom the subjoined grant was issued, appears to be distinct from, and later than, another **Anantavarman**, who was the father of **Dēvēndravarman**.

TEXT.⁵*First Plate.*

- 1 ओं स्वस्थमर[पु][रा*]नुक[रि*]रिण[ः*] सर्वर्तुसुखरमणीया[हि]ज[य]-
- 2 वे[त*]: कलिङ्गानगरवासका[त्*] महेंद्र[रि*]चलामलसिखरप्रतिष्ठि-⁶
- 3 तिस्य⁷ सचराचरगुरो[ः*] सकलभु[व*]ननिर्माणैकसुत्रधारस्य⁸
- 4 ⁹सशङ्खचुडामणेरभगवतो गोकर्णस्व[रि*]मिनश्चर-
- 5 णकमलयुगलप्रणामाद्विगतकलकलङ्को-¹⁰
- 6 नेक[रि]हवसंचोभजनितजय[श]द्व¹¹ प्रतापावनतस-
- 7 ¹²मस्तसामन्तचक्रचुदा[म]ण्णिप्रभामण्णरीपुण्ण(र)-¹³

Second Plate; First Side.

- 8 ¹⁴रिण्णितनिजनिस्त्रिङ्गधारोपार्जितवरचरण[ः*] सितकुमु[दकुं]-
- 9 देन्दुवदातयगा¹⁵ ध्व(रि)स्तारातिकुलान्वलो नयविनय[द]-
- 10 यादानदाच्चिन्धशौर्येदार्य¹⁶ सत्यत्यागादिगुणस-
- 11 पदाधारभुतो¹⁷ परममाहेश्वरो ¹⁸भातापिन्नुपाद[रि*]-
- 12 नुध्यात[ः*] गङ्गामलकुलतिलको म(रि)हार[रि]जग्रीरा-¹⁹

¹ This is probably the modern “Calingapatam;” *Ind. Ant.* Vol. XVIII. p. 144, and Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 7.

² Published by Dr. Fleet; *Ind. Ant.* Vol. XIII. pp. 273 ff.

³ *Ind. Ant.* Vol. XVIII. p. 144.

⁴ See note 6 on previous page.

⁵ From the original copper-plates.

⁶ Read सिखर.

⁷ Read तस्य.

⁸ Read सूत्र.

⁹ Read शशङ्खचुडा.

¹⁰ Read कलिकलङ्को.

¹¹ Read श्वन्.

¹² Read चुडा.

¹³ Read मण्णरीपुण्ण.

¹⁴ Read रिण्णितनिजनिस्त्रिङ्ग.

¹⁵ Read देन्दुवदातयगा.

¹⁶ Read दाच्चिन्धशौर्येदार्यं.

¹⁷ Read संपदाधारभूत.

¹⁸ Read पिट.

¹⁹ Read श्रीरा.

1
 2
 3
 4
 5
 6

...
 ...
 ...
 ...
 ...
 ...

11a.

8
 10
 12
 14

...
 ...
 ...
 ...
 ...

iii.

16
 18
 20

iii.

22
 24
 26
 28

FULL-SIZE.

iii.

29

- 13 जन्द्रवमसुनु¹ श्रीअनन्तवर्मदेव[:*] कुशली तिरिकटु-
14 विषये मेदे[ला]कग्रामनिवासिनं² कुटुम्बिन[:*] सम[ज्णा]-

Second Plate; Second Side.

- 15 पयति³ [॥*] विदितमस्तुङ्गवता⁴ ग्रामोयं⁵ होम्बरवलवास्तव्य-
16 वाजसनेयकौशिकगोत्रविष्टुदेवसुनुश्रीधरभ[टं]⁶
17 [वै]द्वेदाङ्गतत्वज्णतटाकप्रतिष्ठायासुदपूर्वकं⁷
18 कृत्वा सूर्यग्रहोपरागो⁸ दत्तं [॥*] अत्र⁹ सिमालिङ्गा-
19 नि कथन्ते [॥*] पूर्वस्था¹⁰ दिसि वनराजिका पाषाण¹¹ [॥*] अज्ण्य¹² प-
20 शाण¹³ [॥*] दक्षिणस्था¹⁴ चटेरनदि¹⁵ [॥*] नरित्या¹⁶ [ते]न्तलिवृक्षपन्ति¹⁷ व-
21 नराजिक[॥*] पश्चिमस्था¹⁸ गुरातटाक[:*] वनराजिक[॥*] वनरा-

Third Plate; First Side.

- 22 जक¹⁹ [॥*] वयव्यां²⁰ कलज्णतटाक[:*] पाषाण[:*] वारुणा²¹ गर्त[:*] [ऐ]-
23 शान्य²² वटवृक्ष[:*] वनर[॥*]जिक[॥*] चिकुट²³ [॥*] अत्र व्य[॥*]सगीत[॥*]नि
24 [भ]वन्ति [॥*] ²⁴वडुभिर्वसुधा दत्ता²⁵ राजान सगरादिभि[:*] य-
25 स्य यस्य यपा²⁶ भुमी तस्य तस्य तदा फलं [॥*]
26 स्वदत्ता²⁷ परदत्तास्वा यो हरति वसन्धरा²⁸ [॥*] स्वविष्ठाया²⁹ क्कमि-
27 भूर्त्वा³⁰ पितृभि सह पचते [॥*] लिखितं दुगपे[र]डुसिण³¹ [उ]-
28 [त्की]र्न³² अखसलिन [अण] [॥*] ग[॥*]ङ्गियवङ्गप्रवर्ध-³³

¹ Read ०जन्द्रवर्मसुनुः.

² Read वासिनः.

³ Read समाज्ञापयति.

⁴ Read ०मस्तु भवतां.

⁵ The fourth *akshara* of होम्बरवल stands below the line.

⁶ Read कौशिक, विष्णु, सुनु, भट्टाय.

⁷ Read वेदवेदाङ्गतत्वज्ञाय and ०सुदकपूर्वकं.

⁸ Read सूर्यग्रहोपरागे दत्तः.

⁹ Read सीमा.

¹⁰ Read पूर्वस्थां दिशि.

¹¹ Read पाषाणः.

¹² Read आग्नेय्यां.

¹³ Read पाषाण्यः.

¹⁴ The ण stands below the line; read स्थां.

¹⁵ Read नदी.

¹⁶ Read नैर्दत्त्यां.

¹⁷ Read पङ्क्तिः.

¹⁸ Read ०स्थां.

¹⁹ Read ०जिका; the word वनराजिका appears to be repeated by mistake.

²⁰ Read वायव्यां कलजां.

²¹ Instead of वारुणा (*i.e.* वारुणा, 'in the west'), read उत्तरस्थां.

²² Read ०न्यां.

²³ Read चिकूटः.

²⁴ Read वडु.

²⁵ Read दत्ता राजभिः.

²⁶ Read यदा भूमिन्स.

²⁷ Read स्वदत्तां परदत्तां वा.

²⁸ Read वसन्धराम्.

²⁹ Read श्वविष्ठायां.

³⁰ Read ०भूर्त्वा पितृभिः सह.

³¹ Read दुगप्परडुसिण ?

³² Read उत्कीर्णमचक्रादिना.

³³ Read वंश.

Third Plate; Second Side.

29 म[१]नविजयराज्यसम्बद्धरसत[१]^१ तृषि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1.) Ôm. Hail!

From the victorious residence² **Kaliṅgānagara**, which resembles the city of the gods (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,—the devout worshipper of **Mahēśvara**, who adores the feet of (*his*) mother and father, the ornament of the spotless family of the **Gaṅgas**, the son of the glorious **Mahārāja Rājendravarman**, the glorious **Anantavarmadēva**,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues; who has destroyed the principal mountains, (*viz.* his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet³ are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; (*and*) who is freed from the stains of the Kali (*age*) in consequence of (*his*) prostrations at the lotus-feet of the god **Gōkarnasvāmin**, whose crest-jewel is the moon,⁴ who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is established on the sinless peak of the **Mahēndra** mountain,⁵—being in good health, addresses (*the following*) order to the ryots inhabiting the village of **Mede[lā]ka** in the district (*vishaya*) of **Tirikaṭu** :—

(L. 15.) “Be it known to you (*thāt*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to **Vishṇudēva**’s son **Śrīdhara-Bhaṭṭa**, of the **Vājasaneyā (śākhā)** and the **Kauśika gōtra**, who resides at **Homvaravala**, (*and*) who thoroughly knows the **Vēdas** and **Vēdāṅgas**.

(L. 18.) “The marks of the boundaries of this (*village*) are declared (*as follows*) :— In the eastern direction, a row of jungle-trees (*and*) a rock; in the south-east, a rock; in the south, the **Chāṭera** river; in the south-west, a group of tamarind-trees⁶ (*and*) a row of jungle-trees; in the west, the **Gurā** tank (*and*) a row of jungle-trees; in the north-west, the **Kalajñā** tank (*and*) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (*and*) a *trikūṭa*.⁷

¹ Read संबद्धरसतानि तृषि चतुरीतराणि.

² In this and other Gaṅga grants, *vāsaka* appears to be used in the sense of *rājadhāni*.

³ In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (*Ind. Ant.* Vol. XIII. p. 275), the word निजनिस्त्रिंशदारीपार्जित् is erroneously inserted before वरचरणः. Another of Dr. Fleet’s inscriptions (*Ind. Ant.* Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before परममाह्वरः.

⁴ i.e. the god Śiva.

⁵ The Mahēndra mountain is frequently mentioned in the epic poems; see Böhtlingk and Roth’s *Sanskrit-Wörterbuch*, s. v. In the *Raghuvamā* (vi. 54), the king of Kaliṅga is called ‘the lord of (Mount) Mahēndra.’ General Sir A. Cunningham (*Ancient Geography of India*, Vol. I. p. 516) has identified the term with the Mahēndramala range, which divides Gañjām from the valley of the Mahānadi. Consequently, the temple of Gōkarnasvāmin, which was situated on the Mahēndra mountain, must be distinct from the well-known shrine in the North Canara district. According to Mr. Sewell’s account (*Lists of Antiquities*, Vol. I. p. 5), the Mahēndragiri is now included in the Mandasa zamindāri and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gōkarnasvāmin of the Gaṅga grants. In the “*Mudras Mail*” of the 29th May 1893, Mr. Duncan states that the top of the Mahēndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway.

⁶ तृषि is the same as त्रिनिचौ in the *Amarakōśa*, and as त्रिनिचि in the Telugu and Kanarese dictionaries.

⁷ The same term occurs in *Ind. Ant.* Vol. XVIII. p. 174 f., text line 36 f. Its meaning might be ‘the point at which three roads meet.’

(L. 23.) "With reference to this (*subject*), there are (*the following*) verses of Vyāsa:—"

[Here follow two of the customary verses from the *Mahābhārata*.]

(L. 27.) (*This edict*) was written by the private secretary (*rahasya*)¹ Durgappa (?) (*and*) engraved by the keeper of records (*akṣhaśālin*)

(L. 28.) (*In*) the year three hundred and four of the prosperous and victorious reign of the G[ā]ṅgēya race.

No. 4.—BITRAGUNTA GRANT OF SAMGAMA II.

SAKA-SAMVAT 1278.

BY H. KRISHNA SASTRI; BANGALORE.

The subjoined inscription has already been noticed by Mr. R. Sewell in his *Lists of Antiquities*, Vol. II. p. 8, No. 58. The original was lent by Dr. C. D. Maclean, Collector of Nellore, in whose office it is preserved, to Dr. Hultsch, who has kindly placed it at my disposal for publication. It consists of five copper-plates, measuring on an average 10" by 5 $\frac{1}{4}$ ". There is a hole of about $\frac{7}{8}$ " in diameter at the top of each plate for the usual ring, which is however lost. The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively. Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate. The first four plates bear writing on both sides; and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top. The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident. The occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates. The lines are written across the breadth of the plates and number about twenty on each side. The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured. Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty.

The language of the inscription is Sanskrit verse of various metres, written in faint, but boldly engraved Telugu characters. The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones. The letters *da* and *dha* are distinguished as in Old Kanarese or Telugu,—the first by an opening on the right side, and the second by being fully closed up. But in lines 24 and 163, *dha* is written in its modern form, *i.e.* with the addition of a vertical stroke below. The difference which the writer has attempted to keep up between *ba* and *bha*, is rather complex. The top-stroke (*talekaṭṭu*, as it is called in Kanarese, or *talakaṭṭu* in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but *a*, *u* and *ū* are affixed to the consonant, and when it appears conjunct with another. There are several cases, too, in which both the *talakaṭṭu* and the downward stroke appear in the same letter (ll. 120, 127, 137, 141, 144, *etc.*). It might be observed that, in *ambhōruha* in line 11, *bhō* is written as in Old Kanarese or Telugu, with an opening in the centre below. The downward stroke of *tha* and *gha* is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms; whereas, in the case of *dha* and *pha*, it is retained as the only mark of distinction from the unaspirated. The letters *ṭa*, *ṣa*, *ṣha* and *ḷa* are

¹ The same official title occurs in *Ind. Ant.* Vol. XIV. p. 12, and Vol. XVIII. p. 145, and the slightly different form *rahasika* (for *rahasyaka*), Vol. XIII. p. 121.

comparatively old in their formation. The vowels *i* and *î*, *o* and *ô*, though distinguished in some cases by a partial and complete loop on the top respectively, are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of *i* and *î*, always adopted that form which the context proves to be correct. The vowels *é*, *ai* and *au* are the undeveloped forms of their modern modifications in Telugu. The *ê* of *práyêna* in line 53, and the length of *ô* of *bhâgô* in line 146, are shown as in the modern Telugu character.

As regards orthography,—*dh* for *dd* frequently occurs (ll. 20, 101, 103, 157 and 163). The redundant use of an *anusvâra* before a conjunct nasal is quite common (ll. 10, 12, 48, 113, 131, 136, etc.). As in other inscriptions, a consonant which follows *r*, is sometimes doubled. In lines 15, 20, and 21 the *pa* of *Kaṃppa*, and in line 31 the *ya* of *saṃyyuga* are doubled after an *anusvâra*. A curious mistake is committed in line 60, where *kadâchīpriyam* is written for *kadâchit=priyam*. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in *nirvritim* in line 59, *ri* is generally represented by *ru*. In lines 66 and 122, both *ri* and *u*, *li* and *u* are respectively affixed to the same consonant, and once (l. 181) *ri* is represented by *ri*. It is worth noticing that the word *nâtha*, which occurs four times in the inscription (ll. 50, 52, 161 and 189), is spelt in the first three cases with an *anusvâra* before *tha*. This may be due to the tendency of the Telugu language to insert an *anusvâra* in such cases (compare *tamnuḍu* and *tammunḍu*). The spelling *braṃhmassom* (ll. 178 and 179 f.) for *brahmasvam*, *saijñi* (l. 37) for *sañjñi*, *saijña* (l. 186) for *sañjña*. the prefixing of a *y* before *i* and *é* and *vice versa* (ll. 21, 22, 23, 44, 65, 160, 165 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishṇu (verse 1). **Samgama I.**, the first historical ancestor of the first Vijayanagara dynasty, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayanagara grants (verse 2). He had five sons,—**Harihara**, **Kampa**, **Bukka**, **Mârapa** and **Muddapa** (verses 3 and 4). Of these, the first two ruled one after the other. **Harihara** is said to have defeated the Muḥammadans (verse 5). **Kampa** (verse 4) or **Kampana** (verse 6) had a son, called **Samgama II.** (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of *birudas* (verse 11). The inscription records the grant of the village of **Bitraguṇṭa** (verses 20, 21) or **Bitarakuṇṭa** (verse 19) to twenty-eight Brâhmanas, whose names and *gôtras* are specified in verses 27 to 33; and refers incidentally to the grant of another village, *viz.* **Sinkêsari** (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the **Saiva** philosopher **Śrikanṭhanâtha** (verse 12 and line 189), after whose name the village of Bitraguṇṭa received the surname **Śrikanṭhapura** (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of **Śaka-Samvat 1278** (in numerical words and figures), the cyclic year **Durmukha**. The inscription was written by **Bhoganâtha**, the court-jester of **Samgama II.** (verse 35). At the end of the document (l. 184), the king is stated to have affixed by his own hand the name of **Śri-Virûpâksha**, the tutelâr deity of the city of Vijayanagara (verse 42). This explains the origin of the colophons **Śri-Virûpâksha**, **Śri-Venkaṭêsa** or **Śri-Râma** at the end of other Vijayanagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold,—first, a request, or almost a compulsory demand, of the preceptor **Śrikanṭhanâtha**, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression *pratyabdakâlê* in verse 20 means “at the anniversary (of his father's death).” The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, *i.e.* for procuring immortality to his father, gives us sufficient room for conjecture. It is a well-known Hindû notion that the spirit of a dead man will continue to be a *Prêta*, or an evil spirit, until the

completion of all obsequial rites; and this completion is reached with the *sāpīṇḍya* and *ābdika* ceremonies, which are to be observed at the end of one full year after the death. After this period, and through the several charities made during the final ceremonies, the *Prēta* is supposed to become one of the Manes, *i.e.* to become classed with the *Pitridēvas*.¹ Thus, it may be that the anniversary on which immortality or godhead was conferred on Kampa, was the first; and, if so, the date of Kampa's death and the accession of Saṅgama II. would be Śaka-Saṁvat 1277. But this is only a conjecture which requires corroboration.

The contents of the inscription furnish us with two important facts, *viz.* first, the disjunct mention of the five sons of Saṅgama I., and, secondly, that of a grandson of his, by name Saṅgama II. Both these facts are valuable; for, most of the inscriptions that contain a regular genealogy of the first Vijayanagara dynasty, mention only Harihara I. and Bukka I., the first and third sons of Saṅgama I., and ignore altogether the other three; and even the limited few that mention all the five sons of Saṅgama I.,² are either open to suspicion or are imperfectly read. The importance of the second fact is even greater, inasmuch as it enables us to correct certain inferences which have been drawn from the colophon of the *Mādhaviyā Dhātuvṛitti*. This colophon reads as follows:—“The *Mādhaviyā Vṛitti*, composed by Sāyaṇāchārya (who was) the uterine brother of Mādhava, the son of Māyaṇa, (and) the great minister of Saṅgamarāja, the son of Kamparāja, the glorious lord of the Eastern, Western and Southern oceans.”³ As the title indicates, the *Mādhaviyā Dhātuvṛitti* was dedicated by its author, Sāyaṇāchārya, to his brother Mādhavāchārya, who, as we learn from other sources, was the minister of Bukkaṇa or Bukka I. of Vijayanagara.⁴ Further, Mādhavāchārya says of himself that “his mother (was) Śrīmatī, his father (was) the famous Māyaṇa, (and) his two uterine brothers (were) Sāyaṇa and Bhōganātha, (who appeared to be his) mind and intelligence.”⁵ That Saṅgama, whose minister was Sāyaṇa according to the *Mādhaviyā Dhātuvṛitti*, has been hitherto considered as identical with Saṅgama I., the father of Harihara I. and Bukka I. The present inscription, however,—which acquaints us with a king Saṅgama II., who, as the Saṅgamarāja of the colophon of the *Mādhaviyā Dhātuvṛitti*, was the son of Kampa, and which also mentions a certain Bhōganātha, who is probably identical with that Bhōganātha who, according to the commentary on the *Parāśarasmr̥iti*, was the brother of Sāyaṇa,—shows that Sāyaṇa must have been the minister of Saṅgama II., and not of Saṅgama I., who, in the present state of our epigraphical knowledge, is nothing more than a name. In the colophon of his commentary on the *Śatapathabrāhmaṇa*, Sāyaṇāchārya calls himself the minister of king Harihara, who bore the titles of *Rājādhirāja* and *Rājaparamēśvara*.⁶ This can hardly refer to Harihara I., who claimed to be only a *Mahāmaṇḍalēśvara*;⁷ and it must be assumed that Sāyaṇa, who was originally the minister of Saṅgama II., subsequently held the same office under Harihara II. According to

¹ See the *Mitāksharā* on Yājñavalkya, i. 253 f.—मार्कण्डेयः । प्रेतलोके तु वसतिर्दृशा वर्षे प्रकीर्तिता । . . .

. . . . प्राकृतैकीदृष्टसहितेन सपिण्डीकरणेन प्रेतलनिवृत्त्या पितृत्वं प्राप्तीतीत्यवगम्यते ॥

² Colebrooke's *Miscellaneous Essays*, Madras reprint, Vol. II. pp. 254 ff.; Mr. Rice's *Mysore Inscriptions*, p. 277 f.; Mr. Sewell's *Lists of Antiquities*, Vol. II. No. 79. Dr. Hultzsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vijayanagara dynasty.

³ श्रीमत्पुर्वपञ्चमदत्तिसमुद्राधीश्वरकम्पराजसुतसंगमराजमहामन्त्रिमायणपुत्रमाधवसद्दीदरायशाचार्य[ज्ञता*] माधवीया वृत्ति[*]. The Berlin MS., as transcribed by Professor Weber, *Berlin Catalogue*, Vol. I. p. 222, No. 789, reads संडामजमहामन्त्रिण.

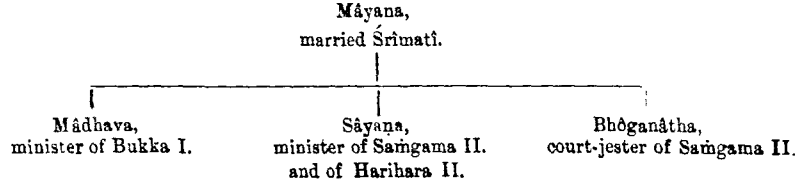
⁴ See the introduction to Mādhava's commentary on the *Parāśarasmr̥iti* in Professor Aufrecht's *Oxford Catalogue*, p. 264; and Dr. Fleet's abstract of a Banavāse inscription, *Ind. Ant.* Vol. IV. p. 206, No. 2.

⁵ श्रीमती जननी यस्य सुकीर्तिमायणः पिता । सायणी भोगनाथस्य सनीदुद्धी सद्दीदरौ ॥ ; Professor Aufrecht's *Oxford Catalogue*, *i. c.*

⁶ See Professor Weber's *Berlin Catalogue*, Vol. II. p. 73.

⁷ See his Bādāmi inscription of Śaka-Saṁvat 1261; *Ind. Ant.* Vol. X. p. 63.

Professor Anfrecht,¹ he died in A.D. 1387. All that we can at present gather regarding the genealogy of Mādhava and Sāyana, is as follows :—



According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 142, **Biṭraguṇṭa**, the first of the villages granted, is situated 7 miles south by west of **Kāvali**, which is 32 miles from **Nellūr** (Nellore) and is the head-quarters of the **Kāvali tālukā** in the Nellore district. Its situation is described in the inscription as being 3 *yōjanas* north of the town of **Vikramasimhapura** in the district called **Pākavishaya**, which was situated on the shore of the Eastern ocean, *i.e.* the Bay of Bengal (verse 19). I do not know if the name **Vikramasimhapura** still exists; but the name **Pāka** survives in the name of a certain sect of Telugu-speaking Śūdras in the Mysore territory, who profess to come from **Pākanāḍu**, the country of **Pāka**, and are as such called **Pākanāṭis**. The other village, **Simkēsari**, is said to be situated in the district called **Mulikidēsa** on the northern bank of the Pennā, *i.e.* the well-known **Pennēr** river, and to the north of the Śaiva temple at **Pushpāchala** (verse 24), which is identical with **Pushpagiri**, 8 miles north of **Kaḍapa** (Cuddapah). A native of **Pushpagiri** informed me that close to **Pushpagiri** is a village named **Suṅkēsaru**, which appears to be the same as the **Simkēsari** of the grant. It may be also remarked that a certain class of Smārta Brāhmaṇas, who call themselves **Mulikināḍuvāru**, profess to have emigrated from the **Muliki** country. The other places mentioned in the inscription as the boundaries of the two villages (verses 22 and 25) I am unable to identify. But so much is certain that **Saṅgama II.** held portions of the present **Nellore** and **Cuddapah** districts, while his uncle **Bukka I.** was reigning at **Vijayanagara**. **Saṅgama II.** can scarcely have been dependent on **Bukka I.**, as he would have otherwise referred to the latter as his overlord in his inscription. The fact that he represents his own father **Kampa** as the actual successor of **Harihara I.** also suggests that he considered himself entirely independent of **Bukka I.**

TEXT.²

First Plate; First Side.

- 1 हरेर्लीलावराहस्य दंडा-
- 2 दंडस्य पातु वः । हेमा-
- 3 द्विक्रम्या य[त्]
- 4 धात्री च्छल-
- 5 म्रियं दधौ ॥ [१*]
- 6 अस्ति प्रस्तूयमानप्रबल-
- 7 निजभुजाखर्वगर्वानुरोधिसाधीनू-³
- 8 दारसारस्थगितरिपुनुपोद्दामसंघा-⁴

¹ *Catalogus Catalogorum*, p. 711.

² Read साधीनीदार.

³ From the original copper-plates and ink-impressions of them.

⁴ Read वपो.

- 9 मशक्तिः । राजा राजन्यकोटिप्रणतिपरि-
 10 लुठन्मौळिमाणिक्यरोचीराजीनीराज्य-
 11 मानस्फुरदुरुचरणांभोरुहः(-)
 12 संगमैद्रः ॥ [२*] तस्मादुदभवन्पंच तनया-
 13 शौर्यशालिनः । कल्यावनिरुहाः पूर्वं
 14 कलशांबुनिधेरिव ॥ [३*] आदौ हरिहर-
 15 क्ष्माभुदथ^१ कम्पमहीपतिः । ततो
 16 बुक्कमहीपाल[:*] पद्माभारपसुहृषी ॥ [४*]
 17 तत्र राजा हरिहरो धरणीमसिषञ्चि-^२
 18 रं । सुत्रामसद्रुशा^३ येन सुरत्रा-
 19 णः पराजितः ॥ [५*] तस्मानुजः(-)श्चिरमशा-
 20 द्वात्रीं कम्पभूपतिः । याथात्थ्य-
 21 मभजंनाम यस्य कम्पइतु-^४
 22 [र्हि]षां ॥ [६*] जयंत यिव^५ जंबारेः
 23 प्रद्युम्न यिव^६ शार्ङ्गिषः । तनयस्य-

First Plate; Second Side.

- 24 म[भू]हीरस्तस्य संगमभूधरः ॥ [७*]
 25 यस्य 'द्रुष्टिसुदयहया-
 26 रसामर्थिनामभिमतानु-
 27 बंधिनीं । इंत नूनमनु-
 28 यांति सस्यहं^७ कर्नकल्पतरुका-
 29 मधेनवः ॥ [८*] यङ्गुजाश्रयणजात-
 30 कौतुका नापरं अयरमाभितु-
 31 खती^९ । संयुगानि समुपेयु-
 32 षी चिरादासिधारमनुतिष्ठति ब्र-
 33 तं ॥ [९*] यद्यशःप्रसरणेन भूय-
 34 सा ह्यादमेयुषि परं जगत्रये^{१०} [।]
 35 अमृते विफलतां न चंद्रमाः केवलं

^१ Read आश्रयदथ.

^२ Read 'मसिष'.

^३ Read सदृशी.

^४ Read कम्पयितुं.

^५ Read इव जम्बारेः.

^६ Read इव शार्ङ्गिषः.

^७ Read दृष्टि.

^८ Read सस्यहं कर्ण.

^९ Read हस्तती.

^{१०} Read जगत्रये.

- 36 कुमुदिनीविकासनात् ॥ [१०*] श्रीमा-
 37 न्प्राक्प्रत्यगन्धितयपरिवृष्टः[स्त्रै]-¹
 38 ष² भाषातिलंघिच्छुद्रच्छाभु[ङ्ग]-³
 39 जंगः प्रतिभटधरणीपालसेना[वि]-
 40 बाळः⁴ । माद्यंनागाश्वमत्यां[धिप]-
 41 तिगजघटापंचवक्त्रोभियाती-
 42 ल्युहृथंते यदीया[*] [स्फुट]-
 43 मिह बिरुदासंततं वंदिभ्रं-
 44 दैः⁵ ॥ [११*] यित्यं⁶ सर्वगुणोपरंजनक-
 45 लामीद्रुग्विधामियुष-⁷

Second Plate; First Side.

- 46 स्तस्य क्षीणपतेरपारयशसस्तत्वो-
 47 पदेशक्रियां । कर्तुं कामपि वा-
 48 सनामुप[न]यन् कारु-
 49 ख्यवारांनिधि[*] (i) श्रीमान्निधि-
 50 मादधत् पशुपधिः⁸ श्रीकंठनांथात्मना⁹ ॥ [१२*]
 51 माहेश्वराणां तत्वानां मान्ये य-
 52 स्मिन् प्रदर्शके [1*] प्राचामदर्शि नांथा-¹⁰
 53 नां प्रायेण नवता भुवि ॥ [१३*] य-
 54 त्यादानतिमात्रेण यतीनां
 55 मुक्तिरंतिके । क्रियते तप-
 56 सा किंतु केवलं कायशोष-
 57 णं ॥ [१४*] कैवल्यपदवीद्वारकवाटोद्वा-
 58 टकर्मणि । कटाक्षाः कुंचिका यस्य
 59 कांचतां तत्र निर्वृतिं ॥ [१५*] स कदाचि-
 60 म्प्रियं¹¹ शिथं संगमंद्रमुपस्थि-
 61 तं । न्यदिशद्देशिको द्रुष्ट्या¹² निर्भरप्रे-

¹ Read परिवृष्ट.

² The form क्षैष is grammatically correct. See note 1 on the *sūtra* श्री ऽचि क्षीपे चेत्यादपूरणम्, *Siddhāntakaumudī*, Bombay edition of 1892, p. 15.

³ Read क्षीण°.

⁴ Read विभाङ्गः (Kanarese).

⁵ Read इन्दैः.

⁶ Read इत्यं.

⁷ Read °नीद्रुग्विषा°.

⁸ Read पशुपतिः.

⁹ Read नाथात्मना.

¹⁰ Read नाथा°.

¹¹ Read कदाचित्प्रियं.

¹² Read द्रुष्ट्या निर्भर.

71a.

46
 48
 50
 52
 54
 56
 58
 60
 62
 64
 66
 68

Handwritten text in Devanagari script, lines 46-68. Includes a circular stamp on line 48.

ib.

24
 26
 28
 30
 32
 34
 36
 38
 40
 42
 44

Handwritten text in Devanagari script, lines 24-44. Includes a circular stamp on line 26.

ia.

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22

Handwritten text in Devanagari script, lines 2-22. Includes a circular stamp on line 4 and a diagram on line 6.

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

E HULTZSCH.

70
 72
 74
 76
 78
 80
 82
 84
 86
 88
 90

92
 94
 96
 98
 100
 102
 104
 106
 108
 110
 112

114
 116
 118
 120
 122
 124
 126
 128
 130
 132
 134

- 62 मगर्भया ॥ [१६*] अग्रहारं कमप्य-
 63 त्र त्वया दापयितुं मम [1]
 64 प्रीतिरस्ति ततः कश्चित्¹ ग्रामो रा-
 65 जन् प्रदीयतां² ॥ [१७*] यिति³ तस्य
 66 गुरोराज्ञामीशिता धरणीभृ-⁴
 67 तां । अग्रहीदंजलिं यथंनवनं-
 68 [ञ्च]ण मौळिना ॥ [१८*] पाकाख्यो विषयी-

Second Plate ; Second Side.

- 69 स्थपारमहिमा प्राचः पयो-
 70 धेस्तटे तस्मिन् विक्रमसिंह-⁵
 71 मित्यपि पुरं धत्ते लला-
 72 मश्रियं । तस्याप्युत्तरतोत्रि-⁶
 73 योजनमिताद्देशात् स्फुरत्युज्व-
 74 लो⁷ ग्रामो बिद्वरकुंटमित्यसु-
 75 मदाद्राजा गुरोः प्रीतये ॥ [१९*] शाका-
 76 ष्ठे नागशैलधूमण्डिपरिमिते⁸
 77 १२७८ दुर्मुखाब्दे तृतीये⁹
 78 मासि श्रीसंगमैन्द्रे गुरुहित-
 79 निरतस्त्रंगमे चंद्रबान्धोः¹⁰ । प्रा[दा]-
 80 त्त्यब्दकाले निजपितुरमरत्वात्-
 81 ये बिद्वरकुंटग्रामं त्रिंशन्मिता-
 82 भ्य[:*] श्रुतिपथनिरताभ्यो मही-
 83 देवताभ्यः ॥ [२०*] बिद्वरकुंटमितीह¹¹
 84 प्रथितापरनामशालिनस्तस्य [1*]
 85 प्रकटयति स्त यमींद्रप्राय[:*]
 86 श्रीकण्ठपुरमिति प्रख्यां ॥ [२१*] आ पू-

¹ Read कश्चिद्.

² Read प्रदीयताम्.

³ Read इति.

⁴ To the bh of *bhritām*, both the vowels *ri* and *u* are attached in the original.

⁵ Read सिंह.

⁷ Read °त्युज्वलो.

⁹ Read तृतीये.

⁶ Read °प्युत्तरतस्त्रि.

⁸ Read युमण्डि.

¹⁰ Read भान्धोः.

¹¹ The *Āryā* metre, in which this verse is written, requires one short syllable more in the first *pāda*. The form *Bittarakūṇṭā*, which occurs in line 74, would meet the deficiency.

- 87 सलप्राडभुवोप्या मल्लेकुंडसैत्रि-¹
 88 कासारात् । आ पापटपुटसवि-
 89 धादा वा लवणप्रभूतिकुल्या-
 90 याः ॥ [२२*] इति ²प्राकदक्षिणप्रत्य-

Third Plate; First Side.

- 91 गुदीचीनं³ दिशां क्रमात् । अस्था-
 92 ग्रहाररत्नस्य सीमा-
 93 संधिः प्रदर्शितः ॥ [२३*] देशो-
 94 भूभुलिकिप्रथामधिगत(:)-
 95 स्तवास्ति पुष्पाजली⁴ नाम 'स्थान-
 96 मनुत्तमं पुररिपोस्तस्योत्त-
 97 रस्यां दिशि । पेनाया[:*] स्फुट उत्त-
 98 रत्र च तटे सिंकेसरीति श्रुतं
 99 ग्रामं पूर्णमदापयन्नुपक-
 100 रात्⁵ ग्रामोपहारं गुरुः ॥ [२४*] आ सिं-
 101 द्दोर्वक्त्राख्याया आ च जं[पू]शि-
 102 लोचयात्⁶ । आ बादरनदीकूला-
 103 दा च केतनिकुंटतः ॥ [२५*] अस्य या-
 104 मस्य 'चतस्रुष्वाशास्विति किल क्र-
 105 मात् । सीमासंधिरभिज्ञेय[:*] सीमा-
 106 भि(:)र्गुणसंपदां ॥ [२६*] तत्रैको हरि-
 107 तान्बवायजनुषे [ऽ*]नंताय 'बा-
 108 ग(:)स्ततो वार्द्धाश्वान्वयजन्मने ध्वि-
 109 जनुषे⁹ द्वौ पेद्दिभट्टाय च । भारद्वाज-
 110 कुलीङ्गबाय¹⁰ तदनु ¹¹ध्वावेल्ल-
 111 याख्याजुषे हारीताय च
 112 वल्लबाय¹² मुनये दत्तस्तथै-

¹ Read संत्रि.

² Read प्राग्.

³ Read 'गुदीचीनां.

⁴ Read पुष्पाचली.

⁵ Read पूर्णमदापयन्नुपकराद्.

⁶ Read जम्बूशिलीचयात्.

⁷ Read चतस्रुष्वा.

⁸ Read भान.

⁹ Read द्विजनुषे.

¹⁰ Read 'द्वबाय.

¹¹ Read धावेल्ल.

¹² Read वल्लभाय.

Third Plate ; Second Side.

- 113 कः पुनः ॥ [२७*] कौडिन्याय च बीम-
 114 याय विदुषे ¹बागः(ः)स्तथैकस्त-
 115 तः कौडिन्याय² तु मा-
 116 धवाय धरणीदेवाय
 117 चैकस्तथा । बागः³ कूचयभूसु-
 118 राय क्रुतिने⁴ श्रीवत्सगोत्राय च श्री-
 119 वत्सान्वयसंभवाय च तथा श्रीरु-
 120 द्रयाख्याभ्रुते⁵ ॥ [२८*] भूयः कौशिक-
 121 वंशलब्धजनुषे [५*]नंताय भागः[ः*]
 122 श्रुतश्चैकः काश्यपगोत्र[कृ]मजनु-⁶
 123 षे बागः⁷ कुमाराय च ॥ बागः⁸ कौशि-
 124 कवंशजाय च तथा श्रीमंचयाख्या-
 125 भ्रुते⁹ कोष्यन्यः कपिगोत्रजाय मह-
 126 ते श्रीदेचयायेतरः ॥ [२९*] अन्यः कश्चि-
 127 दहोभळाय च भरद्वाजान्वयो[हू]-
 128 तये¹⁰ श्रीवत्सान्वयजन्मने [५*]पि च
 129 परः श्रीमल्लयार्याय च ।
 130 भारद्वाजकुलोद्भवाय¹¹ तु पुनः श्री-
 131 राघवायेतरो दत्तो छान्यत-
 132 मस्तु कौशिकजनुर्भाजे वृमिं-
 133 ह्याय¹² च ॥ [३०*] बागः¹³ काश्यपवंशभद्र-
 134 जनुषे श्रीपेच्यार्याय च ॥

Fourth Plate ; First Side.

- 135 मद्वातमवंशसेखररुचे¹⁴ श्रीपिन-
 136 याख्याय च । कौडिन्यान्व-

¹ Read भाग.² Read कौडिन्याय.³ Read काश्यप.— To the *k* of *klipta*, both the vowels *i* and *u* are attached in the original.⁴ Read भागः.⁵ Read भागः.⁶ Read श्रुते.⁷ Read भागः.⁸ Read क्रुतिने.⁹ Read श्रीवत्सगोत्रे.¹⁰ Read श्रीवत्सगोत्रे.¹¹ Read वृमिंहाय.¹² Read वृमिंहाय.¹³ Read श्रुते.¹⁴ Read भागः.¹⁵ Read श्रीवत्सगोत्रे.

- 137 यमल्लयाय च भरद्वा-
 138 जान्वयश्रेयसे संभूताय च
 139 विठ्ठलाय¹ पुनरित्येकैकमेवार्पि-
 140 त(ः) ॥ [३१*] दत्तो विश्रुतकाश्यपान्वय-²
 141 भुवे श्रीतिप्पयार्याय तन्नो-
 142 त्रोद्भूतिजुषे तथा(श्च)य्यलुरिति
 143 ख्याताय वीतांहसे । नागाख्या-
 144 य च धीमते गुरुभरद्वाजाभिजन्मस्य-
 145 श्रे³ वाधलाय च सर्व्वनाम वह-
 146 ते 'बागीयमेकैकशः ॥ [३२*] श्रीशालावत-
 147 वंशजाय ⁵नुहरिप्रख्याय द-
 148 त्ताः पुनः श्रांडिल्याय च भूसु-
 149 राधिपतये श्रीगिर्याबिख्याजु-⁶
 150 षे । श्रीकंठाय च ⁷काश्यपान्वयभु-
 151 वे कौडिन्यगोत्रश्रिते लक्ष्मीदेव-
 152 विपश्चिते तदितरे भागास्तथै-
 153 कैकशः ॥ [३३*] ⁸सद्ब्रुत्तोदारमुक्ताम-
 154 यभरितवपुर्नित्यसौगण्ड्यग-
 155 ष्यचेत्रालंकारभूतश्शमित-⁹

Fourth Plate ; Second Side.

- 156 कटुमनस्तापवङ्गिप्रकाशः ॥
 157 आद्यो वर्ष[ः*] प्रसिद्धिं अयति
 158 खलु यतश्शाश्वतावासरंम्य-
 159 स श्रीकंठाग्र[हा]र[ः*] स्फुरतु विगळि-
 160 तत्रासमाचंद्रवासं ॥ [३४*] यिति¹⁰ भो-
 161 गनांथसुधिया¹¹ संगमभूपा-
 162 लनर्भीसचिवेन । श्रीकंठपुरस-

¹ Read विट्ठलाय.

² Read काश्यपा°.

³ Read श्रे.

⁴ Read भागी.

⁵ Read नुहरि.

⁶ Read श्रीगिर्याबिख्या.

⁷ Read काश्यपा°.

⁸ Read सद्ब्रुत्ती°.

⁹ Read °श्शमित.

¹⁰ Read इति.

¹¹ Read नाथ.

- 163 चिद्वै¹ शासनपत्रेषु विलिखिता[.*]
 164 श्लोकाः ॥ [३५*] सामान्योयं धर्मसेतुनु-
 165 पाणां² काले काले पालनीय्यो³ म-
 166 हृदिः । सर्वानितान् भाविनः पा-
 167 र्थिवेद्रान् भूयो भूयो या-
 168 चते रामचंद्रः ॥ [३६*] येकैव⁴ भगिनी लो-
 169 के सर्वेषामिव भूभुजां । न [भी]-
 170 ग्या न करग्राह्या विप्रदत्ता व-
 171 सुंधरा ॥ [३७*] स्वदत्तां परदत्तां वा
 172 यो हरेति⁵ वसुंधरा । ष[ष्टि]र्व्व⁶
 173 र्घसहस्राणि विष्टायां जाय-
 174 ते क्रिमि[.*] ॥ [३८*] स्वदत्ताद्दिगुणं⁷ पुण्यं
 175 परदत्तानंपालनं⁸ [।] परदत्ता-⁹
 176 पहारेण स्वदत्तं [नि]ष्पलं¹⁰ भ-

Fifth Plate.

- 177 वेत् ॥ [३९*] न विषं विषमित्याहुर्ब्र-
 178 ह्मस्तीं¹¹ विषमुच्यते । विष-
 179 मेकाकिनं हंति ब्रह्म-
 180 स्तीं¹² पुत्रपौत्रकं ॥ [४०*] येव¹³ विज्ञा-
 181 य यो राजा [पा]लयेत्त्रिधिवीसुना-
 182 न्¹⁴ । सांम्राज्यलक्ष्मीसंपन्नस्व¹⁵
 183 भूमौ सुखमेधते ॥ [४१*]
 184 श्रीविरूपाक्ष [॥*]
 185 श्रीकण्ठपुरसंपूर्त्य¹⁶ श्री-
 186 विरूपाक्षमैत्रया¹⁷ [।*]

¹ Read समुद्रौ.² Read °नृपाणां.³ Read पालनीयी भवद्भिः.⁴ Read एकैव.⁵ Read हरेत वसुंधराम्.⁶ Read षष्टिं वर्षं.⁷ Read °त्ताद्दिगुणं.⁸ Read दत्तानुपालनम्.⁹ Read परदत्ता°.¹⁰ Read निष्पलं.¹¹ Read °ब्रह्मस्तीं.¹² Read ब्रह्मस्तीं.¹³ Read एवं.¹⁴ Read °पृथिवीसुरान्.¹⁵ Read लक्ष्मीसंपन्न.¹⁶ Read संपूर्त्यं.¹⁷ Read संज्ञया.

- 187 लिखितसंगमैद्रेण प-
 188 त्रि¹ पंचाक्षरो मनु[.*] ॥ [४२*]
 189 श्रीकण्ठनाथ ॥ संगममहा-
 190 श्री श्री श्री श्री श्री [॥*]

TRANSLATION.

(Verse 1.) Let that tusk of Hari (Vishnu), who disported himself (*in the shape of*) a boar,— (*carried*) on which (*tusk*), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Mêru) as its point,— protect you!

(V. 2.) There was a ruler (*called*) king Saṅgama [I.], whose uncontrolled, high valour,— which was in conformity with the great pride of his renowned, powerful arm,— overclouded the unchecked fighting-power of hostile kings, (*and*) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of crores of princes.

(Vv. 3 and 4.) From him were produced five heroic sons, as, formerly, the (*five*) celestial trees² from the milk-ocean :— first, king Harihara; then, the ruler of the earth, Kampa; then, the protector of the earth, Bukka; (*and*) afterwards, Mārāpa and Muddapa.

(V. 5.) Of these, king Harihara,— by whom the Sultān (*Suratrūna*), who resembled Sutrāman (Indra), was defeated,— ruled the earth for a long time.

(V. 6.) His younger brother, king Kampaṇa, whose name became true to its meaning, as he made the enemies tremble,³ ruled the earth for a long time.

(V. 7.) His heroic son was king Saṅgama [II.], just as Jayanta (*was the son*) of Jambhāri (Indra), and as Pradyumna (*was the son*) of Śārṅgin (Kṛishṇa).

(V. 8.) Ah! surely, Karṇa, the *kalpa* tree, and the celestial cow eagerly watch his compassionate glance, which fulfils the desires of supplicants.⁴

(V. 9.) It is because she is desirous of resting on his arm (*and*) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (*walking on*) the edges of swords.⁵

(V. 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold.⁶

(V. 11.) “Here comes the glorious lord of both the Eastern and Western oceans, the disgracer of the wicked kings that break their promises, the destroyer of the armies of opposing

¹ Read पञ्च.

² The author here uses the word *kalpa* for the celestial trees in general, though it is strictly applicable to one of them alone; see *Amarakōśa*, i. 1, verse 53. For a similar use of the word in the general sense, compare कल्पद्रुमाद्यरिमला इव भृङ्गमालाम्; *Naiśhadha*, canto xiii. verse 1.

³ The poet derives Kampaṇa from *kampayati*, ‘he causes to tremble.’

⁴ This verse implies that Saṅgama’s donations were admired, but not equalled, by Karṇa, the *kalpa* tree, and the celestial cow, who are noted for their unbounded liberality.

⁵ The purport of this verse is, that Saṅgama II. had not to fight for victory, but that victory came to him of its own accord.

⁶ This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Saṅgama II. and served no practical purpose, but to induce the night-lotus to open its flowers.

kings,¹ the lion to the troops of the furious elephants of the lords of elephants, horses and men.”²— Thus do crowds of bards loudly (*and*) continuously proclaim his surnames in this world.

(V. 12.) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (*the world by possessing*) all virtues, (*and*) whose fame was boundless,— the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of Śrikanṭhanātha, inspiring (*the king*) with miraculous intelligence.

(V. 13.) While this venerable person was expounding the truths of Mahéśvara (Śiva) (*the conduct of the king was so righteous that*) most of the ancient kings appeared to have been produced afresh on earth.

(V. 14.) By the mere prostration at his feet, salvation (*mukti*) is in the reach of ascetics (*yati*) ; while, through austerities, nothing but exhaustion of the body is obtained.

(V. 15.) His glances are the keys for opening the panels of the door of the path to final emancipation (*kaivalya*) to those who desire bliss in the other (*world*).

(V. 16.) Once, when (*his*) beloved disciple, king Saṅgama [II.], waited upon him, the preceptor commanded him (*as follows*), with a glance which was full of great love :—

(V. 17.) “ It pleases me to urge you to bestow some *agrahāra*. Therefore, O king, grant some village ! ”³

(V. 18.) With folded hands (*and*) bent head, the lord of the rulers of the earth received this command of (*his*) preceptor.

(V. 19.) On the shore of the Eastern ocean is a district (*vishaya*) of boundless greatness, called Pāka. The town (*pura*) called Vikramasimha resembles its front-ornament. At a distance of three *yōjanas* to the north of this lies the splendid village called Biṭṭarakuṇṭa. This (*village*) the king gave away, in order to please (*his*) preceptor.

(V. 20.) In the Śāka year which was measured by the elephants (8), the mountains (7), and the suns (12),— (*in figures*) 1278,— in the (*cyclic*) year Durmukha, in the third month, on (*the day of*) a combination of the moon and the sun,⁴ at the anniversary (*of his father's death* ?),— the glorious king Saṅgama [II.], who was anxious for the welfare of his elders, granted to thirty Brāhmaṇas⁵ who followed the conduct (*prescribed*) in the Vēdas, the village of Biṭṭraguṇṭa, in order to procure immortality to his father.

(V. 21.) On this (*village*), which was famed on earth by the other name of Biṭṭraguṇṭa, (*the king*), who resembled a lord of ascetics, conferred the (*new*) name of Śrikanṭhapura.

(V. 22.) As far as the land of Pūsalapāḍa, as far as the pond called Mallēkuṇṭa, as far as the neighbourhood of Pāpaṭapuṭa, and as far as the canal from which salt is produced ;—⁶

(V. 23.) The boundaries of this excellent *agrahāra* in the eastern, southern, western and northern directions are thus successively declared.

¹ Similar *birudas* occur in many Vijayanagara inscriptions, e.g. in the inscription of Harihara I., *Ind. Ant.* Vol. X. p. 63.

² According to Beal's translation of the *Si-Yu-Ki*, Vol. I. p. 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs,— Gajapati, Chhatrapati, Aśvapati and Narapati. The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, viz. in inscriptions of the kings of Kanauj (*Ind. Ant.* Vol. XV. pp. 9-13), of the Kalachuri kings (*ibid.* Vol. XVII. pp. 225 and 227), of the Chandellas (*ibid.* p. 230), and in certain forged inscriptions (*ibid.* Vol. VIII. p. 91).

³ The impolite manner in which the great man addresses the king, is intended as a specimen of the power which the preceptor possessed over his pupil.

⁴ i.e. on a new-moon day. See the *Amarakōśa*, i. 4, verse 8 :— जमावास्या तमावस्या दर्शः सूर्येन्दुसंगमः.

⁵ Properly speaking, there were thirty shares, but only twenty-eight Brāhmaṇas, the second and third of whom received two shares each ; see verses 27 to 33.

⁶ *Lavanaprabhūti* may also be the proper name of the canal.

(V. 24.) There was a country (*dēśa*), called **Muliki**. In it is an excellent shrine of Puraripu (*Śiva*), named **Pushpāchala**. To the north of this, and on the pure northern bank of the **Pennā** (*river is*) a rich village, called **Simkēsari**. The preceptor caused the king to give (*this*) away as a donative village.¹

(V. 25.) As far as the river called **Vakkarā**, as far as the **Jambū** hill, as far as the bank of the **Bādara** river, and as far as **Kētanikuṅṭa**;—

(V. 26.) The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions.

(Vv. 27-33.) **List of donees**:²—

<i>Name of donee.</i>	<i>Gōtra.</i>	<i>Number of shares</i>
Ananta	Harita	1
Peddibhaṭṭa	Vārddhyaśva	2
Ellaya	Bhāradvāja	2
Vallabha	Hārta	1
Bommaya	Kauṇḍinya	1
Mābhava	<i>ditto</i>	1
Kūchaya	Śrivatsa	1
Rudraya	<i>ditto</i>	1
Ananta	Kauśika	1
Kumāra	Kāśyapa	1
Mañchaya	Kauśika	1
Dēchaya	Kapi	1
Ahōbhala	Bharadvāja	1
Mallayārya	Śrivatsa	1
Rāghava	Bhāradvāja	1
Nṛisimha	Kauśika	1
Pedayārya	Kāśyapa	1
Piñnaya	Gautama	1
Mallaya	Kauṇḍinya	1
Viṭṭhala	Bharadvāja	1
Tippayārya	Kāśyapa	1
Ayyalu	<i>ditto</i>	1
Nāga	Bharadvāja	1
Sarva	Vādhūla	1
Nṛihari	Śrīsālāvata	1
Śrīgiri	Śāṇḍilya	1
Śrikantha	Kāśyapa	1
Lakshmidēva	Kauṇḍinya	1

(V. 34.) Let it shine in safety as long as the moon shall exist,— that *agrahāra* (called after) **Śrikantha**, which is ever pleasant to dwell in, (*and*) through which becomes celebrated the first (*i.e.* *Brāhmaṇa*) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour.

(V. 35.) These verses were written on the plates of the royal edict (*śāsana*) by the wise **Bhōganātha**, the court-jester (*narma-sachiva*) of king **Saṅgama** [II.], in order that **Śrikantha-pura** might prosper.

[Verses 36-41 contain the usual imprecations, and are therefore left untranslated.]

(Line 184.) **Śri-Virūpāksha**.

¹ The recipient of this gift was probably the Śaiva temple at Pushpāchala, which is mentioned in the first half of the verse.

² The pronoun *tatra* in verse 27 refers to *Biṭṭaṅṭa* in verse 21.

(V. 42.) In order to secure prosperity to Śrikanṭhapura, king Saṅgama [II.] wrote on the plate the *mantra*¹ of five syllables, (*which consists*) of the name of (*the god*) Śri-Virūpāksha.

(Line 189 f.) Śrikanṭhanātha. Prosperity! Great fortune!²

No. 5.—SATYAMANGALAM PLATES OF DEVARAYA II.

SAKA-SAMVAT 1346.

BY E. HULTZSCH, PH.D.

This inscription is engraved on three copper-plates of 5 $\frac{3}{4}$ by 9 $\frac{1}{2}$ inches, which were “found hidden in a *paṭṭā* land, belonging to one Aruṇāchala Aiyar, in the village of **Satyamaṅgalam** in the Vēlūr (Vellore) tālukā,” and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr. H. Le Fanu, I.C.S. The ring on which the plates must have been originally strung, is missing. The inscription is in the Nandināgari alphabet and in Sanskrit verse; a few short passages in prose occur in lines 42 f., 51 f., and at the end of the last plate.

The inscription records that king Dēvarāya II. of Vijayanagara bestowed on eight Brāhmaṇas the *agrahāra* of Chiteyātyūru, which he had surnamed (Dēvarāyapura) after himself (verse 25). This village was situated in Ānda-nāḍu,³ a sub-division of Maratakanagara-prānta. The grant was made at the temple of Virūpāksha⁴ on the bank of the Tūṅgabhadrā river (v. 23). The date of the grant was Monday, the new-moon *tithi* of Āshāḍha in Śaka-Samvat 1346, the Krōdhi *saṁvatsara* (v. 24). Mr. Dikshit has favoured me with the following information regarding this date:—

“Amānta Āshāḍha *krishna amāvāsya* of Śaka-Samvat 1346 expired, the Krōdhi *saṁvatsara*, ended on Tuesday, the 25th July, A.D. 1424, commencing on Monday, the 24th July, as late as 56 *gh.* 13 *p.* Ujjain mean-time. This is not the *tithi* in question, as the original has a Monday. Besides, Āshāḍha was intercalary in this year, and its *amāvāsya* ended on Monday, the 26th June, A.D. 1424, at 31 *gh.* 56 *p.* Ujjain mean-time. This seems to be the *tithi* in question, though the word *adhika*, “intercalary,” is not added in the original. There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not.”

The historically important part of the inscription is the genealogy of the first dynasty of Vijayanagara, which is given in verses 3 to 21. As in other inscriptions,⁵ Yadu of the race of the Moon is mentioned as the mythical ancestor of this dynasty. The first historical person is Saṅgama [I.] (v. 5). One of his sons was Bukka [I.] (v. 6), whose descendants are named in the same order as in a previously published inscription of Dēvarāya II.⁶ Besides, the new inscription mentions the names of the queens of Bukka I. and of his three direct descendants, and

¹ The word *manu* appears to be used here in its Tantric sense, *viz.* in that of *mantra*.

² The word “fortune” is repeated five times in the original.

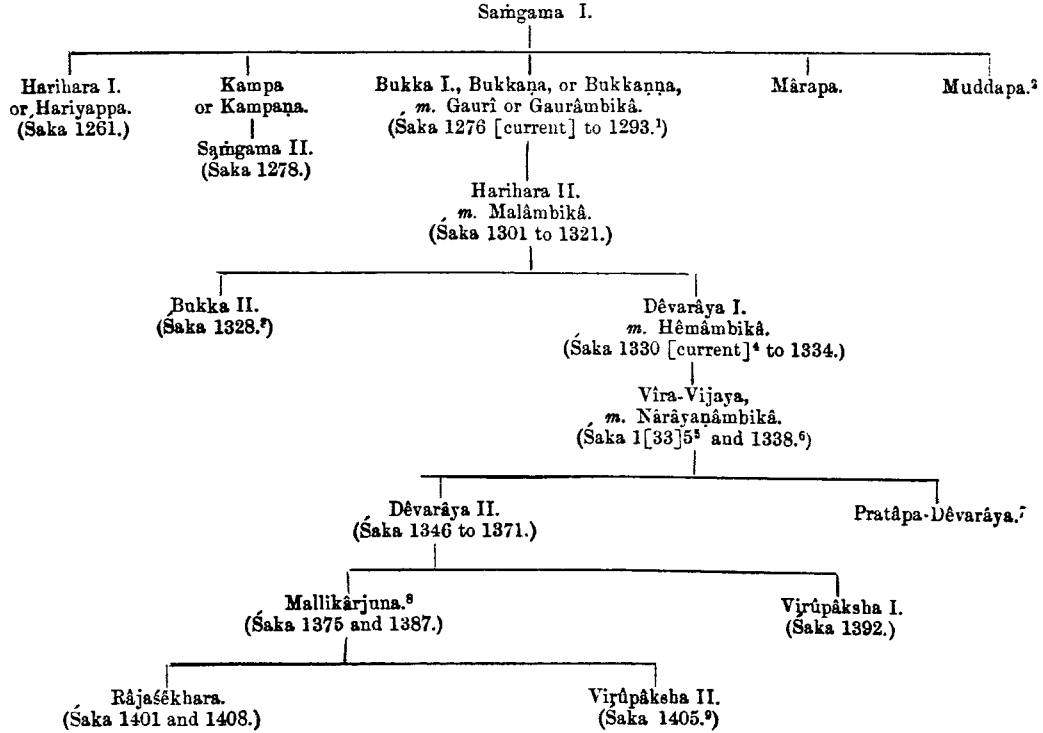
³ Other forms of this name are Āndi-nāḍu and Āñja-nāḍu. To Āndi-nāḍu belonged the village of Vēppambaṭṭu (in the Vēlūr tālukā); *South-Indian Inscriptions*, Vol. I. pp. 80 and 131. A sub-division of Āñja-nāḍu was the *simā* of Guḍiyātam (now the head-quarters of a tālukā); *Ind. Ant.* Vol. XIII. p. 132, verse 54.

⁴ This is the Pampāpati temple at Hampe; *Ep. Ind.* Vol. I. p. 363.

⁵ Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 256; *Journal, Bombay Branch, R. A. S.*, Vol. XII. p. 372; *Madras Journal of Literature and Science* for 1881, p. 253; *South-Indian Inscriptions*, Vol. I. pp. 156 and 160.

⁶ *Ibid.* p. 160 f.

introduces a younger brother of Dévarāya II., whose name was Pratāpa-Dévarāya, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Saṅgama II. (*ante*, No. 4), and by other inscriptions which have been lately discovered :—



¹ In previous tables (*Journal, Bombay Branch, E. A. S.*, Vol. XII. p. 339, and *South-Indian Inscriptions*, Vol. I. p. 161), Śaka-Saṃvat 1290 [expired], the Kīlaka year, was entered as the latest known date of Bukka I. Mr. Cousens has since furnished me with impressions of two subsequent inscriptions in the Kanarese language at Bhatka, viz. a copper-plate of Vira-Bukkarāya, dated in Śaka-Saṃvat 1291 [expired], the Saumya year, and a stone inscription of Vira-Bukkanna-Oḍeyar of Vijayanagara (*thus*), dated in Śaka-Saṃvat 1293 [expired], the Virōdhikrit year.

² This Kanarese name was read by Colebrooke (*Miscellaneous Essays*, Madras edition, Vol. II. p. 257) as Mudgapa ('the protector of beans'), in which form it has found its way into Böhtlingk and Roth's *Sanskrit-Wörterbuch*, and from it into Sir Monier Williams' *Sanskrit Dictionary*.

³ *South-Indian Inscriptions*, Vol. I. No. 55. That this inscription has to be attributed to Bukka II. was first recognised by Mr. Venkayya; *Madras Christian College Magazine* for March 1892. Another Tamil inscription of Bukka II., dated in Śaka-Saṃvat 1328, expired, the Vyaya year, is engraved on the east wall of the Natarāja shrine in the Ēkāmrānātba temple at Kāñōhī.

⁴ Śaka-Saṃvat 1330, the Sarvajit year, is the date of a Kanarese inscription of Dévarāya at Bhatka, impressions of which I owe to the kindness of Mr. Cousens.

⁵ See Mr. Venkayya's article, *loc. cit.*

⁶ This is the date of the Vandavāśī plates, which were published by Dr. Oppert in the *Madras Journal of Literature and Science* for 1881, pp. 249 ff. The inscription records the grant of the village of Chettupēdu in the kingdom (*rājya*) of Paḍabīḍu. This is the modern Paḍavēḍu in the Pōlūr tālukā of the North Arcot district; see *South-Indian Inscriptions*, Vol. I. p. 83.

⁷ This name is taken from verse 21 of the present inscription.

⁸ On this and the two next kings see *Ind. Ant.* Vol. XXI. p. 321 f. and *Madras Christian College Magazine*, *loc. cit.*

⁹ See my *Annual Report* for 1891-92, p. 9.

TEXT.¹*First Plate.*

- 1 भूयस्य भवतां भूयै भूयादाश्चर्यकुंजरः ।
 2 विहारविपिनं यस्य विदुर्वेदान् पुराविदः ॥ [१*] चे-
 3 मं वः प्रचुरीकुर्यात् क्षीणीमभ्युद्वहन्नयं [१*] क्रोडा-
 4 क्तेरभूद्यस्य क्रोडापल्लवमंबुधिः । [२*]² अस्ति क्षी-
 5 रार्णवोद्भूतमपां पुष्पमनुत्तमं । अम्बानं यद-
 6 निर्मात्यमाधत्ते शिरसीश्वरः । [३*] सदामोदनिधेस्त-
 7 स्य संतानो यदुसंज्ञया । अभूदाश्चर्यमाधुर्यं वसु-
 8 धायास्तपःफलं । [४*] संगमो नाम राजासीत्वारभू-
 9 ते तदन्वये । प्रजानां यः समस्तानां प्रमोदो मूर्ति-
 10 मानिव ॥ ५*] सर्वरत्ननिधेस्तस्य संभाडासीत्तनूभुवां [१]
 11 मध्ये बुक्कमहीपालो मणीनामिव कौस्तु(स्तु)भः । [६*]
 12 अहीनभोगसंसक्तरसौ राजसिखामणिः³ । गोप्ता ह-
 13 रिहरं गौर्यां कुमारमुदपादयत् । [७*] यः षोडशमहा-
 14 दानमहामंटपकर्मणा⁴ । भवनं कृतवान् सर्वं भु-
 15 वनं कीर्तियोषितः । [८*] तस्य मलांबिकाजाने[र]दभूदुद्व-
 16 तो गुणैः । प्रतापदेवरायाख्यः पुत्रः सुत्रामविक्र-
 17 मः । [९*] कर्णतालानिलैर्यस्य करिणां समरांकणे⁵ ।
 18 तुलुष्कास्तुरगारूटास्तूलानामभजं⁶ दशां । [१०*] देमां[बि]-⁷
 19 कायां तस्यासीत्तनयो विनयीनतः । विद्यानिधि-
 20 र्विशेषज्ञी⁸ वीरो विजयभूपतिः । [११*] प्रतापकीर्तिल-
 21 तयो[ः*] प्रभोर्यस्य समिद्धयो[ः*] । पुष्पाणि ⁹तटितस्तार[ः*]

¹ From the original copper-plates and ink-impressions of them.

² Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5a and 9b, 6, 8 and 11 of an inscription of Vira-Vijaya (*Madras Journal of Literature and Science* for 1881, p. 249 f.). Verse 7 is nearly identical with verse 17 of an inscription of Harihara II. (Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 264), and verse 14b with verse 19b of the same inscription.

³ Read शिखा.

⁴ मण्टप is the Kanarese form of the Sanskrit मण्डप.

⁵ Read समराङ्गणे.

⁶ Read भजन्.

⁷ Read हेमान्बि⁹, as in the inscription of Vira-Vijaya, *Madras Journal of Literature and Science* for 1881 p. 250, verse 11.

⁸ Read विश्वेशज्ञी.

⁹ तटित् is the Kanarese form of the Sanskrit तटित्.

Second Plate; First Side.

- 22 पुष्यवंतौ च तौ फले । [१२*] दयानिघेरभूत्तस्य देवी नारा-
 23 यणांबिका । शौरिरिव महालक्ष्मीः शंकरस्यैव पार्व-
 24 ती । [१३*] पुत्ररूपं तयोः श्लाघं पूर्वजन्मतपःफलं । देव-
 25 रायमहीपालो दाता विजयते भुवि । [१४*] कलिकालान-
 26 लज्जालाजालम्बपितकंदम्बः । दानांबुधारया यस्य
 27 ध्रियते धर्मपादपः । [१५*] यस्य प्रतापतपने यशश्चंद्रे
 28 च जायति [1*] सदैव कमलोद्भासः सदा कुवलयोत्स-
 29 वः । [१६*] कृते पृथुरभूद्रामस्वेतायां द्वापरैर्जुनः । विभाति
 30 यः कलौ धीरः क्षितावेकधनुर्धरः । [१७*] सौंदर्यसारे
 31 कंदर्पे सर्वानंदे सुधाकरं । क्रीडारसेषु यं कृष्णं
 32 कीर्तयति कवीश्वराः । [१८*] राजाधिराजस्तेजश्वी^१ यो रा-
 33 जपरमेश्वरः । भाषातिलंधिभूपालभुजंगविरुदो-
 34 ज्वलः^२ । [१९*] मूरुरायरगंडांकः परराजभयंकरः ।
 35 हिंदुरायसुरत्राणो वंदिवर्गेण वर्ण्यते । [२०*] प्रतापदेव-
 36 रायेण प्रख्यातेनानुजम्बना । म[हिं]द्रस्यैव यस्य श्री-
 37 रूपेद्रेण प्रकाशते । [२१*] श्रीतुंगभद्रापरिधि^३ नगरे विज-
 38 याह्वये । पित्रं सिंहासनं प्राप्य 'सागरांताम्हमीमवन् [1] [२२*]
 39 पुष्यश्लोकाग्रणीः श्रीमान् देवरायमहीपतिः । तुंग-
 40 भद्रानदीतीरे श्रीविरूपाक्षसंनिधौ । [२३*] तत्वलो-
 41 के शकस्याब्दे क्रीधिसंवत्सरे शुभे । आषाढामा-
 42 तिथौ पुंश्चे सोमवारविराजिते । [२४*] मरतकन-

Second Plate; Second Side.

- 43 गरप्रति । आंदनाडाह्वये देश^४ चिटियाखू-
 44 रुसंज्ञकं । ग्रामं^५ नामधेयेण^६ कृत्वानं-
 45 कृतमात्मनः । [२५*] निधिनिक्षेपवार्यश्मसिंह-
 46 साध्यादिसंयुतं । अखंडं सीमभिः^(ः)र्जुष्टं निरु-
 47 पाधिकर्मचितं । [२६*] आचंद्रतारकं धारापूर्व-
 48 कं [द*]क्षिणान्वितं । अग्रहारममुं प्रादाद्भूसुरेश्वरः

^१ Read 'जली.^२ Read 'दीप्त्ववः.^३ Read परिधि.^४ Read सानराणां नदी.^५ Read देश.^६ Read ग्रामं त.^७ Read 'धिन.

22 वसुवसोः सौम्योपल्लादनानिथेनतुत्रस्यदं निनि
 24 तां निनिगोरोनेनिवमिनिमिच्छिष्ठाकमस्यवपाव
 26 तोयुवपे तयोः स्यादुपेकुम्भतेपः पल्लोदं व
 28 नादीदोपलोः सौविऊयतमि कलिवालीन
 30 लच्छालान्नादं कं रलः दानी बुथानयायस्य
 32 थिवतेथवपादं द्यावस्यप्रतापतपतेयराखेइ
 34 दधीद्यतिददैवतं मेलोः सः सदाकुवेलदोस
 36 दं मलेपुछनतकं गरोतायोहापने कुं नः किंति
 38 यः कलोथीरुक्षनावेक अन्तं नः सैदिवृष्ठा
 40 कीदपसवीनेसोः आकाः नाकीडा नराष्टुटाकं
 42 कीतधिति वीस्वनाः नाडाथि नाऊः रेऊः वीयोव
 44 पनमेरुनः नाभाः त्रिस्तिलिपुपालतुः कुं यानि
 46 लः लुः न नाटानगुंडाकः पुः साऊः तयके नः
 48 निः सोदीरुमनागावैदि वयोः नाथीः प्रताप
 50 द्याप्रस्थातेनोः कुम्भना महेइस्यववयुदी
 52 नः देः पकोरोतेदीरुंगतज्ञापनिपन्नगत्रेविइ
 54 योः न च्छिन्नासनेषाच्यसागनातात्मनेकव
 56 वाथ्यस्योयणीसीमातदेवनाद्यमहीपतिः
 58 वीवही सोसेदीविपुपानासंनिधौः तबल
 60 कः आस्थावदकीथिः वरुः नेरुतेभापाटा
 62 िधोः प्रायेसोतवानविनाऊतौ वनत

Photo. 9 I. Calcutta.

2 यतवतीरुक्षुयादास्यथ
 4 विना विविनेयस्यविः वदात्पुनाविः
 6 वः प्रात्रुनीकं रं होः न्यइह न्यकुडा
 8 कुतेनत्प्रस्थाडापल्लमलुथिः
 10 नाावोः तमर्षीपुष्ममस्तमोः सा
 12 विद्वेथ्यश्वेत्तुनलीरुनः रं दानोदं
 14 सः नोः लः काः प्रदाः स्यथाय
 16 यः नः पः नः नः नः नः नः नः नः
 18 नः नः नः नः नः नः नः नः नः
 20 नः नः नः नः नः नः नः नः नः

SCALE '88.

- 49 प्रतापवान् । [२७*] दत्तियमग्रजन्मभ्यो देवरायम-
 50 हीभुजा । आचंद्रतारकं भूमावग्रहारः
 51 समेधतां ॥ [२८*] अस्य वृत्तिभाजोयजन्मा-
 52 नः कथ्यंते ॥ भारद्वाजकुलोत्तंसः क-
 53 ष्णदेवस्य नंदनः । ^१रुक्शाखापारगः
 54 श्रीमान् शिंगपार्यो गुणीन्नतः । [२९*] प्राज्ञो नर-
 55 हरिः[*] श्रीमान्नागपो विठ्ठपः^२ सुधीः । संकणार्यो
 56 नरप[ति*]सूरिवंशभकोविदः । [३०*] शिंगपार्यस्य तन-
 57 याः सहजा विनयोन्नताः । भारद्वाजो नरहरिर्वि-
 58 रूपाक्षस्य नंदनः । [३१*] ^३रुक्शाखापारदृश्वानो भारद्वा-
 59 जकुलोद्दहाः । एकैकवृत्तिभाजोस्त्रिन्नित्यंमष्टो^४
 60 द्विजोत्तमाः । [३२*] अष्टावस्याग्रहारस्य वृत्तयः परिकल्पि-
 61 ताः । प्राच्या[दि*]दिक्षु सीमानः कथ्यंते ^५दशभाषया ॥ [३३*]

Third Plate.

- 62 आभिः सीमाभिराप्तं हरिहयमहिमा दत्तवानग्र-
 63 हारं (i) विप्रेभ्यो वेदविज्ञो विमलतरयया^६ देवराय-
 64 क्षितींद्रः । आ लोकालोकशैलादखिलधरणिभृन्म-
 65 स्तकंन्यस्तपादः (ii) प्रीत्या पृथ्वीं समस्तामवतु चिर-
 66 मिमां दिक्षु दीव्य[त्*]प्रतापः ॥ [३४*] एकैव भगिनी लोके
 67 सर्वेषामेव भूभुजा । न भोज्या न करग्राहा^७ विप्रद-
 68 ता वसुंधरा ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनु-
 69 पालनं । दानात्सुगमवाप्नोति पालनादच्युदं^८ पदं ॥
 70 स्वदत्तां परदत्तां वा यो हरेत वसुंधरा[म्*] । षष्टिर्वे-^९
 71 षंसहस्राणि विष्टायां जायते क्रिमिः ॥ सामान्यो-
 72 यं धर्मसेतुर्नृपाणां काले काले पालनीयो भव-
 73 द्विः । सर्वानेतान् भाविनः पार्थिवेद्रान् भू-
 74 यो भूयो याचते रामचंद्रः ॥ श्री श्री श्री श्री श्री ॥
 75 श्रीविरूपाक्ष^{१०} [॥*]

^१ Read अक्ष.

^२ Read विठ्ठपः.

^३ Read अक्ष.

^४ Read लक्ष्मणो.

^५ Read देव.

^६ Read यज्ञा.

^७ Read प्राच्या.

^८ Read अच्युतं.

^९ Read षष्टि वं.

^{१०} In Kanarese characters.

ABSTRACT OF CONTENTS.

Having invoked Gaṇapati (verse 1) and the Boar-incarnation of Viṣṇu (v. 2), the author gives the following genealogy of the first Vijayanagara dynasty:—

- The Moon (v. 3).
 His descendant, Yaḍu (v. 4).
 His descendant, Saṅgama [I.] (v. 5).
 One of his sons, Bukka [I.] (v. 6).
 His son by Gaurī, Harihara [II.] (v. 7).

(Verse 8.) “By erecting spacious halls (*for the performance*) of the sixteen great gifts,¹ he made the whole world (*bhuvana*) the dwelling (*bhavana*) of (*his*) wife, — (*the goddess of*) Fame.”

His son by Malāmbikā, Pratāpa-Dēvarāya [I.] (v. 9).

(V. 10.) “Through the wind (*which was produced*) by the flapping of the ears of his elephants on the field of battle, the Tuluska (*i.e.* Musalmān) horsemen experienced the fate of cotton (*i.e.* were blown away).”

His son by Hēmāmbikā, Vira-Vijaya (v. 11).

(V. 12.) “The lightning (*and*) the stars (*were*) the flowers, and the sun and the moon (*were*) the fruits, of two burning creepers, (*viz.*) the valour and fame of this lord.”²

His son by Nārāyaṇāmbikā (v. 13), Dēvarāya [II.] (v. 14).

He bore the surnames (*biruda*) *Rājādhirāja*, *Rājaparamēśvara*, ‘the disgracer of kings who break their word,’³ ‘the disgracer of the three kings (of the South),’ ‘the terrifier of hostile kings,’ and ‘the Sultān (*Suratrāna*) among Hindū kings’ (vv. 19 and 20).

(V. 21.) “(*His*) glory is made resplendent by his renowned younger brother Pratāpa-Dēvarāya, just as that of Mahēndra by his younger brother Upēndra (Viṣṇu).

(V. 22.) “Having ascended the throne of (*his*) father in the city (*nagara*) called Vijaya, whose moat is the holy Tuṅgabhadrā, (*and*) protecting the earth up to the oceans,—

(V. 23.) “The foremost among the virtuous, the glorious king Dēvarāya [II.] (*made the following gift*) in the presence of (*the god*) Śri-Virūpāksha, on the bank of the Tuṅgabhadrā river,—

(V. 24.) “In the year of the Śaka (*king*), (*which is expressed by the chronogram*) *tattvalōka* (*i.e.* 1346),⁴ in the auspicious Krōdhi *saṃvatsara*, on the pure new-moon *tithi* of Āshāḍha, which was distinguished (*through being*) a Monday.

(V. 25.) “Having adorned by his own name (*i.e.* having surnamed after himself) the village called Chitōyātyūru in the country called Ānda-nāḍu, (*a subdivision*) of Maratakanagara-prānta,⁵—

¹ See *Ep. Ind.* Vol. I. p. 368, note 58.

² The only remarkable point in this verse is the occurrence of the rare dual *pushpavanta*, ‘the sun and the moon.’ According to Sanderson’s *Dictionary*, the same word is used in Kanarese in the form *pushpavantarū*.

³ *Bhāshātīlanghi-bhūpāla-bhujāṅga* is a translation of the Kanarese term *bhāshege tappuva rāyara ganda*. On this and on the next *biruda* see *Ep. Ind.* Vol. I. p. 363, and p. 369, notes 61 and 62. A similar obscene term is *rāya-rāhutta-miṇḍa*, ‘the disgracer of the troopers of (hostile) kings,’ *Ind. Ant.* Vol. XIII. p. 131, Plate iii. b, text line 19.

⁴ On this mode of expressing numbers see *Ind. Ant.* Vol. IV. p. 207, and Dr. Burnell’s *South-Indian Palaeography*, second edition, p. 79.

⁵ Maratakanagara is a vulgar form of Marakatanagara, ‘the city of emeralds.’—Bate’s *Hindee Dictionary* and Platta’s *Hindūstān Dictionary* give both मरकत (*markat*) and मरतक (*martak*). The form मरतक for मरकत occurs also in the Raṅganātha inscription of Sundara-Pāṇḍya; *ante*, p. 12, text line 3.

(V. 26.) "Endowed with buried treasures, deposits, water, stones, actuals, outstandings, etc.,¹ undivided, up to (*its*) boundaries, unencumbered, beautiful (!),—

(V. 27.) "For as long as the moon and the stars shall endure, with libations of water, accompanied by presents (*dakshinā*), the powerful (*king*) gave this *agrahāra* to Brāhmaṇas.

(V. 28.) "Let this *agrahāra*, which was given to Brāhmaṇas by king *Dēvarāya* [II.], prosper on earth as long as the moon and the stars shall endure!

(Line 51.) "The Brāhmaṇas who received shares (*vr̥tti*) of this (*village*), are specified (*as follows*):—" (1.) Kṛishṇadēva's son Śiṅgapārya (verse 29); (2. to 7.) Narahari, Nāgapa, Viṭṭhapa, Saṅkaṇārya, Narapa[ti] and Vallabha (v. 30), sons of (1.) Śiṅgapārya; and (8.) Virūpāksha's son Narahari (v. 31).

(V. 32.) "Each of (*these*) eight Brāhmaṇas, who had thoroughly studied the *Rik-śākhā* and were descended from the race of the *Bhāradvājas*, received for ever one share (*vr̥tti*) of this (*village*)."

(V. 33.) "The eight shares of this *agrahāra* were (*thus*) settled. (*Its*) boundaries in the eastern and other directions are specified in the language of the country (*i.e.* in Tamil)."²

In verse 34 the composer wishes a long reign to the donor, king *Dēvarāya* [II.]. Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious monosyllable *śrī*, and the name of the god Śrī-Virūpāksha in Kanarese characters.³

No. 6.— BUGUDA PLATES OF MADHAVAVARMAN.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of Buguda, in the Gumsūr tālukā of the Gañjām district of the Madras presidency.⁴ On the 28th July 1890, they were sent to Dr. Hultzsch by Mr. E. C. Johnson, I.C.S., Collector of Gañjām, and I now edit the inscription from the original plates and from excellent impressions, received from Dr. Hultzsch. The original plates will be deposited in the Government Central Museum, Madras.

The inscription is on three plates, each of which measures about $6\frac{3}{4}$ " broad by $3\frac{1}{8}$ " high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing. The first plate is inscribed on one side only; the two others are inscribed on both sides. The engraving is deep and well done. A careful examination shows that these plates originally bore another inscription, the letters of which probably were beaten in to make room for the inscription here edited; but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate. The three plates are held together by a ring, which is about 3" in diameter, and on which is soldered a round seal, about $1\frac{3}{8}$ " in diameter. The seal apparently contains some writing and an emblem; but both are too much worn to be made out with certainty. Before the plates came into Dr. Hultzsch's hands, somebody had attempted to remove the ring; and, in doing so, he had rudely cut the plates

¹ See *Ep. Ind.* Vol. I. p. 402, note 41.

² The promised specification of the boundaries is omitted in the document itself, as in an inscription of Harihara II.; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 261.

³ From No. 4, verse 42, it appears that the word *Śrī-Virūpāksha* was affixed to the charter by the king himself instead of his signature.

⁴ See Dr. Hultzsch's *Progress Report to the Government of Madras for May to September 1890*, p. 2, No. vi.

from the ring-holes to the edges, and thus damaged some of the writing. With this exception, and except that four *aksharas* are broken away at the edges, the plates are well preserved.

The size of the letters is about $\frac{1}{4}$ ". The characters are Nāgarī, similar to, but more modern than, those of the Gōrākhpur copper-plate grant of Jayāditya of Vijayapura.¹ The language is Sanskrit. Lines 31-41 are in prose; the rest of the inscription, excepting the introductory *ōm svasti*, is in verse. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the guttural nasal is used instead of *anusvāra* before the palatal sibilant, in *aṅsubhiḥ*, line 2, *prāṅśur*, line 7, and in the word *vaṅśa*, in lines 14 and 19; and the vowel *ri* is employed instead of *ri* in *tribhuvana*, line 6, and *triyārshēya* (for *triyārshēya* = *tryārshēya*), line 38. The language is simple, but not always correct; and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The inscription is one of the illustrious Mādhavavarman (line 30), who, from his residence at Kaingōda (line 29), informs his officials and the people generally that, on the occasion of a solar eclipse, he gave the village of Puipiṇa (line 36), which was in the Khadira pāṭṭaka of the Guḍḍa viśhaya, to the Bhaṭṭa Vāmana (line 40), who was a son of Ādityadēva and grandson of Vāmana, and a student of the Taittiriya *charaṇa*, of the Harita *gōtra*, and with the threefold *pravara* Āngirasa, Āmarīsha² and Yauvanāśva.

After the words *ōm svasti*, the inscription opens with two verses, one of which invokes the protection of the god Śambhu (Śiva), while the other glorifies the donor, here called the Rājendra Mādhavendra. Verses 3-12 then give the genealogy of the donor. The first personage spoken of is Pulindasēna, 'famous amongst the peoples of Kalinga.' He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, etc.), did not covet sovereignty for himself, but rather worshipped Brahman, in order that the god might create a fit ruler of the land. And Brahman granted his wish, and created, apparently out of a rock, the lord Śailōdbhava (verse 5), who became the founder of a distinguished family. In this family was born Raṇabhita (verse 6); his son was the lord of the earth Sainyabhita (verse 7); in his family Yaśōbhita was born (verse 8); his son again was Sainyabhita (verse 9); and his son was the powerful and pious prince Mādhavavarman (verses 10-12). Beyond the indication that these chiefs ruled in the country of Kalinga, nothing of importance is reported of any of them. Verse 12 is followed by the formal part of the grant, the contents of which have been given above. Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed *antaraṅga*, *vaiśvāsika*, and *pattalaka*, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enjoyment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictive and imprecatory verses. The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from the Law of Manu (*Mānava Dharma*, line 44 f.). Another verse informs us that the grant was written by Upēndrasīṅha, the son of Kuṇḍabhōgin, marked³ (?) by Jayasīṅha, and engraved by Daḍḍibhōgin. The inscription closes with the statement that the *dūtaka* for this grant was the *pratihārin* Gaṅgabhadra.

The inscription is not dated, and I have not found the names of any of the chiefs mentioned in it in other inscriptions; nor am I able to identify the localities which are spoken of in this grant.

¹ See *Ind. Ant.* Vol. XXI. p. 169.

² In the original this name is written *Amvarasha* and *Amvarsha*.

³ The term of the original is *lāṅkhita*; I am not sure about the exact meaning of it. It occurs again in line 35 of the copper-plates of Vidyādharma Bhaṭṭa, where Dr. Rājēndralāl Mitra has translated [it by 'marked (sealed)']; see *Jour. Beng. As. Soc.* Vol. LVI. Part i. p. 159.

TEXT.¹

First Plate.

- 1 ओं स्वस्ति [॥*] इन्दोर्द्धौतमृणालतन्तुभिरिव स्निष्टाः करैः कोमलैर्बुधैः-
द्वाहिर-
- 2 [रु]णै स्फुरत्फणमणैः(णै)र्हिग्धप्रभासोद्भूमिः³ [१*] पार्वत्या[ः] सकचग्रहव्यति-
3 करव्यावृत्तव(व)भ्रश्रया गङ्गाभ्रःपुतिभिन्नभस्मकणिकाः शशो-
4 र्जटाः पान्तु वः ॥ [१⁴ ॥*] श्रीमानुच्चैः(चै)र्भस्तो गुरुरचलपतेः क्षोभजि-
• द्यः क्ष-
- 5 माया गम्भीरस्तोयराशेरथ दिवसकराङ्गास्वदालोककारि(री) [१*] आ-⁵
6 द्वादी सर्वस्य चेन्दोस्तृ(स्त्रि)भुवनभवनप्रेरकश्चापि वायो राजे-
7 [न्द्रः]⁶ स्थाणुमूर्त्तिज्ज(ज्ज)यति कलिम[ल]क्षाल[नो] माधवेन्द्रः ॥ [२⁷ ॥*]
प्राङ्मुष्म-⁸
- 8 हेभकरपि(पी)वरचारुवा(वा)हुः[ः*] कृष्णाश्मसञ्चयविभेदविशालवक्षा[ः] १*]
9 राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पु-
10 लिन्दसेनः ॥ [३⁹ ॥*] तेनेष्ट्यं(त्यं) गुणिनापि सत्व(क्ष)महता नेष्टं भुवो
मण्डलं श-
- 11 [क्तो]¹⁰ यः परिपालनाय जगतः को नाम स स्वादिति [१*] य(प्र)-
त्यादि-

Second Plate; First Side.

- 12 ष्टवि[भू]खवेन भगवानाराधितः शाश्वतस्तश्चित्तानुगुणं विधिस्तु-
13 रदिशद्धारदिशद्वाब्धा¹¹ सयम्भूरपि ॥ [४¹² ॥*] स शिलाशकलोद्भिदे¹³
14 तेनाप्यालोक्य धीमत(ता) [१*] परिकल्पितसद्दङ्कः¹⁴ प्रभुः शौ(शै)लोद्भवः
15 कृतः [॥ ५¹⁵ ॥*] शैलोद्भवस्य कुलजो रणभीत आसीद्य(द्ये)नासकृत्
कृतभियां
16 द्विषदङ्गनानां [१*] ज्योत्स्नाप्रवो(वो)धसमये स्वधियैव सार्द्धमाकम्पितो

¹ From the original plates.² Expressed by a symbol.³ Read °सौष्टुभिः.⁴ Metre : Śārdūlavikrīḍita.⁵ This syllable, which makes the metre incorrect, should have been omitted.⁶ Possibly the plate, which is damaged here, has न्दी.⁷ Metre : Sragdharā.⁸ Read प्राङ्मुष्म-⁹ Metre: Vasantatilakā.¹⁰ This akshara is almost entirely broken away.¹¹ The aksharas रदिशद्धार are by mistake engraved twice; read °द्वाब्धा स्.¹² Metre : Śārdūlavikrīḍita.¹³ Read °द्भिदे. The exact construction of the first half of this verse is not clear.¹⁴ Read °दङ्कः.¹⁵ Metre : Śiōka (Anushtubh).

- 17 नयनपद्मजलेषु चन्द्रः ॥ [६^१ ॥*] तस्याभवद्द्विबुधपालसमस्य स-
 18 नुः श्रीसैन्यभीत इति भूमिपतिर्भरि(री)यान् [1*] यं प्राप्य ने(नी)क-
 ग्रत[वै]-
 19 [रि?]घटाविघ्न[ट्टि]^३लक्ष(ब्ध)प्रसादविजय(यं) सुमुदे धरित्री ॥ ७ ॥*] त-
 स्यापि वङ्गे^४
 20 थ यथ(था)र्थनामा जातो यशोभीत इति च्छितीशः [1*] येन प्ररूढो-
 21 [पि] शुभैश्चरित्रैर्मृष्टः कलङ्क[ः*] कलिदर्पणस्य ॥ [८^५ ॥*] जातः स तस्य

Second Plate ; Second Side.

- 22 तनयः सुकृती समस्तसीमन्तिनीनयनघट्टदपुण्डरीकः [1*]
 23 श्रीसैन्यभीत इति भूमिपतिर्भहेभकुम्भस्थलीदलनदुर्ल-
 24 लितासिधारः ॥ [९^६ ॥*] जातेन येन कमलाकरवत् स्वगीत्रमुन्मीलि-
 25 तं दिनकृतेव महोदयेन [1*] संचिप्तमण्डलरुचश्च गताः प्रणाशमा-
 26 शु द्वि[घो] ग्रह[ग*]णा इव यस्य दीप्त्या ॥ [१० ॥*] कालियैर्भूतधात्री-
 पतिभिरु-
 27 पचितानेकपापावतारैर्नीता येषां कथापि प्रलयमभिमता की-
 28 र्त्तिपालि(लै)रजसं [1*] यज्ञैस्त्वैरश्वमेधप्रभृतिभिरमरा लम्बितास्तृप्तिमुर्वी^६
 29 मुद्गृत्तारातिपक्ष[क्ष*]यकृतिपटुना श्रीनिवासेन येन ॥ ११^७ ॥*] कौङ्कोदकृत-
 30 निकेतः शरन्निशाकरमरोचिसितकीर्त्तिः [1*] स श्रीमाधव[व*]र्णा रिपु-
 31 मानविघ्न[ट्ट]नः कुशली ॥ [१२^{१०} ॥*] गुच्छविषये श्रीसामन्तमह(हा)सा-

Third Plate ; First Side.

- 32 ^{११}[म*]न्तमहाराजराज(जा)नकराजपुत्रदण्डनायकान्तरङ्गकुमा-
 33 ^{११}[रा*]मात्योपरिकतदायुक्तकविषयपतिवैशासिकपत्त-
 34 लकादी^{१२} ब्रा(ब्रा)ह्मणपूर्वस्त्रनपदमन्यांश्च^{१३} वर्त्तमानभविष्य[ती]

^१ Metre of verses 6 and 7 : Vasantatilakā.

^२ Originally द्वि was engraved, which has been altered to द्वि.

^३ The word विघ्नट्टि, which appears to be the reading of the original, must have been used here in the sense of विघात. The exact sense of the word प्रसाद in the following is not clear to me.

^४ Read वंश. ^५ Metre: Indravajrā. ^६ Metre of verses 9 and 10: Vasantatilakā.

^७ Originally त्रीं was engraved. ^८ Read लम्बिता^०, or, perhaps better, लम्बिता^०.

^९ Metre: Sragdharā. ^{१०} Metre: Āryā.

^{११} These two aksharas are broken away.

^{१२} Read °कादीन् ; after this one would have expected ब्राह्मणपूर्वाद्यानपदानन्यांश्च.

^{१३} The sign of anusvara over न्या is very faint.

- 35 व्यवहारिणाः¹ स[धा]रणान्यथाहं दतेत्योपदर्शयति² ॥ विदि-
 36 तम[स्तु] भवतामेतद्विषयसम्बन्ध(म्ब)न्ध(ह)खदिरपाट्टक(के) पुद्गपिण्डी
 37 ग्राम[: स्व]पित्रोरात्मनश्च पुष्पाभिवृद्धये सूर्यग्रहोपरागेण³ तै-⁴
 38 त्तरिचरणाय हरितकगोलः तृयार्षेय आङ्गिरसंवर्हषयीवनाश्वे-⁵
 39 [ति?] ॥⁶ युवनश्ववदम्बर्षवदङ्गिरोवत् वामणस्य नप्ता आदित्यदेवस्य
 40 स्रु[ः]⁷ भट्टवामण सलिलधारापूरःसरण⁸ अकरोक्तत्वं⁹ प्रतिपादि-
 41 तस्तदेषाम(म)चन्द्रार्ककालमुपभुञ्ज(ञ्जा)नानां धर्मगो(गौ)रवाच्च केनचिद्विधा-
 42 [ते] वर्त्तितव्यं [॥*] अपि च [।*] विद्युद्विलासतरलामवगम्य स-

Third Plate ; Second Side.

- 43 म्यक्¹⁰ लोकस्थितिं यशसि सक्तमनोभिरुच्चैः [।*] नित्यं परोप-
 44 क्ततिमात्ररतैर्भवद्भिर्द्विर्भ्याभिराधेनपरैरनुमोदितव्यं [॥ १३¹¹ ॥*] उक्तञ्च मान-
 45 वे धर्मो [।*] व(व)हुभिर्वसुधा दत्ता राजभिः सगरादिभिः [।*] यस्य
 यस्य यदा भूमि-
 46 स्तस्य तस्य तदां फलं ॥ [१४¹² ॥*] खदत्तां परदत्ताम्बा¹³ यो हरै(रे)त
 वसुधरां [।*] स विष्टा(ष्टा)[यां]
 47 क्तमिभूत्वा पितृभिः सह पच्यते ॥ [१५ ॥*] मा भूदफलशङ्का वः
 परदतेति¹⁴
 48 पार्थि[वा]: [।*] खदानात् फलमानन्धं परदत्तानुपालन¹⁵ [॥ १६ ॥*]
 षष्टिं(ष्टि) वर्षसह-
 49 स्नाणि स्वर्गं मोदति भूमिदः । आदेप्ता चानुमन्ता च तान्येव नरके
 वसे[त्*] ॥ [१७ ॥*] सि-

¹ Read °रिणः साधार°.

² The three *aksharas* दतेत्वी° are quite clear in the engraving and cannot be read in any other way. Perhaps something like प्रवीध्यो° was intended.

³ Read °रागे.

⁴ From here the text becomes very incorrect. Ordinarily the donee would have been described thus: तैत्तिरीय-
 चरणाय हरितगोवायाङ्गिरसाश्वरीषयीवनाश्वेति त्रिप्रथराय वामणस्य नप्ता आदित्यदेवस्य स्रुवे भट्टवामनाय. In the text,
 as we have it, तृयार्षेय stands for त्रयार्षेय (त्रिषार्षेय), 'containing three lines of Rishis,' which properly would
 qualify a *pravara*.

⁵ The vowel (e) of this *akshara* seems certain; but the first *akshara* (ti) of the next line is doubtful.

⁶ This sign of punctuation is superfluous. The following words would properly be युवनाश्ववदम्बरीषवदङ्गिरसत्;
 they are the words which the donee would use himself at certain sacrificial rites, and they are quite out of place here.

⁷ This sign of *visarga* is doubtful.

⁸ Read °पुरःसरं.

⁹ It is difficult to say whether the first *akshara* should be read *a* or *d*; I believe that it is *a*. *Akshar-*
kriya takes here the place of the ordinary *śāsanīkriya* or *śāsanatvāna*.

¹⁰ Read सस्यन्वीक°.

¹¹ Metre: Vasantatilakā.

¹² Metre from here up to the end: Ślōka (Anuṣṭubh).

¹³ Read °दत्तां वा.

¹⁴ Read परदत्तेपि.

¹⁵ Read °पालने. I should have expected फलस्नानम्.

- 50 खितोपेन्द्रसिद्धोत्र¹ तनयः कुण्डभोगिनो(नः) [1*] लाञ्छितं जयसिद्धेन²
उत्कीर्णं
- 51 [द]ब्धिभोगिना ॥ [१८ ॥*] सम्यगाराधितस्वामिप्रसादः [अ]ष्ट(ठ)दूतको(कः)
[1*] गङ्गभद्रो
- 52 —³ प्रातिहार्यं व्यवस्थितः ॥ [१९ ॥*]

No. 7.—MANDHATA PLATES OF JAYASIMHA OF DHARA

[VIKRAMA-]SAMVAT 1112.

By F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

I edit this inscription from an excellent impression, prepared by Mr. Cousens, Superintendent of the Archæological Survey of Western India, and sent to me by Dr. Hultsch. The original plates are at Māndhātā, an island in the Narmadā river, attached to the Nimār district of the Central Provinces.⁴

The copper-plates, which are inscribed on one side only, are two in number, each measuring about 13½" broad by 10" high. They are in a state of perfect preservation, so that the reading of the text, with perhaps the exception of a single *akshara*,⁵ is nowhere doubtful. Each plate contains fifteen lines of writing. The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are holes for two rings. These rings had both been cut when the impressions were taken, and the seal which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of *Garuḍa*, about 2½" high by 2¾" broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand.⁶ The average size of the letters is about $\frac{7}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. About twelve lines of the inscription (lines 1-2, 10-12, 22-28) are in verse; the rest is in prose. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is used instead of the palatal in *sirasā*, line 1, *vinasvarām*, line 12, and *samētas=cha* and *Amarēsvarē*, line 14, and the palatal instead of the dental in *śāśanēna*, line 17; the guttural nasal is employed instead of the *anusvāra* in the name *Jayasimha*, in lines 15 and 30; and the same name apparently is written *Jayasimgha* in line 6. Besides, it may be noted that the sign of the *avagraha* occurs twice, in *°vriḍḍhayaē śdriṣṭa*^o in line 16, and *vuddhvā smad*^o in line 20.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious *Jayasimhadēva*, who meditated on the feet of the *P. M. P.*, the illustrious *Bhōjadēva*, who, again, had meditated on the feet of the *P. M. P.*, the illustrious *Sindburājadēva*, who had meditated on the feet of the *P. M. P.*, the illustrious *Vākpatirājadēva* (lines 3-6); and

¹ Read °सिद्धोत्र. I take the first word of the line to be खिचिता - लेखिता.

² Read °सिद्धेन.

³ Here one *akshara*, probably ढ, is almost entirely broken away, and before it three syllables (perhaps भवत्) have been omitted by the writer or engraver.

⁴ See C. Grant's *Gazetteer of the Central Provinces*, second edition, p. 257.

⁵ I mean the second *akshara* of the word read *Maktulā*, in line 6.

⁶ Compare the facsimiles of the copper-plates of *Bhōjadēva*, *Ind. Ant.* Vol. VI. p. 52, and of *Udayavarman*, *ibid.* Vol. XVI. p. 254.

it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhôjadêva, published in the *Indian Antiquary*, Vol. VI. pp. 53-55.

After two verses, glorifying the god Śiva (Vyômakêśa, Smarârâti) and invoking his blessings, **Jayasimhadêva**, described as stated above, gives notice (in lines 6-17) to all officials and to the resident *Paṭṭakila* and people of the village of **Bhima**, which belonged to the **Maktulâ** village (group of) Forty-two in the **Pûrṇapathaka maṇḍala**, that, residing at **Dhârâ**, he granted the said village of **Bhima** up to its proper boundaries (and inclusive of) the grass and pasture land, with the money-rent and share of the produce, with the *uparikara* and including all dues, to the Brâhman̄s of the *paṭṭasâlâ* at the holy **Amarêśvara**, for food and other purposes. And (in lines 18-21) he commands the resident *Paṭṭakila* and people to make over to the donees all due share of the produce, money-rent, and so forth, excepting what had been appropriated for gods and Brâhman̄s; and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred. This formal part of the grant is followed (in lines 21-25) by five of the customary benedictive and imprecatory verses. Line 29 gives, in figures only, the date,— the 13th of the dark half of **Āshâḍha** of the year 1112,— followed by the words *svayam=âjñâ*,¹— showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words “bliss (and) good fortune.” And the inscription closes with the words:— “This is the own sign-manual of the illustrious **Jayasimhadêva**,” which are also engraved (in line 15) at the bottom of the first plate.²

I am unable to identify the village of **Bhima**, nor can I suggest any identification for the **Maktulâ** village group of Forty-two or the **Pûrṇapathaka maṇḍala**. **Amarêśvara**, which in a copper-plate inscription of Arjunavarmadêva³ is called **Amarêśvaratirtha**, is near the island of Mândhâtâ, on the southern bank of the Narmadâ.⁴ As regards the Brâhman̄s of this place, in whose favour the grant was made, I do not know the meaning of the word *paṭṭasâlâ*, which is compounded with the word *brâhmanêbhyaḥ* in line 14 and can only suggest that, similarly to *brahmapuri*, it may denote an establishment provided by the king's favour for learned and pious Brâhman̄s.

The date of the grant, which must of course be referred to the Vikrama era, unfortunately does not admit of verification,⁵ and all that can be said with confidence about it, is, that for the expired *Chaitrâdi* year 1112, its European equivalent would fall in A.D. 1055, and for the expired *Kârttikâdi* year 1112, in A.D. 1056.

The importance of this inscription lies in this, that, with the date A.D. 1055-56, it gives us the name of the (**Paramâra**) king who was then ruling at **Dhârâ**, and of whom no mention has yet been found in other inscriptions,⁶ and that, since this king **Jayasimhadêva** was the successor of **Bhôjadêva**, it furnishes a sure and fairly definite limit beyond which the reign of **Bhôjadêva** cannot have extended. According to both the stone and the copper-plate inscriptions hitherto published, **Bhôjadêva** was succeeded by his relative **Udayâditya**; and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with **Bhôjadêva**'s death. But the omission of **Jayasimhadêva**'s name

¹ See *Ind. Ant.* Vol. XIV. p. 161, note 28.

² In this respect, too, the plates resemble those of **Bhôjadêva**.

³ See *Jour. Am. Or. Soc.* Vol. VII. p. 27, line 5.

⁴ See the *Gazetteer of the Central Provinces*, p. 258.

⁵ The possible equivalents for the expired *Chaitrâdi* year 1112 would be the 27th May and the 25th June (the day of the *Dakshinâyana-samkrânti*), A.D. 1055; and for the expired *Kârttikâdi* year 1112, the 13th June and the 13th July, A.D. 1056.

⁶ See *Ind. Ant.* Vol. XIX. pp. 346-47; Professor Bühler's edition of the Udaypur *Prâsasti*, *Ep. Ind.* Vol. I. pp. 232-33; and my edition of the Nâgpur *Prâsasti*, *ibid.* Vol. II. p. 181. Compare also Lassen's *Indische Alterthumskunde*, Vol. III. pp. 855 and 1168-69, for the king Jayachandra or Jayânanda, who is reported to have ruled after **Bhôjadêva**.

from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner, the name of Udayāditya's immediate successor, **Lakshmadēva**, is omitted from all inscriptions except the Nāgpur *Prasasti*; and that very *Prasasti* clearly intimates that some time elapsed between the reigns of Bhôjadēva and Udayāditya. The earliest and latest certain dates which we possess for Bhôjadēva, are Vikrama-Samvat 1078 = A.D. 1021, and Śaka-Samvat 964 = A.D. 1042-43, while for Udayāditya the only certain date is Vikrama-Samvat 1137 = A.D. 1080-81. For the interval between the two, our inscription now gives us a date in A.D. 1055-56, of the reign of Bhôjadēva's successor **Jayasimhadēva**.¹ How long this king may have ruled at Dhârâ, it is impossible to say at present. Probably his reign was not a long one; and it also seems probable that Bhôjadēva's reign had come to an end not very long before the date of this inscription.

TEXT.²*First Plate.*

- 1 श्री³ [॥*] जयति⁴ व्योमकेशोसौ यस्मर्णाय वि(वि)भक्तिं तां । ऐन्दवीं
सि(शि)रसा लेखां जगद्दीजां-
- 2 कुराकृतिं ॥ तन्वत्तु(न्तु) वः स्मरारतिः कल्याणमनिशं जटाः । कल्यान्त-
समयोद्दामतडिद्व-
- 3 लयपिङ्गलाः ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवाक्त्रिराजदेवपादा-
- 4 नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपादानुध्यातपरम-
- 5 भट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-
- 6 राजाधिराजपरमेश्वरश्रीजयसि[ङ्ग]देवः⁵ कुशली ॥⁶ पूर्णपथकमंडली म[क्त]लाया⁷
- 7 महिचत्वारिंशदन्तःपातिभीमशामे समुपगतान्मस्तराजपुरुषान्वा(न्वा)द्वान्णोत्तरान्प्र-
- 8 तिनिवासिपट्टकिलजनपदादींश्च समादिशत्यस्तु वः संविदितं ।⁸ यथा श्रीम-
द्वा(द्वा)राव-
- 9 स्थितैरस्माभिः स्नात्वा व(च)राचरगुरुं भगवत्त(न्तं) भवानीपतिं सम[भ्य]र्च्य
संसारस्यासारतां दृष्ट्वा
- 10 ।⁹ वाताभ्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणा-
स्तृणा-

¹ With the date of the present inscription, it may be doubted whether the date which is furnished for Udayāditya by an inscription at Udaypur (Vikrama-Samvat 1116 = Śaka-Samvat 981; *Jour. Am. Or. Soc.* Vol. VII, p. 35), is really so valueless as it has been supposed to be.

² From an impression, prepared by Mr. Cousens and supplied to me by Dr. Hultzsch.

³ Expressed by a symbol. ⁴ Metre: Ślōka (Anuṣṭubh); and of the next verse.

⁵ I am not quite sure about the actual reading of the *akshara* in brackets. Originally सिच was engraved, but the proper right side of the च seems to have been altered. Read सिच⁶.

⁶ This sign of punctuation is superfluous.

⁷ The *akshara* in brackets might possibly be read *ktra*.

⁸ This sign of punctuation is superfluous.

⁹ Metre: Vasantatilakā.

- 11 अञ्जलविन्दुसमा नराणां धर्मः सखा परमहो परलोक्यानि ॥ ¹भ्रमखंसार-
चक्राग्रधा-
- 12 राधारामिमां त्रियं । प्राप्य ये न ददुस्तेषां पञ्चात्तापः परं फलं ॥
इति जगतो विनस्र(श्च)रं
- 13 स्वरूपमाकलयोपरिलिखितशामोयं स्वसीमातृषगोचरयूतिपर्यन्तः सहिरस्र-
14 भागभोगः सोपरिकरः सर्वादायसमेतस्व(श्च) श्रीभ्रमरेस्र(श्च)रे पट्टशाला-
त्रा(त्रा)ञ्चभ्यः²
- 15 सहस्तीयं श्रीजयसिद्धदेवस्र³ [॥*]

Second Plate.

- 16 भोजनादिनिमित्तं मातापित्रोरात्मनश्च पुण्यशोभिवृद्धये ऽदृष्टफलमंगी-
17 क्त्य चंद्रार्काखर्वचितिसमकालं यावत्परया भक्त्या शाश(स)नेनोदकपूर्व
प्रतिपा-
- 18 दित इति मत्वा तन्निवासिपट्टकिलजनपदैर्यथादीयमानभागभोगकरहिर-
19 स्यादिकं देवत्रा(त्रा)ञ्चणभुक्तिवर्द्धमा[त्रा]श्रवणविधेयैर्भूत्वा सर्वमेभ्यः समुपनेतव्यं
20 । सामान्यं चैतत्पुण्यफलं तु(वु)द्वा ऽस्मदंशजैरन्यैरपि⁴ भाविभोक्तृभिरस्रख-
दत्तधर्म-
- 21 दायोयमनुमन्तव्यः पालनीयश्च ॥ उक्तं च । ⁵व(व)डुभिर्व्यसुधा भुक्त्वा राजभिः
सगरा-
- 22 दिभिः । यस्य यस्य यदा [भू]मिस्तस्य तस्य तदा फलं ॥ ⁶यानीय(ह)
दत्तानि पुरा नरेन्दैर्हाता(ना)-
- 23 नि धर्मार्थयशस्कराणि । निर्मात्स्वाम्निप्रतिमानि तानि को नाम साधुः
पुनराददीत ॥
- 24 ⁷अस्रखलुलक्रममुदारमुदाहरन्निर[न्वी]श्च दानमिदमभ्यनुमोदनीयं । लघ्यास्तडित्त-
25 लिलवुद्दुदचंचलाया⁸ दानं फलं परयशःपरिपालनं च ॥ ⁹सर्वानेताभाविनः
पार्थिवे-
- 26 द्दान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले काले पाल-
27 नीयो भवद्भिः ॥ इति¹⁰ कमलदलास्रु(स्रु)विन्दुलोलां त्रियमनुचिन्त्य मनुष्यी-

¹ Metre: Ślōka (Anushtubh).

² Read °बेभ्यो.

³ Read °सिंह°.

⁴ The *anusubh* of व is very faint in the impression.

⁵ Metre: Ślōka (Anushtubh).

⁶ Metre: Indravajrā.

⁷ Metre: Vasantatilakā.

⁸ Read °वुद्दु°.

⁹ Metre: Śānti.

¹⁰ Metre: Pushpitāgrā.

- 28 वितं च । सकलमिदमुदाहृतं च बु(बु)द्धा न हि पुरुषैः परकीर्त्तयो
विलोप्या इति ।
- 29 । संवत्¹ १११२ आषाढवदि १३ [I*] स्वयमात्रा । मङ्गलं महाश्रीः
। स्वहस्तोयं -
- 30 श्रीजयसिद्धदेवस्व² [II*]

No. 8.— CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II.

By J. F. FLEET, I.C.S., Ph.D., C.I.E.

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indrajī, who then had the original plates in his possession. It was his intention to publish it; and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society: but it was afterwards lost, without being utilised. The impressions taken by the Pandit were indifferent; and, though his reading of the text had passed through my hands, I had not kept a copy of it. In 1889, however, I found the original plates themselves in the Society's library. And, as it seems unlikely that, after so long a time, the Pandit's paper will ever be recovered and published, I now edit the inscription from them.

The plates, which were obtained from a cultivator at Chiplūn, the chief town of the Chiplūn Tālukā of the Ratnāgiri District, are two in number, each measuring about 10 $\frac{1}{2}$ " by 4 $\frac{3}{8}$ ". The edges of them were turned up, so as to form raised rims; and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout.— The ring, on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire. Any seal that there may have been on the ring, was destroyed at the same time.— The weight of the two plates is about 1 lb. 15 oz.— The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs. The average size of the letters is a little over $\frac{1}{8}$ ". The engraving is good, and fairly deep; but, the plates being rather thick, the letters do not show through on the reverse sides at all. The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver's tool to be visible.— The language is Sanskrit; and, in addition to an opening verse in praise of Vishnu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8.— In respect of orthography, the only points that call for special notice are (1) the use of the *jihvāmūliya* in *nripatēh=kirtyā*, line 3, and *yaḥ=kaśchit*, line 13; (2) the use of the *upadhmanīya* in *vātāpyāḥ=prathama*, line 2, *varmaṇaḥ=putraḥ*, line 3, *janaḥ=parigrihīta*, line 5, *yaḥ=padam*, line 8, *bhūtaḥ=parama*, line 10, and *sādhuḥ=punar*, line 18; (3) the doubling of *k* before *r* in *vikkram-ākkrānta*, line 1, and *vikkrama-kkraya-kkrīta*, line 9; and (4) the doubling of *dh*, by *d*, before *r*, in *°āddhvar°*, line 2.

The inscription is a record of the Western Chalukya king Satyāśraya-Pulikēsīn II. And the object of it is to announce that his maternal uncle, the Sēndraka Rāja Śrīvallabha-Sēnānandarāja, granted to a Brāhmaṇ the village of Āmravataṅka, and an allotment at the village of Avañchapali,³ in the Avarētikā vishaya. The record is not dated; but the period to which it belongs is A.D. 609 to 642.

¹ Read संवत्.

² Read सिद्ध.

³ Probably for 'Avañchapalli.'

२ कृत्यादिबोमके शोचोयस्मर्त्तविसर्त्तितौपेव्वीसिचमालैर्याङ्गरीङ्ग
 ४ कुलाकृतिं तच्चतुःस्रबातः कलाएमजिण्डुः कला नसमेवाहमनदिद
 ६ स्यापि कुलाः। यवमसहवकमहाबाजा विवाह परमश्रुधीताप्रतिसाडादव्याद
 ८ नुशातपरमसहवकमहाबाजा विवाह परमश्रुधीसिदुवाङ्गदव्यादावुशातपरम
 १० तहाचकमहाबाजा विवाह परमश्रुधीसाडादव्यादानुशातपरमसहवकमहा
 १२ बाजा विवाह परमश्रुधीकृत्यादिवः कुशली॥ अर्धपधकमडलेमकुलाया
 १४ मदिववा रिशदत्रः यातिनीमद्यामसमुपगतायमसुराङ्गपुरुषावाहाएयात्राय
 तिनिवासियदकिलडनपदीर्यसमादिशयमुवः सविदितं यथाशीमदुवावि
 सिदिसमातिः सात्रावरावगुरुत्तगवत्तवनी पत्तिसमत्वा सीसारासा सारतह्मा
 वातत्रविचममिद्वसुसधियतामायातमात्रमबुलाविषया यतोमः घ्राणास्रणा
 यडुलविदुयमानाणावर्माः सत्यापरमाहापरतोक्त्याना। अमदसावकायक
 राक्षरामिमाशियापापायनददुस्रघापथापः परफलं। इति कुगता विनसुव
 सुत्रयमाकलायापविलिखितयामायंसुसीमाहणणा वरयतिपयत्रः सदिवय
 तावासागः सायसिक्वः सवीदायसामसुधीमवस्रवयद्दशालावाहाएयुः
 सुहसायधीडयसिद्देवस्य

ii.

१६ साङ्गनादिनिमित्तमातापिबोराठानशुपुणायशोसिवसुयैदुसुफलमंगी
 १८ केराववाकुसवतिमसभकालयावताय्यासमाशाशानानदकस्रवृषतिपा
 २० दिसः निमवातनिवासिप्रदकिलडनपदीर्यस्रादीयमानागातिसुकरदित्र
 २२ ण्यादिकुदेववाहाणकुसिवरुमसशतणविवाद्यैत्रासर्वमश्राः भमुपनेतव
 २४ सामाद्यवितयुण्यफलबुद्धिसम्पदराडेरात्रुवपितावित्तकृतिरसम्यदतक्षम
 २६ दायायममुनेत्रवः पालनायथा। उक्तवावदुसिर्वसुमकुत्ताराडसिः सगद
 २८ दिसः यसायसायस्रमिष्टशुत्तस्रतदाफला। यानीयदत्तानिपुनानवदिहात
 ३० निवमाघयशासुराणि। निमवाद्यवात्रियतिमानिनिक्त्तानमसावुः पुत्ररादयोत।
 अस्मकलकमसुयवमुदाहरदिरात्रुयदानमिदमसुमुमोदनीयालकूपस्रदित्र
 बिलवदुदरवलीयादानफलपरयशःपरिपालनवा। सवीनित्तत्राविनः पाधिव
 द्युत्रयात्रायायावतिवमददः सामाद्यायावमीसुउत्रपाणाकालकालयल
 नीयातवदिः। इति कुमलदलावुविदुतोलाशियममुवितामनुषाड
 वितवासकलमिदमुदाहृतववदानादमुस्रिषः परकीत्रेयाविल्यागाइति
 समु३११२ श्रीघाटवदि३ सुयमासा। मफलमहाशीः सुहसाय
 श्रीडयसिद्देवस्य



TEXT.

First Plate.

- 1 Jayati² jagatām vidhātus=tri-vikkram-ākkrānta-sakala-bhuvanasya nata-na ॐ ॐ ॐ na-
ॐ ॐ ॐ na-nakh-āmsu-jaṭilam padam Vishṇôḥ [||*] Mānavya-sagô-
- 2 trān[â*]m Hāriti-putrānā[m*] Chi(chalukyānām-an[v*]avāyē Vātābyā(pyā)h-
prathama-vidhātur=anēk-āddhvar-āvabhṛitha-snāna-samārdri(rdri)kṛita-puṇya-matti |³
sarvva-
- 3 maṅgal-āyatanasya vallabha-nṛipatēh=kirt[t*]yā yuktasya Kirttivarmmanah=putrah
samanushṭhita-pati-dēvatā-vratam Kamalālayā⁴-vipula-payô-
- 4 dhara-vipu(lu)pta-chandan-ālēpah surēndra-mandira-gata-kinnar-ānganā-patīyamāna-
vimala-ki(ki)rttiḥ sva-radana-kulīsa-vibhinna-ripu-hṛiday-ô-
- 5 dgatā(ta)-rudhira-dbārā-snapita-mastaka-matta-mātāṅ-ôdaya-parvata-taruṇa-raviḥ ni-
grihita-dushta-janah=parigrihita-vidvat-sahô(khò)=nu-
- 6 grihita-bhṛitya-varggaḥ kara-gata-khadg-ôṭṭṛitta-para-nṛipa-danti-dant-ôṭṭhita-vahni-śikh-
ôddipita-raṇabhūmir=vvara-yuvati-nayana-sāyak-ai-
- 7 ka-lakshô vividha-sāstr-ārttha-tat[t*]va-vichāra-kshama-sūkshma-buddhiś=Chalukya-
kula-tilakaḥ sarvva-sad-guṇ-āśrayô ripu-daridraś=srī-Satyāśrayô nāma [!*
- 8 Yah⁵=padam nyasya sôtrūnā⁶ śauryyēṇ=ôpari pārtth[i*]vah prakṛityā puṁśchalim
Lakshmim satī-vratam=asikshayat [||*] Sa mahāpatir=Avarētikā-vima(sha)ya-
vāsinas=sa-
- 9 mājūāpayati yath=Āyam mama mātulas=samadhiyat-āryya-mārgga unmārggaḥ⁷ sva-
vikkrama-kkraya-kkṛita-viśāla-kirtti-vitāna-naddha-sarvva-digantara[h*]
- 10 Sēndrakānām tilakabhūtaḥ=paramamāhēsvaraś=Śrīvallabha-Sēnānandarājas-tēna
rājūā⁸ mātāpitṛōr=ātmanas=cha puṇy-ôpachay-ārttha[m*]

Second Plate.

- 11 Ātrēya-sagôtrāya Kṛishṇasvāmi-sūnavē Mma(ma)hēsvarāy=ēshta-yajñ[â*]ya Āmravata-
vaka-grāmô tathā Vā(? chā)rubennāyam⁹ Avañchapalyām¹⁰ vi[m*]sati-
- 12 ś=chāta-bhata-dūta-rājapurumā(shā)nām=apavēsānyam dvayam=ētat=prādāt [!*
- 13 sambhavāḥ anyē cha prithivī-pālās=sāmantās=cha mahitalēḥ¹² Yah=kaśchit=prithivī-pālô
bhôgam=asya nivārayēt
- 14 mahatām patakānān=tu karttus=tasya phalam bhavēt [||*] Uktam cha | Bahubhṛi-
vvasudhā bhuktā rājabhis=Sagar-ādibhiḥ yasya
- 15 yasya yadā bhūmis=tasya tasya tadā phalam || Shashṭim varsha-sahasrāni svarggē
môdati bhūmi-daḥ āchchhētā ch=ānumant[â*] cha
- 16 tāny=ēva narakē vasēt [||*] Pūrvva-dattām dvijātibhyô yatnād=raksha Yudhishṭhiraḥ¹³
mahim mahimat[â*]m śrēshṭha dānāch=chhrēyô=nupālanam [||*]
- 17 Sva-dattām para-dattām vā yô harētā vasundharām sva-vishṭhāyām krimir=vbhū(bbhū)tvā
pitṛibhis=saha pachyatēḥ¹⁴ Yāhiha¹⁵ dattāni purā

¹ From the original plates.² Metre: Āryā.³ Read *mārttēḥ* (or *matēḥ*).⁴ Read *vrata-Kamalālayā*°.⁵ Metre: Ślōka (Anushṭubh).⁶ Read *śātrūnām*.⁷ Read *mārgg-ōmmārggaḥ*.⁸ Read *sa rājā*; unless *prādāt*, in line 12, is altered into *pradattam*.⁹ This word was omitted in its proper place, and stands in the blank space after the end of the last line. There is a cross-mark, to shew that it properly belongs here.¹⁰ It would seem that, in the second syllable, *vā* was engraved, and then was corrected into *va* by partially cancelling the *ā*.¹¹ Metre: Ślōka (Anushṭubh); and in the next five verses.¹² Read *māhtalē* #.¹³ Read *Yudhishṭhira*.¹⁴ Read *pachyatē* #.¹⁵ Read *yān=iha*.— Metre: Indravajrā.

- 18 naréndrair=dânâni dharm-ârttha-yâsas-karâni nirbbhukta-mâlya-pratimâni tâni kô nâma
sâdhuḥ=punar-âdadita ||
- 19 Dhâla¹-kriṣṭhâm mahi[^{m*}] dadyât=sa-bi(bi)jâm sasya-mâmlinim² yâvat=su(sû)ryya-
kritâ lókâs=tâva[t^{*}] svarggê mahiyatê ||
- 20 Svasty=astu lêkhaka-vâchaka-śrôṭṛibhyaḥ || Ôm ||

TRANSLATION.

Victorious is the footprint, interspersed with the brightness of the toe-nails
. bowed down, of (the
god) Vishṇu, the creator of the (three) worlds, who traversed the whole universe in three
strides!

(Line 1.)— In the lineage of the Chalukyas, who are of the Mânavya gôtrâ (and) are
Hâritiputras,— of Kirtivarman (I.), the first maker of Vâtâpi, whose pious form was
thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was
the abode of all auspiciousness, who was the king of favourites, (and) who was endowed with
fame, the son (is)—

(L. 3.)— That ornament of the family of the Chalukyas, that asylum of all good
qualities, that person who has but few foes, the glorious Satyâśraya-(Pulikéśin II.) by name,
whose besmearing with sandal-wood oil is rubbed off by (the clinging of) the bulky breasts of
the goddess of fortune who practises (towards him) the vow of treating a husband like a god;
whose pure fame plays the part of a husband towards the women of the Kinnaras in the hall
of (Indra) the lord of the gods; who is a very sun just risen above the mountain of dawn
which is (his) elephant, infuriated with rut, the head of which is bathed in the trickling stream
of blood that flows forth from the hearts of the enemies which are cleft open by the thunder-
bolt that is its tusk; who punishes wicked people; who receives with hospitality learned people
and friends; who confers favours upon servants; who has lit up the field of battle with the
flames of the fire that rises from the tusks of the elephants of the hostile kings which are split
by the sword that is held in (his) hand; who is the sole aim of the arrows which are the eyes
of nice young women; whose keen intellect is capable of examining the essence of the meaning of
various Śâstras; (and) who, (indeed) a king, having bravely planted (his) footstep over (his)
enemies, has taught the goddess of fortune, who is fickle by nature, the observances of a true
and faithful wife.

(L. 8.)— He, the king, issues a command to the inhabitants of the Avarêtikâ vishaya
to this effect:— “My maternal uncle, the ornament of the Sêndrakas, the most devout wor-
shipper of (the god) Mahêśvara, Śrîvallabha-Sênânandarâja, who has acquired (a knowledge
of all) the proper and improper practices of noble people, (and) who has covered all the spaces
between the quarters of the compass with the canopy of (his) fame that was purchased by the
price of his valour,— he, the king, in order to increase the religious merit of (his) parents and
of himself, has given to Mahêśvara, the son of Kriṣṇasvâmin, of the Âtrêya gôtra, who has
performed sacrifices, these two things, free from the right of entry by the irregular and
regular troops, by messengers, and by the king's servants,— (viz.) the village of Âmra-
vatavaka, and twenty at (the village of) Avañchapalî on the (river) Vârubennâ.³ Let all
kings, born in my race, and other rulers of the earth, and (all) feudatory chiefs in the world, be
made to know (that) any ruler of the earth who may obstruct the enjoyment of this (grant),—
to him will attach the penalty of one who commits the five sins.”

¹ Read *pâla*, or *hâla*.— Metre: Ślôka (Anushtubh).

² Read *mâlinim*.

³ Or, perhaps, Chârubennâ.— The text indicates an allotment of land, measured by twenty *svartanas* or some other measure so well known that it was thought unnecessary to specify it.

2
 4
 6
 8
 10

...
 ...
 ...
 ...
 ...

12
 14
 16
 18
 20

...
 ...
 ...
 ...
 ...



(L. 14.)—And it has been said :— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it) ! The giver of land enjoys happiness in heaven for sixty thousand years; (but) the confiscator (of a grant), and he who assents to (an act of confiscation), shall dwell for the same number of years in hell ! O Yudhisht̥hira, best of kings, carefully preserve land that has previously been given to the twice-born; (verily) the preservation (of a grant) is more meritorious than making a grant ! Whosoever confiscates land that has been given, whether by himself or by another,— he is born as a worm in ordure, and is consumed together with (his) deceased ancestors ! Those grants, productive of religion and wealth and fame, which have been formerly given here (on earth) by (previous) kings, (are) like worn-out garlands; verily, what good man would take them back again ? He who grants land, (whether simply) ploughed, (or) planted with seed, (or) full of crops,— he is treated with honour in heaven, for as long as the worlds, created by the sun, endure !

(L. 20.)—Let prosperity attend the writer, the reader, and the hearers ! Ōm !

No. 9.—TORKHEDE COPPER-PLATE GRANT OF THE TIME OF
GOVINDARAJA OF GUJARAT.— SAKA-SAMVAT 735.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Dēvarāo bin Balwantrāo Kadambāndē Jāhāgirdār, a resident of the village of Tōrkhedē, in the Shāhādē Tāluka, Khāndēsh District.

The plates are three in number, each measuring about $11\frac{1}{2}$ " by $8\frac{1}{2}$ ". The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing; and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation.— The plates are strung on two rings. One of them is about $\frac{1}{4}$ " thick; and, though now bent out of shape, was probably originally circular, about $2\frac{1}{2}$ " in diameter: it has been severed; but it shews indications of having been soldered up, to make an actual ring. The other is about $\frac{3}{8}$ " thick: part of it is roughly oval, measuring about $3\frac{1}{2}$ " by $2\frac{1}{2}$ "; and it ends in two straight, pointed extremities, which were intended for soldering into a seal: the total length is about $5\frac{1}{2}$ ". The seal is not forthcoming.— The weight of the three plates is 434 tolas; and of the two rings, $18\frac{1}{2}$ tolas: total, 452 $\frac{1}{2}$ tolas.— The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of *l* occur; they are both illustrated in *lāḷita*, line 10, and again in *lallāḷ*, line 35. The average size of the letters is about $\frac{1}{4}$ ". The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew marks, as usual, of the working of the engraver's tool.— The language is Sanskrit. There are two of the customary benedictive and imprecatory verses in lines 47, 48, but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate; but the construction is bad in the passage that contains the names of the various grantees; and a corrupt or Prākṛit word, *uchchharpaṇa* for *utsarpaṇa*, is used in line 22.— In respect of orthography, the only points calling for special notice are (1) the use of *ṛ*, instead of the *anusvāra*, in °*āṣṣō*, line 35; (2) the omission of a *t*, for metrical purposes, in *jagatuṅga*, line 6; (3) the doubling of *t* before *r* in *pautra*, line 18, *mātāpitr̥r̥*, line 20, *agnihōttra*, line 22, *sagāttra*, lines 23 to 39 (except in the subsequent addition to line 39), *putra*, lines 24, 25,

and *dauhitra*, line 35, but not in *tri*, line 23; and (4) the doubling of *d* before *r*, in *bhāmi-
chchhiddra*, lines 42-43, and *bhaddra*, line 44.

The inscription refers itself, in lines 5 and 6, to the reign of the Rāshtrakūṭa king Prabhūtavarsha-Jagattuṅga-Gōvinda III.;¹ and, in line 12, to the time of his nephew and feudatory, Gōvindarāja of Gujarāt. And the object of it is to record that a subordinate of Gōvindarāja, the Mahāsāmanta Buddhavarasa,² of the Śalukika family, granted to some Brāhmins a village named Gōvaṭṭana, situated in an estate, belonging to him, which was known as the Siharakhi or Siharakkhi Twelve.

The date on which the grant was made, is the seventh *tithi*, called *vijaya-saptamī* (line 43), — the week-day is not mentioned, — of the bright fortnight of the month Pausha in the Nandana *saṃvatsara*, Śaka-Saṃvat 735; the year being expressed both in words and in decimal figures. The *saṃvatsara* may be determined either by the mean-sign system, according to which it began on the 9th May, A.D. 812, in Śaka-Saṃvat 735 current, and ended on the 5th May, A.D. 813, in Ś.-S. 736 current; or by the southern luni-solar system, according to which it coincided with Ś.-S. 735 current. In either case the given Śaka year has to be applied as a current year. And, for the *tithi*, the corresponding English date is the 14th December, A.D. 812; on this day the *tithi* was current during all the daylight hours, and ended at about 31 *gh.* 10 *p.*, = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, Siharakhi or Siharakkhi is very probably the modern 'Serghi,' which, according to the *Postal Directory of the Bombay Circle*, seems to be somewhere close in the neighbourhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Gōvaṭṭana and its hamlet (?) Mēshuvallikā can be found.

TEXT.

First Plate.

- 1 Om⁴ Śaka-nṛipa-kāl-ātita-saṃvatsara-śatēshu saptasu pañcha-
tri(tri)mśaty-adhikēshu Pausha-suddha-
- 2 saptamyām-aṅkatō-pi saṃvatsara-śatāni 735 Nandana-saṃvatsarē
Paushah suddha-
- 3 tithih 7 asyām saṃvatsara-māsa-paksha-divasa-pūrvvāyām [i*] Parama-
bhaṭṭāraka-
- 4 mahārājādhirāja-paramēśvaraḥ śarac-chhasāṅka-kiraṇa-nirmmala-yaśō-ṅsuk-
āvagunṭhi-
- 5 ta-mēdini-yuvati-bhōktā Prabhūtavarshaḥ śrīvallabhanarēndrō Gōvinda-
rāja-nāmā ||
- 6 Jagatuṅga⁵-tuṅga-turaga-pravṛiddha-rēṇ-ūrdhdva-ruddha-ravi-kiraṇam grish-
mē=pi nabhō nikhilam
- 7 prāvṛitkālāyatē spashtam |(II) Rakshatā⁶ yēna niḥśēsham chatur-ambōdhi-
saṃyutam rājyam dha-
- 8 rmmēṇa lōkānām kṛitā tushtih parā hṛidi |(II) Bhrātā⁷ tu tasy=Ēndra-
samāna-viryyaḥ śrīmāmn⁸=bhu-

¹ I take this opportunity of publishing a revised table of the Rāshtrakūṭa dynasty of Mālkhēḍ, with its Gujarāt branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

² The termination of this name seems clearly to be the Kanarese *arasa*, 'a king.' The person, therefore, had probably migrated to Gujarāt from the Kanarese country.

³ From the original plates.

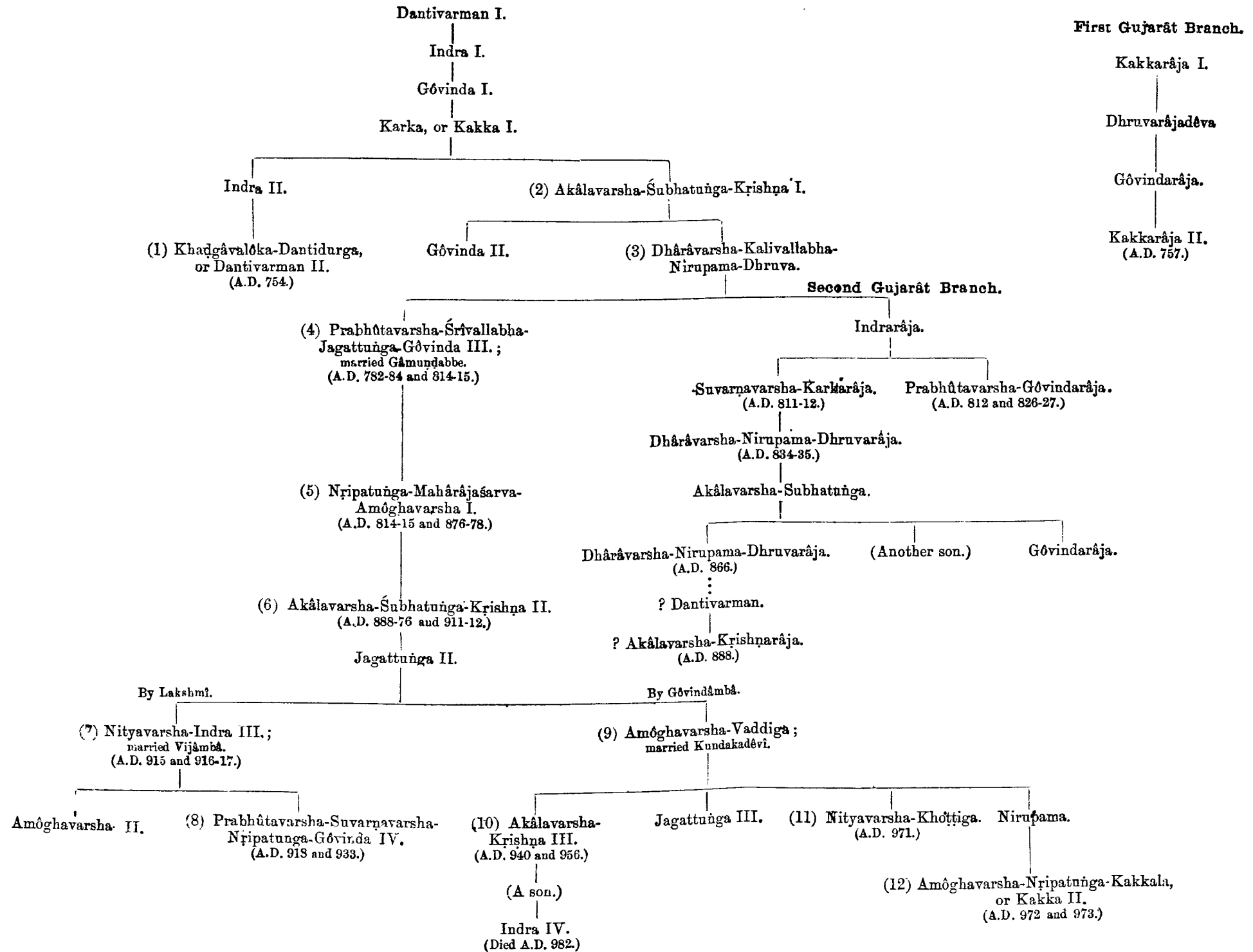
⁴ Represented by a plain symbol.

⁵ Metre: Āryā.— At the beginning of the verse, *jagatuṅga* is used by metrical license for *jagattuṅga*.

⁶ Metre: Ślōka (Anushtubh).

⁷ Metre: Indravajrā.

⁸ Read *śrīmān*.



- 9 vi kshmapatir=Indrarajah sâstâ babbhûv=âdbhuta-kirtti-sûtis=tad-datta-
Lâṭēsvara-maṇḍalasya [||*]
10 Sûnur¹=bbabhûva khalu tasya mah-ânubhâvas=sâstr-ârttha-bôdha-sukha-
lâlita-chitta-vṛittih yô gau-
11 na-nâma-parivâram=uvâha pûrvvam śrî-Karkkarâja-subhaga-vyaya(pa)-
dēsam=uchchaih [||*] [Su]-vṛisha²-sthô=
12 nujas=tasya satatam sêvitô budhah Gôvindarâjô bhûpâlah sâkshâch-
Chhambhur=iv=â-
13 parah [||*] Phal³-ônmuksair=âpatitair=vvidûratah samam samantâd=guṇa-
paksha-pâtibhih |

Second Plate; First Side.

- 14 mah-âhavê dâna-vidhau cha mârggaṇair=na kuṇṭhitam yasya
sad=aiva mânasam ||
15 Tad-datta-Siharakkhi-dvâdaśakê prabhujyamânê Śalukika-vikalanka-
vaṁśa-prasû-
16 tô mûrddh-âbhishiktô durvâra⁴-vairi-vanit-âtula-tâpa-hêtur=anêka-
darppit-â-
17 râti-taru-prabhañjanô mâtarisvâ śarach-chhasânka-kirâṇa-kundakusuma-
sphaṭik-âvadâta-
18 samâna-nirmala-yas[â]h śrî-Maniṅga-pauttrah śrî-Râjâditya-sutah
paramabrahmaṇyah
19 samadhigat-âśēsha-mahâśabda-mahâśamantah sô=yam śrî-Buddhavarasah
sarvân=êva bhâvi-
20 bhûmipâlân=samanubôdhayaty=Āstu vah samviditam yathâ mayâ
mâtâpitrôr=âtma-
21 naś=cha puṇya-yaśô-bhivṛiddhayê aihik-âmushmika-phal-âvâpty-arttham
bali-charu-vaiśva-
22 dēv-âgnihôtra-kratikriy-âdy-uchchha(tsa)rppaṇ-ârttham Badarasiddhi⁵-
châturvvidya-sâmânya-
23 Vâjasanēya-Mâdhyandina-brahmachâri-tripravara-Lâvâyana-sagôt tr a - b r â -
24 hmaṇa-Sômâya Sarvavadēva-puttrâya tathâ brâhmaṇa-Nâhara⁶ Gantama-
sagôttra Ma[h]ê-
25 śvara-puttrah tathâ Drôṇa Vârshnēya-sagôttra Śarma-puttrah tathâ
Sôma Kâtyâ-
26 yana-sagôttra Bappuka-sutah tathâ Lakuṭih Âgnēya-samâna-sagôttrah

¹ Metre: Vasantatilaka.

² This *akshara* is rather an anomalous one,— between *sha* and *sa*. But I think that it is intended for *sha*; not for *sa*, by mistake for *sha*.— The word puzzled me. And I owe the reading of it to Dr. Hultzsch, who referred me, for an analogous expression, to *Ep. Ind.* Vol. I. p. 156, verse 13,— *Hara iva vṛisha-vihit-dsthô*.

³ Metre: Vaṁśastha.

⁴ Here we have a line in the Vasantatilaka metre,— evidently a quotation.— [The same line forms part of verse 6 of an inscription of Krishṇa II.; *Ep. Ind.* Vol. I. p. 54.— E.H.]

⁵ The first two syllables of this word are perfectly clear and unmisakeable; but the engraving of them is not quite complete,— owing apparently to the copper being particularly hard just here. There are other similar instances; e.g. in the *b* of *śalita*, line 19, the *ra* of *tripravara*, line 23, the second *va* of *śvarāśak*, line 30, and the syllables *rêra* *ā*, line 39.

⁶ From here, to line 39, the construction is careless and faulty.

Second Plate ; Second Side.

- 27 Sarvvadēva-sutaḥ tathā Sarvvadēva Mudgala-sagōttraḥ tathām¹ Nēvaḥ
tathā² tat-sutō Gōva tathā Bhānullaḥ Vatsa-sagōttraḥ
- 28 tathā Gōvaśarmmaḥ tathā Aṇahādityaḥ tathā Nāsēnaḥ tathā Gōvaḥ
Gautama-sagōttraḥ Drōṇa-
- 29 sutaḥ tathā Āditya Pārāsara-sagōttraḥ tathā Limbāditya Āgnēya-
samāna-sa-
- 30 gōttraḥ tathā Yōgaḥ Sa(śa)ṃḍila-sagōttraḥ tathā Agnisarmmaḥ tathā
Nēvarēvaḥ Mudgala-sagōttraḥ
- 31 tathā Nāgaḥ Mādharma-sagōttraḥ tathā Nāṇasaraḥ tathā Rēvasamaḥ
tathā Bhāulla Yaugana-sagōttraḥ
- 32 tathā Nēvāditya Bharadvāja-sagōttraḥ tathā Īsvaraḥ Kauśa-sagōttraḥ
tathā Bappasvāmi tathā
- 33 Gōvaśarmmaḥ Vārshṇēya-sagōttraḥ tathā Śivādityaḥ tathā Dēvahaṭaḥ
tathā Sīhaḥ Lāvā-
- 34 yana(na)-sagōttraḥ tathā Nannnaḥ³ Kātyāyana-sagōttraḥ tathā Mātri-
śūtraḥ tathā Mahēśvaraḥ
- 35 Āgnēya-samāna-sagōttraḥ tēn=ātm-ānsō Nāina-dauhitrāya dattaḥ tathā
Lallaḥ Bharadvā-
- 36 ja-sagōttraḥ tathā tasy=aiva bhrātā Jajjukaḥ tathā Dattaḥ Saundāna-
sagōttraḥ tathā
- 37 Agnisarmmaḥ Āgnēya-samāna-sagōttraḥ tathā Nēvādityaḥ tathā
Sambaūraḥ
- 38 Kauśa-sagōttraḥ tathā Jajjukaḥ Vārshṇēya-sagōttraḥ tathā Ādityaḥ
Gautama-sagōttraḥ
- 39 tathā Ādityachihallakaḥ Sōma-sutaḥ tath⁴=Āgniśa[r*]ma Mudgala-
sagōtra Rēva Āgnēya-samāna-sagōttra

Third Plate.

- 40 Siharakhi-dvādaś-āntargata-Gōvaṭṭaṇ-ābhidhānō grāmaḥ sa-hira-
41 ṇy-ādānaḥ sa-daṇḍa-daśāparādhaḥ sa-sīmā-paryantaḥ sa-tīrtthaḥ Mē-
shu(?)valli-
- 42 kā-prāvēsukaḥ samasta-rājakīyānām=a-hasta-prakshēpanīyō bhūmi-
43 chchiddra-nyāyēn=ādya vijaya-saptamyām=udak-ātisarggēṇa pratipādi-
taḥ [!*] yata-
- 44 s=tatō=sya na kaischid=vyāsēdhē pravarttitavyam=āgāmi-bhaddra-nṛipati-
bhir=apy=anityā-
- 45 ṇy(ny)=aiśvaryyāny=asthiram mānushyam sāmānyañ=cha bhūmi-dāna-
phalam tad-apaharaṇa-pāpam

¹ Read *tathā*.

² The words *tathā tat-sutō Gōva* stand above the line, and seem to have been added subsequently. There is no mark to shew exactly where they belong; but their intended place seems here, rather than after *Bhānullaḥ Vatsa-sagōttraḥ*.

³ Read *Nannaḥ*.

⁴ The words *tath=Āgniśa[r*]ma Mudgala-sagōtra* stand below the line; and the omission to double the *t* in *sagōtra* seems to shew conclusively that they were added subsequently. Here, again, there is no mark to shew exactly where they belong; but their intended place seems to be where I have put them.

i.

1. ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीगणेशोक्तम् ॥

2. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

4. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

6. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

8. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

10. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

12. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ii.

14. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

16. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

18. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

20. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

22. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

24. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

26. श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ii.

28

30

32

34

36

38

28
 30
 32
 34
 36
 38

iii.

40

42

44

46

48

40
 42
 44
 46
 48

- 46 ch=âvagachchhadbhîr=ayam=asmad-dâyô=numamitavyaḥ paripâlayitavyaś= cha [*] uktaṁ cha maharshibhiḥ [*]
 47 Bahubhîr¹=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||*]
 48 Shashṭim varsha-sahasrâni svarggê tishṭhati bhûmi-daḥ âchchhêtâ ch= ânumantâ cha tâny=êva narakê vasêd=iti [||*] Ôm² |(||)
 49 Likhitaṁ mayâ lekḥaka-Krishṇêna Nanna-putrêna |(||)

TRANSLATION.

Ôm! In seven centuries, increased by thirty-five (years), of the years that have gone by from the time of the Śaka king (or kings), on the seventh tithi in the bright fortnight of (the month) Pausha; or, in figures, the centuries of years 735, in the Nandana samvatsara, (the month) Pausha, the tithi 7 of the bright fortnight; on this (*tithi*), specified as above by the year (or *samvatsara*) and month and fortnight and day :³—

(Line 3.)—(There is) the *Paramabhattachâraka*, *Mahârâjâdhirâja*, and *Paramêsvara*, *Prabhûtavarsha*, the king of favourites of fortune, by name *Gôvindarâja* (III.),— an enjoyer of the young woman the Earth, who is veiled by a mantle, which is (*his*) fame, that is as spotless as the rays of the autumn moon. Even in the hot weather, the whole sky, in which the rays of the sun are obscured on high by the dense dust (*raised*) by the tall steeds of *Jagattuṅga*, distinctly looks as if the rainy season had come. (*And*) the greatest possible joy is produced in the hearts of men, through the manner in which he righteously rules the whole kingdom, together with the four oceans.

(L. 8.)— His brother, *Indrarâja*,— equal in valour to (the god) Indra; a glorious king on the earth; the source of the production of wondrous fame,— became the ruler of the province of the lord of *Lâṭa*, which was bestowed by him (*Gôvinda* III.).

(L. 10.)— His son was one of great dignity,— with a mind that revelled in the pleasure of learning the meaning of the Śâstras,— who bore aloft, in the first place, the auspicious appellation of “illustrious *Karkarâja*,” accompanied by a secondary name.

(L. 11.)— His younger brother (*is*) the king *Gôvindarâja*,— verily like another (god) *Śambhu* personified,— who abides in good morality, just as the god sits on the excellent bull (*Nandi*), (*and*) who is always worshipped by learned people, just as the god is by (*the other*) gods. His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp) points,⁴ which, discharged from afar on all sides, graze the (*very*) string of (*his*) bow and the feathers (*of his arrow*), or in the rite of charity by suppliants, on the look-out for rewards, who assail (*him*) from afar on all sides through partiality for (*his*) virtues.

(L. 15.)— At the estate⁵ (*called*) the *Siharakkhi Twelve*, conferred by him, this person, the illustrious *Buddhavarasa*, a *Mahâsamanta* who has attained all the *mahâśabdâs*,— who has been born in the spotless *Śalukika* race; who has been anointed on the forehead; who is the cause of an unequalled fever, hard to be cured, among the wives of (*his*) enemies; who is a wind that breaks down numerous trees, which are (*his*) enemies, inflated with pride; whose pure fame (*is*) like the white colour of the rays of the autumn moon, or of a jasmine flower, or of a piece of crystal; who is the son's son of the illustrious *Maṇinâga*; who is

¹ Metre: Ślôka (Anushtubh); and in the following verse.

² Represented by a symbol which is identical with one of the forms of the numerical symbol for 90.

³ The context is in line 19, — “This person, the illustrious *Buddhavarasa*, informs all future kings,” etc.

⁴ Or, perhaps, “aiming at (*his*) shield.”

⁵ *prabhujyandua*. In the construction in which it stands, the word is not a very easy one to translate literally.

the son of the illustrious Rājāditya; (*and*) who is extremely well-disposed to Brāhman,—informs all future kings:—

(L. 20.)—“Be it known to you that,—for the increase of the religious merit of my parents and of myself; for the sake of acquiring a reward in this world and in the next; (*and*) for maintaining the *bali*, the *charu*, the *vaiśvadēva*, the *agnihōtra*, the sacrificial rites, *etc.*,—the village named Gōvaṭṭana, in the Siharakhi Twelve, with the (*right of*) taking gold, with (*the right to*) fines and (*punishments for*) the ten offences, with all that is included within the boundaries, with (*its*) sacred bathing-places, with (*its*) hamlet of (?) Mēshuvallikā, (*and*) not to be pointed at by the hand (*of confiscation*) of any of the king’s people, has to-day, on the (*tithi called*) vijaya-saptami, been granted by me, according to the rule of *bhūmicchhīdra* (*and*) with the pouring out of water, (*to the following persons; viz.*),—to the Brāhman Sōma, son of Sarvadēva, who belongs to the community of the *Chaturvēdins* of Badarasiddhi, who is a religious student of the Vājasaneyā-Mādhyandina (*sākhā*), who has an invocation of three original ancestors, and who belongs to the Lāvāyana *gōtra*; also, the Brāhman Nāhara, of the Gautama *gōtra*, son of Mahēśvara; also, Drōṇa, of the Vārshnēya *gōtra*, son of Śarman; also, Sōma, of the Kātyāyana *gōtra*, son of Bappuka; also, Lakuṭi, whose *gōtra* is the same with that of the Āgnēyas, son of Sarvadēva; also, Sarvadēva, of the Mudgala *gōtra*; also, Nēva; also, his son Gōva; also, Bhāulla, of the Vatsa *gōtra*; also, Gōvaśarman; also, Anahāditya; also, Nāsēna; also, Gōva, of the Gautama *gōtra*, son of Drōṇa; also, Āditya, of the Pārāsara *gōtra*; also, Līmbāditya, whose *gōtra* is the same with that of the Āgnēyas; also, Yōga, of the Śaṇḍila *gōtra*; also, Agniśarman; also, Nēvarēva, of the Mudgala *gōtra*; also, Nāga, of the Mādharma *gōtra*; also, Nāpasara; also, Rēvasama; also, Bhāulla, of the Yaugana *gōtra*; also, Nēvāditya, of the Bharadvāja *gōtra*; also, Ísvara, of the Kauśa *gōtra*; also, Bappasvāmin; also, Gōvaśarman, of the Vārshnēya *gōtra*; also, Śivāditya; also, Dēvahata; also, Siha, of the Lāvāyana *gōtra*; also, Nanna, of the Kātyāyana *gōtra*; also, Mātrīsūra; also, Mahēśvara, whose *gōtra* is the same with that of the Āgnēyas,—(*and*) he has given his share to the daughter’s son of Nāina;¹ also, Lalla, of the Bharadvāja *gōtra*; also, his brother Jajjuka; also, Datta, of the Saundāna *gōtra*; also, Agniśarman, whose *gōtra* is the same with that of the Āgnēyas; also, Nēvāditya; also, Sambaūra, of the Kauśa *gōtra*; also, Jajjuka, of the Vārshnēya *gōtra*; also, Āditya, of the Gautama *gōtra*; also, Ādityachihallaka, the son of Sōma; also, Agniśarman, of the Mudgala *gōtra*; (*and*) Rēva, whose *gōtra* is the same with that of the Āgnēyas.

(L. 43.)—“Wherefore, no one should behave so as to restrain this grant. And this, Our gift, should be assented to, and preserved by, future benevolent kings; understanding that riches are not everlasting, (*and*) that man’s estate is uncertain, and that the reward of a grant of land belongs in common (*both to him who makes it, and to him who continues it*), and understanding also the sin of confiscating it.

(L. 46.)—“And it has been said by the great sages:—The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of the grant that is now made, if he continue it*)! The giver of land abides in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*), or he who assents (*to an act of confiscation*), shall dwell for the same number of years in hell!”

(L. 49.)—Written by me, the writer Kṛishṇa, son of Nanna.

¹ Or, perhaps, “to (*his*) daughter’s son, Nāina.”

No. 10.— VANAPALLI PLATES OF ANNA-VEMA.— SAKA-SAMVAT 1300.

By E. HULTZSCH, PH.D.

The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of Vanapalli in the Amalapuram talukâ of the Gôdâvari district. The find came to the notice of Mr. P. V. S. Gopalam, Pleader, Cocanada, who reported it to the Superintendent, Archæological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissapragada Kṛishṇayya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of $10\frac{1}{4}$ by $5\frac{1}{2}$ inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good; on plates i.b, ii.b, and iii.a, some letters are partially eaten away by verdigris. The three plates are strung on a copper ring, which measures about $3\frac{3}{4}$ inches in diameter, and about $\frac{7}{16}$ inch in thickness. It is not soldered and can be detached from the plates by bending it asunder. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull **Nandi**, which is about $1\frac{1}{2}$ inch long, and placed on a plain pedestal.— The alphabet of the inscription is Telugu, and the language Sanskrit. With the exception of a few words in lines 1, 49, 53, 57 f. and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language.— As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries. Thus, *dh̄dh̄* is written instead of *ddh*, if the letter *dh* is doubled either after *r* (e.g. in *ardh̄dha* for *ardha*, l. 47) or through *sam̄dhi* (e.g. in *sīdh̄dha* for *siddha*, l. 21, and *udh̄dharan* for *uddharan*, l. 1). Similarly, *ch̄ch̄* takes the place of *chch* (e.g. in *ch̄m̄ara-ch̄ch̄hatra* for *chamara-chchhatra*, l. 35 f.). The letters *k*, *g*, *ḍ*, *t*, *d*, *dh*, and *v* are sometimes doubled after an *anusvāra* (e.g. in *laṁkka*, ll. 48, 52 and 61; *aṁggana*, l. 50; *gaṁḍḍa*, l. 27; *viṁddam̄ttē*, l. 37; *baṁdh̄dhu*, l. 26; and *saṁvatsara*, l. 41). A superfluous *anusvāra* is sometimes inserted before double *m*, before double *n*, or before *n* followed by a consonant (e.g. in *Im̄m̄adi*, ll. 42 and 52; *Am̄ma* for *Anna*, l. 40; and *sām̄m̄nya* for *sāmānya*, l. 58). Further irregularities are,— *braṁhma* for *brahma* (l. 50), *āṁm̄ma* for *dh̄arma* (l. 58), *siṁhvāsana* or *siṁhāsana* for *siṁhāsana* (ll. 20, 20 and 20), *pālaniyya* for *pālaniya* (l. 50), and *uch̄chatē* for *uchyatē* (l. 57). The unaspirated letter takes the place of the aspirate (e.g. in *palaka* for *phalaka*, l. 31, and *bima* for *bh̄ma*, l. 34); the sonant the place of the surd (e.g. in *adha* for *atha*, ll. 49 and 53), and *vice versā* (e.g. in *ph̄ala* for *bh̄ala*, l. 7); and the dental *n* the place of the lingual *ṇ* after *r* (in *var̄na* for *var̄na*, l. 9, *ar̄nava* for *ar̄ṇava*, l. 25, and *nir̄naya* for *nir̄ṇaya*, l. 49).

The plates record a grant by a member of the so-called Reddi dynasty of Koṇḍaviḍu,¹ a hill-fort in the Narasarāvupêṭa talukâ of the Kistna district.² The inscription opens with invocations of Vishṇu in his Boar-incarnation (verse 1), Gaṇapati (v. 2), and the moon on the head of Śiva (v. 3). It then refers to the creation of the world by Brahmâ at the command of Vishṇu (v. 4), and to the fourth (or Śūdra) caste, which, like the river Gaṅgâ, was produced from the foot of Vishṇu (v. 5). A member of this caste was king Prôla (v. 6), who must not be confounded with the Kâkatīya king of the same name.³ His son was king Vêma (v. 7), who built a flight of steps and a hall at Śrīśailam (v. 10), the well-known Śaiva shrine in the Karnûl district.⁴ Vêma had two sons, Anna-Vôṭa (v. 11) and Anna-Vêma

¹ Compare Wilson's *Mackenzie Collection*, Madras edition, pp. 79 ff.; Mr. Mackenzie's *Manual of the Kistna District*, p. 9 f.; and Mr. Sewell's *Lists of Antiquities*, Vol. II. pp. 118 f. and 187.

² *ibid.* Vol. I. p. 70 f.

³ *Ind. Ant.* Vol. XXI. p. 197.

⁴ According to the *Kurnool Manual*, p. 183, Ana-Vêma-Reddi built two *maṇḍapas* at Śrīśailam.

(vv. 13, 16, 17, 18, 20 and 21), **Ana-Vêma** (vv. 19 and 28) or (in Telugu) **Ana-Vêmu** (l. 65). The second of these resided at **Koṇḍaviṭi** (v. 14), i.e. Koṇḍaviḍu, and bore the surnames **Jaganobbagaṇḍa** (v. 13), **Kshurikâ-Kali-Vêtâla** and **Karpûra-Vasantarâya** (v. 19). Two references to **Hêmâdri** (vv. 9 and 11) show that his **Dânakhaṇḍa** was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king **Anna-Vêma** granted a village as an *agrahâra* to a certain **Immaḍi** of the *Lôhita gôtra* (v. 21), who was the son of the minister **Mallaya** (v. 23) and appears to have been the minister (v. 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the *fourteenth tithi* of the *dark* fortnight of **Mâgha** in the cyclic year **Siddhârthin** and the **Śâka** year **1300** (v. 21). The *Siddhârthi-samvatsara* does not correspond with Śâka-Samvat 1300, but with 1301 expired or 1302 current (A.D. 1379-80). Mr. Dikshit kindly informs me that the European equivalent of the date is **Monday, the 6th February, A.D. 1380**. The granted village was named **Immaḍilaṅka** (vv. 21, 24, 27 and 28) after the donee, and also **Anna-Vêmapura** (v. 24) after the donor. The western boundary of the granted village was the **Gautamî** (v. 26), which may mean either the *Gôdâvarî* river in general, or its northern branch below the present *Anicut*. Mr. Gopalam, the discoverer of the inscription, remarks that **Vanapalli**, where the plates were found, "lies on the southern side of the *Gautamî*, a branch of the *Gôdâvarî*, and there is a hamlet called **Immaḍivârilâṅka** to the north of the village." The southern boundary of **Immaḍilaṅka** is stated to have been "a straight line (?) between a *pîpal* tree on a platform (?) in the village of **Prakhyâ** and the house of **Mugguḷlasanda**" (v. 25 f.). Mr. Gopalam says:— "There are two villages, called **Prakkilaṅka** and **Mugguḷla**, above the *Anicut*, and I entertain some doubt whether the inscription under enquiry relates to any grant near those villages." If this is really the case, the granted village of **Immaḍilaṅka** cannot be identical with the modern **Immaḍivârilâṅka**, which is not above, but below the *Anicut*. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (*Kriddêvi*, v. 25) and in the north (*Koṇḍûri* and *Koṇḍepûṇḍi*, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, **Trilôchanârya**, praises his own poetical merits (v. 28 f.). The document ends with an invocation of *Śiva* and with the signature of the king.

TEXT.¹

First Plate; First Side.

- 1 अविघ्नमस्तु । अव्याद्विभुः किरिवपुर्भुवमुध्वरन्व-²
- 2 श्लेषस्तामणिसहासगतस्त्रिविंश-³ । सुव्यक्तमाश्रित-
- 3 जनाय तदादरेण स्वीयं विभाति कथयन्निव सर्व-
- 4 गत्व[म्*] ॥ [१*] शंभोर्हारफणारत्नैः कर्तुं हारं समुत्सु-
- 5 कः । तानि स्मृशन्⁴ पितुर्व्वक्तं पश्यन्⁵ पातु गजाननः [२*]
- 6 सा चंद्ररेखा जयति श्रीकण्ठस्य जटास्थिता । या यत्ते⁶ पाव्वं-
- 7 तीफालफलकश्रियमुज्वलां⁷ ॥ [३*] विश्वोर्नाभिसरोजाताज्जात-

¹ From the original copper-plates.

² Read °मुद्धरं.

³ Read स्फटामणिसहस्र; स is corrected by the engraver from र.

⁴ Read स्मृशन्.

⁵ Read पश्यन्.

⁶ Read यत्ते.

⁷ Read भाष.

⁸ Read °मुज्वलाम्.

- 8 स्मरसिजासनः । तदाज्ञया जगत्सर्वं ससर्ज सचरा-
 9 चरं ॥ [४*] तत्र चतुर्थी^१ वर्णश्रीरेः पदपद्मसंभवो जयति ।
 10 यस्य सहजा स्रवंती त्रिभिः प्रवाहैः पुनाति भु-

First Plate ; Second Side.

- 11 वनानि ॥ [५*] तस्मिन्नभूदिंदुरिवांबुराशौ प्रोलक्ष्मितीशो जगर-
 12 पालः^२ । कळानिधेर्यस्य निजावतारस्मत्तर्पणायैव सदा
 13 बुधानां ॥ [६*] तस्य पुण्यीदयाज्जातस्सुपुत्रः प्रोलभूपतेः ।
 14 वेमावनीश्वरो नाम पुण्यश्लोको नृपाग्रणीः ॥ [७*] यस्मि[न*] नृपे शास-
 15 ति धर्मशैलि महीत्ववान् प्राप्य महीवधूटी । स्वीयं^३
 16 हरिसंद्रनृपालमुख्यैर्वियोगदुःखं सहसा
 17 सुमोच ॥ [८*] हेमाद्रिदानान्यकरीदशेषास्यभुङ्क्त^४ भूमिं^५
 18 द्विजभुक्तशेषां । यस्मत्ततीस्सप्त चकार तस्य किं वर्ण-
 19 ते वेमविभोश्चरित्रं ॥ [९*] सोपानानि विधाय वेमनृपतिः पाता-
 20 ङ्गंगापद्मे^६ स्तंभत्वं निजधर्मशासनविधेः श्रीशैलमेवानयत् ।

Second Plate ; First Side.

- 21 आस्थाने^७ स्मरसिध्वसंयमिगणैरासेव्यमानस्सदा वक्त्रैस्तत्पुरु-
 22 षादिभिः कवयते देवो यदीयं यशः ॥ [१०*] आसीदप्रतिमप्रताप-
 23 महिमा हेमाद्रिदानव्रती वीरश्रीपतिरन्नवोतनृपतिर्वेमक्षिती-
 24 शात्मजः । बाहाखड्गवशादशादसुमतीमेकातपत्रश्रियं यश्चक्रे च
 25 यशःप्रवाहनिवहैस्त्रैलोक्यमेकार्धं^८ ॥ [११*] जित्वा महीं जिष्णुरिय स्व-
 26 शक्त्या दत्वाग्रहारान् धरणीसुरेभ्यः । कृत्वा कृतार्धं^{१०} निजबन्धुवर्गं^{११}
 27 जनैः फलं प्राप स भूमिपालः ॥ [१२*] तस्यानुजन्मा जगनीब्बगंड-
 28 : कीर्त्तिप्रियो भूपतिरन्नवेमः । वृत्तिर्यदीया भुवि मातृकाभूधर्ममा^{१२}
 29 ^{१३}ध्वकामाचरणोद्यतानां ॥ [१३*] श्रीकोण्डवीटोपुरिराजधान्यां सिंहासन-^{१४}
 30 स्त्रे^{१५} सति यत्र रात्रि । महीग्रसिंहासनवन्महीद्रान्^{१६} व्रजन्ति सेथा^{१७} इव
 वै-

^१ Read वर्णः.

^२ Read जगदेकपालः.

^३ The *anusvāra* stands at the beginning of the next line.

^४ Read भुङ्क्त.

^५ The *anusvāra* stands at the beginning of the next line.

^६ Read ऽपदे.

^७ The group स्त्र looks as if it consisted of स and च.

^८ Read सिद्ध.

^९ Read ऽकार्णवम्.

^{१०} Read कृतार्धे.

^{११} Read बन्धु; the *anusvāra* stands at the beginning of the next line.

^{१२} Read मातृकामुद्रार्णवम्.

^{१३} Read ऽर्थ.

^{१४} Read सिंहासन.

^{१५} The group स्त्र looks as if it consisted of स and च.

^{१६} Read सिंहासनवन्महीद्रान्.

^{१७} Read सेथा.

31 रिभूपाः ॥ [१४*] यत्स्वङ्गपलके^१ छ्वाया स्फुरन्त्यतिविनिर्भलाः ।
अनतक्षीणि-

32 पालानां भाग्यरेखा इवाहताः ॥ [१५*] तेनान्नवेमच्चितिपेन दान-

Second Plate ; Second Side.

33 क्षात्रैकतानेन महोन्नतेन । चतुर्दिगन्ता धरणी कृतासीदपारिजाता च
34 सपारिजाता ॥ [१६*] खड्गो जिष्णुश्शुचिः कालः क्रव्यात्पाशी प्रभञ्जनः
। श्रीदो बिमो-^२

35 न्नवेमस्य धत्ते दिक्पालडंबरं ॥ [१७*] केचिद्देशाधिपत्यं कतिचन
शिविकाचाम-

36 ^३रक्ष्त्रशोभां केचिद्राज्यं स्वकीयं कतिचन विभवैरग्रहारानुदारा-
37 न् । विहंते लोकरक्षाविधिमहितमहाभागधेयेन्नवेमक्षीणीपाले सभा-
38 यां सकलगुणनिधौ रत्नसिंहासनस्थे^४ ॥ [१८*] क्षुरिकाकलिवेताळः कर्पूर-
39 वसन्तरायबिरुदां^५ । निस्त्रीमभूमिदान[.*] श्रीनिधिरनवेमभूपति-
40 र्जयति ॥ [१९*] अन्नवेमप्रबोर्लक्ष्मी^६ विबुधानां विभूतये । तस्मै^७ कीर्तये
जा-

41 ता तेषामपि सरस्वती ॥ [२०*] शाकाब्दे गगनाभ्रविश्वगणिते
^८सिध्वाधिंसंवत्सरे मा-

42 घे कृष्णचतुर्दशीशिवतिथौ^९ वीरान्नवेमप्रभुः । प्रादादिंमडिलंकसं-^{१०}
43 न्नमतुलं कृत्वाग्रहारोत्तमं ग्रामं लोहितगोत्रजाय विदुषे
44 श्रीयिंमडीन्द्राय सः ॥ [२१*] नीतो संतीश्वरो विद्यागोष्ठीषु विबु-
धायणी[.*] ।

Third Plate ; First Side.

45 मित्रं हितोपदेशेषु भूभुजामिमडीश्वरः ॥ [२२*] स यिंमडीन्द्रस्य^{११}
46 ^{१२}लार्ध्वेदी मानाधिको मलयमंत्रिसूनुः । लब्ध्वाग्रहारं लसदन्तरा-
47 त्वा प्रा[दा*]त्तदध्वं^{१३} धरणीसुरेभ्यः ॥ [२३*] वीराध्यापकमहितं
गौतमकन्या-

48 प्रवाहपरिवीतं । भाति बहुसस्यशोभितमिमडिलंकन्नवेमपुर-^{१४}
49 मनघं ॥ [२४*] अध^{१५} सीमानिनर्यः^{१६} ॥ क्रिद्देवीपञ्चि[मा]श्वध्वाः^{१७} प्राच्यां
याम्ये तु

^१ Read फलके छायाः.

^२ Read भीमी.

^३ Read रक्ष्त्र.

^४ Read सिंहासन.

^५ The *anusvāra* of दां is corrected from a *visarga*.

^६ Read प्रबोर्लक्ष्मीर्वि.

^७ Read तस्मैव.

^८ Read सिद्धार्थि.

^९ Read तिथौ.

^{१०} The *anusvāra* stands at the beginning of the next line.

^{११} Read इमडीन्द्रः.

^{१२} Read लार्ध्वं.

^{१३} Read दध्वं.

^{१४} Read लब्ध्वा.

^{१५} Read अध.

^{१६} Read निर्ययः.

^{१७} Read चत्वारः.

ia.

2
 4
 6
 8
 10

...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...

ib.

12
 14
 16
 18
 20

...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...

iii.

22
 24
 26
 28
 30
 32

...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...

iiib.

34
 36
 38
 40
 42
 44

ಶ್ರೀಶಂಕರ ಸನ್ಮಾನಿಸಿದ ಸಿದ್ಧಾಂತ...
 ಸವಾಳಿ ಭಾಷಾ...
 ಶ್ರೀಶಂಕರ...
 ಸಂಪದ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...

iiia.

46
 48
 50
 52
 54
 56

ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...

iiib.

58
 60
 62
 64

ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...
 ಶ್ರೀಶಂಕರ...

- 50 दिशुषे [1*] प्रख्याग्रामांगणाश्वधुमुग्गुळ्ळसंदवेश्मनीः¹ । [२५*] ऋज्वी या
 51 माध्यमा क्वाया² प्रतीच्यां दिशि गौतमी । उदीच्यामपि कीड्डीरी-
 52 कीड्डीपुंडीवटांतरं । [२६*] सीमा इम्मडिलक्कस्य ग्रामस्य परि-
 53 कीर्त्तिताः ॥ [२७*] अघ³ पुराणवचनानि लिख्यन्ते । दानपालनयीर्मध्ये
 पालनं⁴
 54 परमं यशः । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ॥
 55 स्वदत्ता[द*]दिगुषं पुष्यं परदत्तानुपालनं । परदत्तापहारेण
 56 स्वदत्तं निष्फलं⁵ भवेत् ॥ न विषं विषमित्याहुब्रह्मस्वं⁶ विष-

Third Plate; Second Side.

- 57 मुञ्चते⁷ । विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकं । राम-
 58 चंद्रेणोदीरितं च ॥ सामान्योयं धर्मसेतुं⁸ नृपाणां कालि
 59 कालि पालनित्यो⁹ भवद्भिः[*] । सर्वानिवं भाविनः¹⁰ पार्ध्विंद्रान् भूयी
 60 भूयो याचते रामचंद्रः ॥ श्रीम[त्*]त्रिलोचनार्थस्सुकविः कवि-
 61 वंशदीपको जयति । अनवेमनृपतिदत्तस्येम्मडिलक्कस्य शास-
 62 नं कृतवान् ॥ [२८*] ¹¹महानटजटाक्कटानटदमंद्महाकिनीकल-
 63 ¹²क्कणितकंक्कणवज्रविजृंभिवाग्गंभनः¹³ । कविः कविकुलीङ्ग-
 64 वो भुवनभव्यदिव्योदयश्शिवागमविशारदो जयति शार-
 65 दावल्लभः ॥ [२९*] श्रीम[त्*]त्रिपुरांतकः । अनवेसु ब्राह्म ॥¹⁴

TRANSLATION.

(Line 1.) Let there be freedom from obstacles !

(Verse 1.) Let him (Vishṇu) protect (you), the boar-shaped lord, whose image, while he rescues the earth (from the ocean), is reflected in the thousand jewels on the hoods of (the serpent) Śēsha, (and) who (thus) clearly (and) emphatically demonstrates, as it were, his omnipresence to (his) devotees !

(V. 2.) Let him protect (you), the elephant-faced (Gaṇapati), who, desirous of making a necklace of the jewels on the hoods of (the snakes which form) the necklace of Śambhu (Śiva), is touching these (jewels) (and) looking at the face of (his) father !

(V. 3.) Victorious is that sickle of the moon on the matted hair of Śrīkaṇṭha (Śiva), which possesses the luminous beauty of the smooth forehead of Pārvaṭī.

(V. 4.) The lotus-seated (Brahmā), who was produced from the lotus on the navel of Vishṇu, created the whole movable and immovable world at his (Vishṇu's) command.

¹ Read च्यत्य.

² Read क्वाया.

³ Read अघ.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ Read निष्फलं.

⁶ Read हुब्रह्मस्वं.

⁷ Read मुञ्चते.

⁸ Read धर्मसेतुनृपाणां.

⁹ Read पालनीयी.

¹⁰ Read पार्थि.

¹¹ Read जटाक्कटा.

¹² The *anusvāra* of कंक्कण is corrected from क.

¹³ Read वाग्गुम्भनः.

¹⁴ The line ends with three symbols, *viz.* a lotus-flower, a square resembling a *svastika*, and a discus.

(V. 5.) In this (*world*) is victorious the fourth caste, which was produced from the lotus-foot of Śāuri (Vishṇu), (*and*) whose sister, the river (Gaṅgā), purifies the (*three*) worlds by (*her*) threefold course.

(V. 6.) From this (*caste*), as the moon from the ocean, sprang king Prôla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (*whom she supplies with nectar*).

(V. 7.) In consequence of the good deeds (*in former births*) of this king Prôla, there was born (*to him*) an excellent son, called king Vêma, the virtuous chief of princes.

(V. 8.) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Harischandra and other (*virtuous ancient kings*).

(V. 9.) How¹ can it be described, the conduct of the lord Vêma, who performed all the gifts (*described by*) Hêmâdri,² who enjoyed (*only as much of*) the earth as remained (*after the deduction of that portion*) which was enjoyed by the twice-born, (*and*) who produced the seven kinds of offspring?³

(V. 10.) Having built (*a flight of*) steps on the path of the Pâtālagāṅgā,⁴ king Vêma converted Śrîśailam into a pillar (*which records*) his pious gifts. Being worshipped in the hall (*âsthâna*) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (*the king's*) fame by (*his*) faces, *viz.* that of Tatpurusha⁵ and the other (*four*).⁶

(V. 11.) King Vêma's son was king Anna-Vôta, the greatness of whose valour was unequalled, who was devoted to the gifts (*described by*) Hêmâdri, who was the husband of the goddess of heroes, who ruled the whole earth⁷ by means of the sword in (*his*) arm, and who converted the three worlds into a single ocean by the streams of the flood of (*his*) fame.

(V. 12.) Having conquered the earth by his power, as Jishṇu⁸ by his spear, having bestowed *agrahâras* on Brâhmanas, (*and*) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (*his*) birth (*i.e.* he died).

(V. 13.) His younger brother (*was*) king Anna-Vêma, (*surnamed*) Jaganobbagaṇḍa,⁹ who was beloved by (*the goddess of*) Fame, (*and*) whose conduct on earth became a standard for those who are engaged in the practice of virtue (*dharma*), wealth (*artha*), and pleasure (*kâma*).

(V. 14.) While this king is seated on the lion-throne in (*his*) capital, the prosperous city of Koṇḍaviṭi, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions.¹⁰

¹ *Kim* appears to be used in the sense of *katham*.

² Hêmâdri, the author of the *Dânakhaṇḍa*, was the minister of the two Yâdava kings Mahâdêva and Râmachandra; see Dr. Bhandarkar's *Early History of the Dekkan*, p. 88 f. Compare also *Ep. Ind.* Vol. I. p. 368, note 58.

³ The seven kinds of offspring (*saṁtâna* or *saṁtati*) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Ganapésivaram inscription of Ganapati (No. 15 below):— संपादितैर्यथावस्तुतत्ततिनिषिववविवाहसुरगेहैः। सवटाकैर्यः समभिरैवैः संतानवान्भवति ॥

⁴ According to Brown's *Telugu Dictionary*, this is "the name of that branch of the Krishṇâ which flows past Śrîśailam." See also the *Kurnool Manual*, p. 183.

⁵ According to Winslow's *Tamil Dictionary*, s. v. *tarpuṇḍam*, this is "one of the five faces of Śiva, indicative of his attributes as preserver."

⁶ It may be concluded from the second half of this verse that Vêma built a hall in the temple of Śrîśailam.

⁷ Literally, "the earth which possessed the splendour of a single (*royai*) parasol."

⁸ This word appears to be used here as a name of the god Subrahmaṇya, whose attribute is the spear (*śakti*). In verse 17 it is used for Indra.

⁹ *i. e.* "the only hero in the world." Compare Brown's *Telugu Dictionary*, s. v. *oḍḍa*.

¹⁰ The real cause for this action of the kings was, of course, that they had to flee before Anna-Vêma.

(V. 15.) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune¹ of kings who have refused to submit (*to him*).

(V. 16.) This noble king **Anna-Vēma**, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (*apa-ari-jāta*), but at the same time endowed with the *Pārijāta*.²

(V. 17.) The sword of **Anna-Vēma** bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (*and*) terrible.³

(V. 18.) While king **Anna-Vēma**, the treasury of all virtues, whose great fortune is praised (*as he employs it*) for the protection of the world, is seated in the *darbār* on the jewelled throne, some people receive the sovereignty over a country (*dēśa*), others the distinction of a palanquin, a *chaurī*, and a parasol, others their (*confiscated*) kingdom, (*and*) others *agrahāras*, full of wealth.⁴

(V. 19.) Victorious is king **Ana-Vēma**, (*who is also called*) **Kshurikā-Kali-Vētāla**,⁵ who bears the surname (*biruda*) **Karpūra-Vasantarāya**,⁶ whose gifts of land are boundless, (*and*) who is a treasury of wealth.

(V. 20.) The wealth of the lord **Anna-Vēma** exists (*only*) for the enrichment of learned men, and their eloquence for his glorification.

(V. 21.) In the *Śāka* year reckoned by the atmosphere (0), the sky (0), and the *Viśvas* (13), (*i.e.* 1300), in the (*cyclic*) year *Siddhārthin*, in (*the month of*) *Māgha*, on the fourteenth *tithi*, (*which is sacred to*) *Śiva*, of the dark (*fortnight*), this heroic lord **Anna-Vēma** granted the incomparable village of *Immaḍilaṅka*, the best of *agrahāras*, which he had founded, to the illustrious scholar *Immaḍindra*, a descendant of the *Lōhita gōtra*.

(V. 22.) *Immaḍīśvara* (*is*) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (*and*) a friend in salutary counsels.

(V. 23.) This *Immaḍindra*, who had studied all subjects, who was superior in honours, (*and who was*) the son of **Mallaya-Mantrin**, having received the *agrahāra*, gave, with joyful heart, one half of it to (*other*) *Brāhmaṇas*.

(V. 24.) Resplendent is the sinless *Immaḍilaṅka*, (*alias*) **Anna-Vēmapura**, which is honoured (*through bearing the names of*) a hero (*and*) a preceptor,⁷ which is surrounded by the current of the daughter of *Gautama* (*i.e.* the *Gautamī* river), (*and*) which is adorned with plentiful corn.

(Line 49.) The boundaries (*of this village*) are determined as follows:—

(V. 25 f.) In the east, (*a row of*) *pīpal* trees on the west of **Kriddēvi**; in the southern direction, a straight line (?) between a *pīpal* tree on a platform (?) in the village of **Prakhyā** and the house of **Mugguḷlasanda**; in the western direction, the *Gautamī* (*river*); and in the north, the interval between the banyan-trees at **Koṇḍūri** and **Koṇḍepūṇḍi**.

(V. 27.) The boundaries of the village of *Immaḍilaṅka* are (*thus*) declared.

(Line 53.) Now quotations from the *Purāṇas* are written:—

[Three of the customary verses.]

¹ The expression *bhāgya-rākhā* is probably borrowed from palmistry.

² *i.e.* he was as liberal as the *Pārijāta* tree, which here takes the place of the *Kalpa* tree.

³ These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon.

⁴ This verse is intended for an account of the daily transactions in the king's court.

⁵ *i.e.* " (he who resembles) a *Vētāla* in battle with (his) dagger."

⁶ This epithet suggests that the king used to take part in the celebration of the spring-festival (*hōlī*), at which camphor and other substances are scattered about. Compare *Ep. Ind.* Vol. I. p. 370, note 64.

⁷ *i.e.* of king **Anna-Vēma** and of his preceptor *Immaḍi*.

(Line 57.) And Bâmachandra has said :—

[Another of the customary verses.]

(V. 28.) Victorious is the illustrious Trilôchanârya, the excellent poet, the ornament of a race of poets, who composed the edict (*concerning*) Immaḍilaṅka, which had been granted by king Ana-Vêma.

(V. 29.) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (*âgama*) of Śiva, who is the favourite of Śâradâ (Sarasvatî), (*and*) the stringing of whose words exhibits (*i.e.* resembles) the sweet-sounding spray of drops of the impetuous Mandâkinî (Gaṅgâ), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65.) (*Obeisance to*) the blessed Tripurântaka (Śiva)! The signature (*vrâlu*) of Ana-Vêmu.

No. 11.— COCHIN PLATES OF BHASKARA RAVIVARMAN.

By E. HULTZSCH, PH.D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert,¹ the great Malayâlam scholar who died only a few months ago in his native country, Würtemberg, and the other by the late Mr. Ellis.² To Mr. Ellis' paper Sir (then Mr.) Walter Elliot added a tracing of the original copper-plates. In 1859 Kookel Keloo Nair published his own version of Dr. Gundert's translation.³ Dr. Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original.⁴ Lastly, Mr. Logan's work on Malabar contains a reprint of Dr. Gundert's translation.⁵ His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert's and Mr. Ellis' papers. The transcript follows that by Dr. Gundert.⁶ The translation also agrees generally with Dr. Gundert's, though, in a few cases, Mr. Ellis' explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochchi (Cochin). It is engraved on two copper-plates; the second side of the second plate is blank. A hole for the ring on which the plates must have been strung, is visible on the impression of each plate; but I have no information if this ring is still preserved and if it bears a seal. The character which is chiefly used in the document, is the Chêra-Pândya (Vatṭeluttu) alphabet. The only letter of this alphabet which calls for a special remark, is *y*. This letter has, throughout the plates, the same shape as in the Tirunelli grant;⁷ but once, in *vâyanattâlum* (line 7), the totally

¹ *Madras Journal of Literature and Science*, Vol. XIII. Part i. pp. 135 ff.

² *ibid.* Part ii. pp. 1 ff.

³ *ibid.* Vol. XXI. p. 42 f.

⁴ *Ind. Ant.* Vol. III. p. 334.

⁵ *Malabar*, Vol. II. pp. cxv ff.

⁶ The readings *irukkumadu* and *perumadu* (line 14), *udaiyu* (l. 16), and *Vênâpali* (l. 21 f.) agree with Mr. Ellis' text. For the numerous misprints in Dr. Gundert's paper, not the author, but the editors of the *Madras Journal* must be held responsible. One of these misprints, Coḍunrlûr (p. 120), has crept into *Hobson-Jobson*, p. 211, s.v. Cranganore; the correct form Koḍanâllâr is given in Dr. Gundert's *Malayâlam Dictionary*, p. 303.

⁷ See the facsimile Plate in the *Ind. Ant.* Vol. XX. p. 290 f.

different form which is employed in the larger Kottayam grant,¹ occurs. Just as in the two Kottayam grants, the Tirunelli grant, and the grant of Jaṭilavarman,²— Grantha letters are used in a number of Sanskrit words,— *svasti* (line 1), *śrī* (l. 1 (twice) and l. 20),³ *śā* of *pirasādichchu* (l. 5) and *pirasādam* (l. 6), *sa* of *santati* (ll. 16, 18, 19). In the foreign word *Issuppu*, the syllable *ssu* is expressed by a Grantha group (ll. 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nāgarī *śā*, which might be meant for *śrī*. If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of *śā* occur.

The language of the inscription is Tamil,— not the artificial language of literary works, but the Tamil of every-day life, which, as the language of the Tanjore inscriptions of the Chōlas, does not avoid vulgar forms, like *pirasādichchu* (l. 5) for *pirasādittu*, and *añju* (in *Añjuvaṇṇam*) for *aindu*. The word *peḍi* (l. 7) is probably a vulgar form of *piḍi*, ‘a female elephant,’ and *vāyaṇam* (l. c.) is derived from the Sanskrit *vāhana*.⁴ The form *ippari*, which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamil *ippaḍi*, ‘thus.’ A single word shows that, at the time of the inscription, the Tamil language was beginning to develop into Malayālam.⁵ This is the adjective participle *seyyiṇṇa* (l. 26), in which the *y* of the root *sey* is assimilated to the following *g*, and which thus supplies the missing link between the Tamil *seyyiṇṇa* and the Malayālam *cheyyunna*.⁶

The inscription is dated in the reign of king Bhāskara Ravivarman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other. The king bore the title *Kōgōṇmai-konḍān*,⁷ which may be compared with the similar title *Kōnēriṇṇmai-konḍān*,⁸ and which is synonymous with the Sanskrit *Rājarāja*. The date of the inscription was “the thirty-sixth year opposite to the second year.” As I have shown on a previous occasion,⁹ the meaning of this mysterious phrase is probably “the thirty-sixth year (of the king’s coronation, which took place) after the second year (of the king’s *yuvarājya*.)” The inscription records a grant which the king made to *Issuppu Irappān* (ll. 6 and 16), i.e. Joseph Rabbān. The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,⁹ proves that the donee was a member of the ancient Jewish colony on the western coast. The grant was made at *Muyirikkōḍu* (l. 4 f.). The Hebrew translation identifies this place with *Koḍunnallūr* (Cranganore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.¹⁰ The object of the grant was *Añjuvaṇṇam* (ll. 7, 8, 15, 19). This word means ‘the five castes’ and may have been the designation of that quarter of

¹ See Sir Walter Elliot’s tracing of this inscription in the *Madras Journal*, Vol. XIII. Part i.

² *Ind. Ant.* Vol. XXII. p. 57.

³ In each of these three instances, two flourishes are attached to the left and right top of the monosyllable *śrī*. The first of these flourishes appears to be an inverted form, and the second the usual form, of the *Piḷḷaiyār-tuḷi*, on which see *Ind. Ant.* Vol. XX. p. 290, note 32.

⁴ The same form *peḍi* and the slightly different form *vāyiṇam* occur in the larger Kottayam grant; *Madras Journal*, Vol. XIII. Part i. p. 128, text line 42 f.

⁵ Compare the remarks on the language of the Tirunelli grant; *Ind. Ant.* Vol. XX. p. 286.

⁶ Compare Dr. Caldwell’s *Comparative Grammar*, second edition, p. 383 f.

⁷ *South-Indian Inscriptions*, Vol. II. p. 110.

⁸ *Ind. Ant.* Vol. XX. p. 289.

⁹ This translation was published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part ii. pp. 11 ff.

¹⁰ See Dr. Burnell’s interesting extracts in the *Ind. Ant.* Vol. III. p. 338.

Cranganore, in which the five classes of artisans,— *Ain-Kammālar*, as they are called in the smaller *Koṭṭayam* grant,¹— resided.²

The last plate contains the names of a number of witnesses of the transaction. Five of these were the chiefs of five districts (*nāḍu*) which must have been included in the dominions of *Bhāskara Ravivarman*. These were *Vēnāḍu*, *Vēnāpalināḍu*, *Ērālanāḍu*, *Valluvanāḍu*, and *Nedumpuraiyūrṇāḍu*. *Vēnāḍu* is the Tamil name of the Travancore country. *Vēnāpali* is identified by Mr. Ellis with “Verapoli.” *Ērālanāḍu* or, as it is called in the smaller *Koṭṭayam* grant,³ *Ērānāḍu*,⁴ is the territory of the *Tāmūdiri* (*Zamorin*)⁵ of *Kallikkōṭṭai* (*Calicut*). *Valluvanāḍu* is still the name of a *tālukā* of the *Malabar* district. *Nedumpuraiyūrṇāḍu* is the district of *Pālakkaḍu* (*Pālgāṭ*), and is probably identical with *Puraiḷānāḍu* in the *Tirunelli* grant.⁶ The last two names on the plate are those of the “sub-commander of the forces,” and of the under-secretary who drafted the document.

TEXT.

First Plate; First Side.

1	Svasti śrī	[||*]	Kōgōṇmai-kōṇḍāṅ	kō	śrī-Pārkarāṅ
2	Iravivaṅṅamar		tiruv-aḍi		pala-nūr-āyira-
3	tt-āṇḍum	śeṅḡl	naḍattiy-ālaniṅṅa		yāṅ-
4	ḍu	iraṇḍām-āṇḍaikk-eḍir	muppatt-ārām-āṇḍu		Mu-
5	yīrikkōṭṭu	irund-aruliya	nāḷ		pirasādichch=aru-
6	ḷiya	pirasādam=āvadu	[||*]	Īssuppu	Iṟappāṅukku
7	Añjuvaṅṅamum		peḍiyālum		vāyaṅṅattālu-
8	m	pāḡuḍamum	Añjuvaṅṅa-ppērum		pagal-vi-
9	ḷakkum	pāv-āḍaiyum	andōḷagamum		kuḍaiyum

First Plate; Second Side.

10	Vaḍṅa-pparaḷiyu=magā-kālamum	iḍu-paḍiyum	tōraṅṅamum	tō-	
11	raṅṅa-vitāṅṅamum	śaravum ⁸	mikkum	eḷubatt-iraṅḍu	viḍu-
12	peḷum	kūḍa-kkoḍuttōm	[!*	ulḡun=tulā-kkōḷiyu-	
13	m	vittōm	[!*	maḡḡum	nagarattil
14	irukkumadu	ivaṅ	iḷāmayum	peḷumadu	peḷavum
15	āga=chchepp-ēṭṭōḍum	śeydu	koḍuttōm	[!*	Añjuvaṅṅa-
16	m	uḍaiyu ⁹	Īssuppu	Iṟappāṅukkum	ivaṅ
17	makkaḷkkum	peṅ-makkaḷkkum	ivaṅ	marumakkaḷkku-	
18	m	peṅ-makkaḷai	koṇḍa	marumakkaḷkkum	santati-ppira-
19	kiriti	ulagam	śandiraṅṅum	uḷ-āḷavum	Añjuvaṅṅam sa-

Second Plate.

20	ntati-ppirakiriti	[!*	śrī	[||*]	Ippari	aḷivēṅ	Vēnāḍ-u-
21	ḍaiya	Kōvarttaṅṅa-Māttāṅḍaṅ	[!*	ippari	aḷivēṅ	Vēn[ā]-	

¹ *Madras Journal*, Vol. XIII. Part i. p. 117, plate B, line 1.

² Compare the Tanjore inscriptions, in which *Kammāṅṅāṅṅē-i* or *Ēṅṅṅāṅṅāṅṅē-i*, ‘the quarter of the *Kammālar*,’ is repeatedly referred to; *South-Indian Inscriptions*, Vol. II. No. 4. paragraphs 1, 2, 9, and No. 5, paragraphs 1, 10, 12, 14, 15, 16, 25.

³ *Madras Journal*, Vol. XIII. Part i. p. 118, plate B, line 10.

⁴ The slightly different form *Ērānāḍu* still survives as the name of a *tālukā* of the *Malabar* district.

⁵ In *Hobson-Jobson*, p. 745, s. v. *Zamorin*, read *Tāmūdiri* for *Tāmtiri*.

⁶ *Ind. Ant.* Vol. XX. p. 291, note 39.

⁷ From an ink-impression received from His Highness the Second Prince of Travancore.

⁸ Read *śaramum*.

⁹ Read *uḍaiya*.

- 22 palinād-udaiya Kōdai Śirikaṇḍaṇ [1*] ippari aṇivē-
 23 ṇ Ērālanād-udaiya Mānavēpala-Mānaviyaṇ [1*] ippari
 24 aṇivēṇ Valluvanād-udaiya ¹Irāyarañ-Śāttaṇ [1*] ippa-
 25 ri aṇivēṇ Nedumpurāiyūrnād-udaiya Kōdaiy-Iraivi [1*] i-
 26 ppari aṇivēṇ ²kiḷ-ppadai-nāyagam śeyyiṅṅa Mūrkkā-
 27 ñ-Śāttaṇ [1*] Vaṇ-Talaisēri-Kkaṇḍaṇ Kunrappōḷaṇ=āya ³kiḷ-
 28 vāy-kkēḷppāṇ=eḷuttu [11]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following*) gift (*prasāda*) was graciously made by him who had assumed the title "King of Kings" (*Kōgōṇ*), His Majesty (*tiruvaḍi*) the king (*kō*), the glorious Bhāskara Ravivarman, in the time during which (*he*) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year,³ on the day on which (*he*) was pleased to stay at Muiyirikkōḍu:—

(L. 6.) "We have given to Īssuppu Irappāṇ (*the village of*) Añjuvaṇṇam, together with the seventy-two proprietary rights, (*viz.*) the tolls on female elephants and (*other*) riding-animals, the revenue of Añjuvaṇṇam, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, a parasol, a Vaḍuga (*i.e.* Telugu?) drum, a large trumpet, a gateway, an arch, a canopy (*in the shape*) of an arch, a garland, and so forth.

(L. 12.) "We have remitted tolls⁴ and the tax on balances.

(L. 13.) "Moreover, we have granted, with (*these*) copper-leaves, that he need not pay (*the dues*) which the (*other*) inhabitants of the city⁵ pay to the royal palace (*kōyil*), and that (*he*) may enjoy (*the benefits*) which (*they*) enjoy.

(L. 15.) "To Īssuppu Irappāṇ of Añjuvaṇṇam, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (*his*) daughters, (*we have given*) Añjuvaṇṇam (*as*) an hereditary estate⁶ for as long as the world and the moon shall exist. Hail!"

(L. 20.) Thus do I know, Gōvardhana-Mārtāṇḍaṇ of Vēnāḍu. Thus do I know, Kōdai Śrikaṇḍaṇ of Vēnāpalināḍu. Thus do I know, Mānavēpala-Mānaviyaṇ of Ērālanāḍu. Thus do I know, Irāyiram Śāttaṇ of Valluvanāḍu. Thus do I know, Kōdai Ravi of Nedumpurāiyūrnāḍu. Thus do I know, Mūrkkam Śāttaṇ, who holds the office of sub-commander of the forces.

(L. 27.) The writing of the under-secretary⁷ Vaṇ-Talaisēri-Gaṇḍaṇ⁸ Kunrappōḷaṇ.⁹

¹ Read *Irāyirañ*.

² Read *kiḷ*.

³ See *ante*, p. 67, note 8.

⁴ As remarked by Mr. Ellis (*l.c.* p. 7 f.), the Tamil *uḷḷu* appears to be a *tadbhava* of the Sanskrit *śulka*.

⁵ This refers evidently to Muiyirikkōḍu (l. 4 f.).

⁶ These two words are repeated in the original (ll. 18 f. and 19 f.).

⁷ The literal meaning of *vāy-kkēḷppāṇ* or, as it is spelled in line 132 of the unpublished *Kaśākrāḍi* plates of the Pallava king Nandivarman, *vāyi-kkēḷppāṇ*, is 'one who bears (the words of) the mouth (of the king),' *i.e.* 'a secretary.'

⁸ *i.e.* "the hero of great Tellicherry."

⁹ *i.e.* "the mountain-splitter," an epithet of the god Skanda.

No. 12.—THREE INSCRIPTIONS OF CHOLA CHIEFS.

BY T. P. KRISHNASVAMI, B.A.

A.—BILVANATHESVARA INSCRIPTION OF VIRACHAMPA.

Saka-Samvat 1236.

This inscription¹ is engraved on the south wall of a *mandapa* in front of the Bilvanāthesvara shrine at Tiruvallam in the North Arcot district. It consists of three Sanskrit verses in the Grantha alphabet and records the erection, by an ascetic named Jñānātman (verse 1) or Jñānamūrti (verses 2 and 3), of the *mandapa* on which it is engraved. The funds for the building were provided by a chief, called Vira-Champa, who was the son of a Chōla king (verse 1); and the erection took place in Śaka-Samvat 1236 (verse 2). The building received the name "Bhadra-mandapa," i.e. the auspicious *mandapa* (verses 1, 2 and 3), and the second name Nidrāvasānavijayi-mandapa (verse 3), which was derived from a *biruda* of Vira-Champa (verse 1). Jñānamūrti also built a shrine of Śiva, called Nāyaka-Śivālaya, on the side of the *mandapa* (verse 3). The name of this shrine may also refer to Vira-Champa, and suggests that he was a Nāyaka or lieutenant of an unnamed king. Tiruvallam is referred to under the form Valla (verse 3), and its Śiva temple is called "the lord of Śri-Valla" (verses 1 and 2).

TEXT.²

- 1 निद्रा[प]थ्यवसानकालविजयी श्रीचीळभूपामजस्वर्वानाशु विजित्य श[चु]नृपती-
- 2 नाजी तदीयैर्जनैः [1*] श्रीवल्गाधिपतेश्चिवस्य सुखदं भद्राह्वय-
- 3 मण्डपं ज्ञानात्माख्यतपस्विना ध्वरचय[च्छी]वीरचम्पो नृपः — [१*]
- 4 ॥ तुंगश्रीकमकाब्दभा[जि] समये श्रीज्ञानमूर्तिप्रभुश्चम्भोशाश्वतम-
- 5 ल्युदारमकरोत् भद्राह्वयम् मण्डपम् [1*] श्रीवल्गाधिपतेः फ[ली]न्द्रपरिषत्स्व-
- 6 र्त्तिककक्षोलिनीप्रालियांशुकलापरिष्कृतजटावल्लीसमुल्लासिनः [॥ २*]
- 7 भद्राख्यमण्डपम[मुं] विरचय्य शम्भोर्निद्रावसानविजयीति च नाम क्त्वा
- [1*] चक्रौ च
- 8 नायकशिवालयमस्य पार्श्वे श्रीज्ञानमूर्तिरतिसम्पदि वल्लपुर्याम् ॥ [३*]

TRANSLATION.

(Verse 1.) The glorious king Vira-Champa, who used to win victories at the time of the completion of sleep,⁵ (and) who was the son of the glorious Chōla king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called Jñānātman, a *mandapa*, named Bhadra (i.e. auspicious), which affords delight to Śiva, the lord of Śri-Valla.

¹ No. 3 of 1890 in Dr. Hultzsch's *Progress Report* for October 1889 to January 1890.

² From an inked estampage received from Dr. Hultzsch.

³ Read व्यरचय°.

⁴ Read करीन्द्राह्वयं.

⁵ This curious epithet appears to mean that Vira-Champa was so certain of his victory that he used to enjoy sound sleep before his battles.

(V. 2.) During a space of time which fell in the Śaka year (*expressed by the chronogram*) *tuṅgaśrika* (*i.e.* 1236), the holy lord Jñānamūrti erected the everlasting (*and*) very lofty *maṇḍapa*, named Bhadra, for Śaṁbhū (Śiva), the lord of Śrī-Valla, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gaṅgā), and the crescent of the moon.

(V. 3.) Having built this *maṇḍapa*, named Bhadra, for Śaṁbhū, and having bestowed (*on it*) the (*other*) name *Nidrāvasānavijayi*¹ (*-maṇḍapa*), the holy Jñānamūrti also erected on its side a shrine (*ālaya*), (*called*) *Nāyaka-Śiva*, in the very prosperous city of Valla.

B.—ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236.

This short inscription² is engraved on the outermost *gōpura* of the *Arulāla-Perumāḷ* temple at *Tiruvattiyūr* (Little Conjeeveram). It is written in the *Grantha* alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end. It belongs to the same Śaka year (1236) and to the same chief as the preceding inscription. This chief is, however, here called *Champa*, the son of *Vira-Chōḷa*, while the other inscription calls him *Vira-Champa*, the son of the *Chōḷa* king. The inscription was composed by *Champa's* minister *Vanabhid*, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called "the god of the *Elephant-mountain*."³

TEXT.⁴

1	तुंगशीकशरन्विते	शकनृपे	श्रीमान-
2	सौ	शाश्वतन्निद्रापथ्यवसानजन्यविज-	
3	यी श्रीवीरचोळात्मजः	॥ पुंसे	पुथर-
4	यद्दवं करि[गि]रिस्थानाय	दत्त्वा	चिरञ्चम्-
5	पः पूर्णमनोरथो	विजयते	विख्यात-
6	दोर्विक्रमः	[॥*] तन्मन्त्रिणा वनभिदा	प्रोक्तः ॥

TRANSLATION.

In (*the time after*) the Śaka king, which was measured by the years (*expressed by the chronogram*) *tuṅgaśrika* (*i.e.* 1236), the glorious *Champa*, who used to be victorious in battle at the completion of sleep,⁵ who was the son of the glorious *Vira-Chōḷa*, whose desires were fulfilled, (*and*) the strength of whose arms was well-known, gave a new (*and*) everlasting car (*pushyaratha*) to the god who resides on the *Elephant-mountain*. Let (*him*) be victorious for a long time!

(*This verse*) was composed by his minister *Vanabhid*.

¹ This name means "victorious at the completion of sleep," and is derived from the surname of *Vira-Champa* which is noticed in the preceding note.

² No. 51 of 1893 in Dr. Hultzsch's *Annual Report* for 1892-93.

³ See page 5 of the same *Report*.

⁴ From an inked estampage received from Dr. Hultzsch.

⁵ This is a slightly different form of the same *biruda* which occurs in verses 1 and 3 of the inscription A.

C.—JAMBUKESVARA INSCRIPTION OF VALAKA-KAMAYA.

Saka-Samvat 1403.

This inscription¹ is engraved on the north wall of the second *prākāra* of the Śaiva temple of **Jambukēśvara** on the island of **Śrīraṅgam** near Trichinopoly. It is referred to in Mr. Moore's *Trichinopoly Manual* (p. 341) and in Mr. R. Sewell's *Lists of Antiquities* (Vol. I. p. 267) as the only inscription in the Jambukēśvara temple, which contains a date in the Śaka era. It consists of eight lines in modern **Tamiḷ** characters, intermixed with a few words and syllables in the **Grantha** alphabet. The language is very faulty **Tamiḷ**.

The inscription records the grant of one *vēli* of land in the village of **Vaḍakarai-Veṅkōṅkudi**² to the god of **Tiruvāṅaikā**.³ The date of the grant was the day of **Mahāmāgha**, which fell on Sunday, the full-moon *tithi* of the month of Kumbha of **Śaka-Samvat 1403** expired, the **Plava samvatsara**. Mr. Dikshit kindly informed the Editor that the European equivalent of this date is **Sunday, the 3rd February, A.D. 1482**. The donor was the great provincial chief (*mahāmaṇḍalēśvara*) **Vālaka-Kāmaya**, *alias* **Akkalarāja**, who bore the titles of "a **Bhīma** among the **Chōlas**," "a **Vishṇu** among the **Chōlas**" (*Śōḷa-Nārāyaṇa*), and "the lord of **Uṟaiyūr**⁴ the best of cities" (*Uṟaiyūr-puravar-ādhiśvara*). Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the **Chōlas**, he claimed at any rate to be their rightful successor; and his name has been accordingly included in Dr. Hultzsch's preliminary list of **Chōla** kings.⁵ His title *mahāmaṇḍalēśvara* suggests that he was a dependant, probably of one of the last kings of the first **Vijayanagara** dynasty.⁶

TEXT.

- 1 Śubham=astu śvasti⁸ śrī [||*] Śak-āptum⁹ 1403 idaṅ mēl sellān[i]ṅṅa Pilava-samvarsarattu Kumba-nāyaru pūruva-pakshattu pūruṅaiyum Āditta-vāramum perṅa Magattu nāḷ Siṁ-
- 2 ha-Brahaspati-¹⁰ Mahāmaga-punya-kālattilē śrīman-mahāmaṇḍalēśvaran Śōḷar-Bīman Śōḷa-Nārāyaṇaṅ Uṟaiyūr-pūrvvar-āthiśvaran¹¹ Vālaka-Kāmayaṅ aṅa Akkalarāśār
- 3 nāyaṅār aḷagiya Tiruvāṅaikāv=udaiya nāyaṅār kōyil¹² Ādi-Śaṅḍēśvara-dēvar-kaṅmigalukku kuḍutta taṅma-sādāṅa-ppattaiyam [||*] Nāyaṅār aḷagiya Tiruvāṅaik-
- 4 kāv=udaiya nāyaṅār Vaḍakarai-Veṅkōṅkudiyil tiru-vēṭṭai āga eḷund=arṇuḷgiṅa tiru-nāḷ maṇḍapa-chchirappuk[ku]m nāchchiyār Agilāṅḍanāya-

¹ No. 30 of 1891 in Dr. Hultzsch's *Annual Report* for 1891-92.

² The village of **Veṅkōṅkudi** is mentioned in the **Tanjāvūr** inscriptions; see *South-Indian Inscriptions*, Vol. II. p. 63. **Vaḍakarai** means "on the northern bank (of the **Kāvēri**);" see *ibid.* p. 53, note 1.

³ **Tiruvāṅaikā**, "the sacred elephant-grove," is the ancient **Tamiḷ** designation of the site of the **Jambukēśvara** temple; see *South-Indian Inscriptions*, Vol. II. p. 253.

⁴ According to the **Tamiḷ** dictionaries, this town, which is now a suburb of **Trichinopoly** and the centre of the native trade in cigars, was the former capital of the **Chōla** kings. **Ptolemy** calls it already *Ῥρθουρα βασιλειον Σώρναγος*. The **Śaiva** temple at **Uṟaiyūr** contains some ancient **Chōla** inscriptions.

⁵ See his *Annual Report* for 1891-92, p. 7.

⁶ An inscription of the **Vijayanagara** king **Virūpāksha II.**, the son of **Mallikārjuna**, dated in **Śaka-Samvat 1405** expired, is found at **Gāṅgaikoṅḍasōḷapuram** in the **Trichinopoly** district; see *ibid.* p. 9.

⁷ From an inked estampage received from Dr. Hultzsch.—Words which are written wholly or partially in **Grantha** letters, are distinguished in the transcript by thick type.

⁸ Read *svasti*.

⁹ Read *Śak-ābdam*.

¹⁰ Read *Bṛihaspati*.

¹¹ Read *puravar-ādhiśvaran*.

¹² Read *Ādi-Chaṅḍēśvara*.

1. புகழிசைவரணமலரெய்க்கணசீபரகா
 2. வாய்ப்புலயலயலயலயலயலயலயலயலயலயல
 3. ரெய்யுலயலயலயலயலயலயலயலயலயலயலயல
 4. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 5. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 6. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 7. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 8. யலயலயலயலயலயலயலயலயலயலயலயலயலயல

10. புகழிசைவரணமலரெய்க்கணசீபரகா
 11. வாய்ப்புலயலயலயலயலயலயலயலயலயலயல
 12. ரெய்யுலயலயலயலயலயலயலயலயலயலயலயல
 13. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 14. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 15. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 16. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 17. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 18. யலயலயலயலயலயலயலயலயலயலயலயலயலயல

20. புகழிசைவரணமலரெய்க்கணசீபரகா
 21. வாய்ப்புலயலயலயலயலயலயலயலயலயலயல
 22. ரெய்யுலயலயலயலயலயலயலயலயலயலயலயல
 23. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 24. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 25. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 26. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 27. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 28. யலயலயலயலயலயலயலயலயலயலயலயலயலயல

From Impressions by H. H. Martanda Varma, B.A., Second Prince of Travancore.

Jambukesvara Inscription of Valaka-Kamaya.- Saka-Samvat 1403.

1. புகழிசைவரணமலரெய்க்கணசீபரகா
 2. வாய்ப்புலயலயலயலயலயலயலயலயலயலயல
 3. ரெய்யுலயலயலயலயலயலயலயலயலயலயலயல
 4. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 5. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 6. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 7. யலயலயலயலயலயலயலயலயலயலயலயலயலயல
 8. யலயலயலயலயலயலயலயலயலயலயலயலயலயல

- 5 giyârku=kkâlasandiy=âga ammudu¹ seydaruḷi taṇmavechcham=âga naḍakkiṟa oru-
taligai ammudu-paḍikkum tiru-Mârgaḷi-chchirappu ammudu seyavum tiru-
naṇḍavaṇam payiṟ=
- 6 cheyḡiṟa tōppu-āḷ ilakkaikkum âga nammudaiya nâya[k]kat[ta]ṇam âṇa Vaḍakarai-
Venkōṅkudiyil [ś]ēṭta² Irâjavibhāḍaṇ nilam vēli [||*] Inda nilam
- 7 vēlikkum uṇḍāṇa karam poṇ-mudal nel-mudal uṇḍāṇa[du] muṇ eḷudina vagai-
ppaḍiyi[lē śa]nḍiṟ-âditta-varaiyum aṇubavittu=kko[lla]=kkadavar=âgavum ||
- 8 Inda taṇmattukku agudam³ paṇṇiṇavaṇ uṇḍāṇâl Geṅgai-kkaraiyilē gô-vadai[y]ai
koṇṇa⁴ pâvattilē pōga=kkadavargaḷ=âgavum ||

TRANSLATION.

(Line 1.) Let there be prosperity! Hail! Fortune! At the auspicious time of **Mahâmagam** (Mahâmâgha),⁵ (when) Jupiter (was standing in) Leo, (i.e.) on the day of (the nakshatra) Magam (Maghâ), which corresponded to a Sunday and to the full-moon tithi of the first fortnight of the month of Kumbha of the **Plava saṁvatsara**, which was current after the **Śaka year 1403**,— the glorious *mahâmaṇḍalêśvara*, a Bhîma among the **Chôlas**, a Nârâyaṇa among the **Chôlas**, the lord of **Uṟaiyûr** the best of cities, **Vâlaka-Kâmaya**, alias **Akkalarâja**, gave (the following) religious edict (*dharmasâsana-paṭṭaiyam*) to the *pûjâris* (of the shrine) of **Âdi-Chaṇḍêśvara**⁶ (in) the temple of the beautiful lord of **Tiruvâṇaikka** :—

(L. 3.) “(One) *vēli* of land (which was called after) **Râjavibhâṭa**⁷ (and) which formed part of **Vaḍakarai-Venkōṅkudi** in our dominions, (was given to the temple) for (defraying the expense of) decorating a *maṇḍapa* on the festive day, on which the beautiful lord of **Tiruvâṇaikka** is carried in procession to **Vaḍakarai-Venkōṅkudi** for the sacred hunt (*tiru-vēṭṭai*);⁸ for one plate of rice which is offered at the daily worship to the goddess **Akhilâṇḍa-nâyaki** and afterwards treated as sacrificial remnants (i.e. distributed);⁹ for the rice to be offered at the festival in (the month of) **Mârgaḷi**;¹⁰ and for the maintenance¹¹ of a gardener¹² who cultivates the temple garden.

(L. 6.) “(The donee) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this *vēli* of land, the income in gold (and) the income in paddy.

(L. 8.) “If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the **Gaṅgâ**.”

¹ Read *amudu* throughout the inscription.

² Read *ērtta*.

³ This is a corruption of the Sanskrit *ahitam*.

⁴ *Koṇṇa* is pleonastic; the correct expression would be *gô-vadaiyai seyda*.

⁵ According to the *Dictionnaire Tamoul-Français*, the **Mahâmagam**, **Mâmagam**, **Mâmâgam** or **Mâmâṅgam** [*Mahâmâgha* in Sanskrit] is “a festival which is celebrated every twelve years at Kumbhakōṇam on the full-moon of Mâsi, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunâr constellation, called **Magam** [*Maghâ* in Sanskrit], which forms part of the sign of Leo. Then crowds of people go to bathe in the sacred tank, called **Mâmaga-kkulam** or **Mâmaga-ttîrttam**, where the waters of the Ganges are supposed to arrive by invisible channels. This festival serves as an epoch in the country; thus they say: ‘It is three **Mâmâgam** (i.e. 36 years) that he died.’ In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara.” See also Dr. Fleet’s *Gupta Inscriptions*, Introduction, pp. 119 and 167.

⁶ On **Âdi-Chaṇḍêśvara** see *South-Indian Inscriptions*, Vol. I. p. 92, note 6, and on *dêvar-kaṇmi*, ‘a *pûjârti*,’ Vol. II. p. 112.

⁷ This word occurs as a *biruda* of Vijayanagara kings in Kanarese inscriptions.

⁸ This evidently refers to the procession on the day of *Vijayadaśami*, which is even now celebrated in all the temples.

⁹ *Taṇmao-echcham* appears to be used in the sense of *prasâda*.

¹⁰ This refers to the worship at about 4 A.M. during the month of **Mârgaḷi**.

¹¹ *Ṇakkai* appears to be a vulgar form of *irakshai* (Sanskrit *rakshâ*).

¹² *Tōppu-āḷ* or *tōpp-āḷ* and *tōpp-āṇḍi* mean ‘a devotee who attends to groves.’ (*Winslow*.)

No. 13.—UDAYENDIRAM PLATES OF THE BANA KING VIKRAMADITYA II.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bāna king Vikramāditya II. has already been published by the Rev. T. Foulkes in the *Indian Antiquary*, Vol. XIII. pp. 6 ff. and in the *Manual of the Salem District*, Vol. II. pp. 388 ff. For my revised text I have used excellent impressions received from Dr. Hultzsch, to whom the original plates, which are at Udayēndiram, in the Guḍiyātam tālukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing. And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing. Each plate measures about $8\frac{3}{8}$ " broad by $3\frac{3}{8}$ " high, and all have raised rims to protect the writing. The odd plate closely resembles the others, the only difference being that the ring-hole is about $\frac{1}{4}$ " nearer to the right margin than in the other plates. The plates are held together by a ring, about $4\frac{1}{2}$ " in diameter. This ring, which is cut, holds a circular seal, about 2" in diameter. The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two *chauris*. The engraving is good, and the writing is almost throughout in a perfect state of preservation.—The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ".—The characters are Grantha, with the exception of the Tamil word *pugalvippavar* (Plate iii. a, line 39), which is written in Tamil characters.¹ As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters; but I may state that I have found it difficult to distinguish between the superscript *i* and *ī*, which in the original are very similar to each other; and that also more than once I have failed to recognise in the impressions the superscript *r* of conjunct consonants.—The language is Sanskrit. Of the inscription on plates i-iii. lines 1-44, excepting the introductory *svasti śrī* [ś], are in verse, and lines 45-51 in prose. Line 1 to nearly the middle of line 13 of the odd plate give the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate iii. As regards orthography, attention may be drawn to the promiscuous use of the letters *t* and *d*, *t* being employed eighteen times instead of *d*, and *d* six times instead of *t*; to the employment of the conjunct *tsh* instead of *ksh*, which occurs five times; to the incorrect use of the Grantha final *m* instead of the *anusvāra* at the end of words; and to the frequent omission of the sign of *visarga*. In respect of grammar, it may be pointed out that line 5 of plate i. contains the wrong word *mathitum-manas* (for *mathitu-manas*, which would not have suited the metre).

Plates i-iii. contain the commencement of an inscription which recorded a grant made by the Bāna king Vijayabāhu Vikramāditya in favour of some Brāhmanas residing at Udayēndumaṅgala. The inscription, after two verses invoking the blessings of the gods Śiva and Nārāyaṇa (Vishṇu), gives the following genealogy of the donor:—

First there was the regent of the Asuras, Bali (line 11); his son was the foe of the gods, Bāna (line 15); and in his lineage was born Bānādhirāja (line 17). When Bānā-

¹ The same word occurs on the odd plate (l. 8), where it is written in Grantha characters, except the letter *ḷ*, which is peculiar to the Tamil alphabet and language.

dhirāja and many other Bāna princes had passed away, then there was born in this family—

1. Jayanandivarman (l. 20), who ruled the land west of the Andhra country.
His son was—
2. Vijayāditya I. (l. 23); his son—
3. Malladēva, surnamed Jagadēkamalla (l. 28); his son—
4. Bānavidyādhara (l. 31); his son—
5. Prabhumērudēva (l. 34); his son—
6. Vikramāditya I. (l. 37); his son—
7. Vijayāditya II., also named Pugaḷvippavar-Gaṇḍa¹ (l. 39); and his son was the donor—
8. Vijayabāhu Vikramāditya II., who is stated to have been a friend of a certain Krishnarāja (l. 43).

The odd plate contains part of an inscription which recorded a grant made by the same king in favour of some Brāhman; and this existing portion of it gives the genealogy of the king commencing with Prabhumērudēva.

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D.; for Dr. Hultzsch has shown that the king Bānavidyādhara of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Gaṅga king Śivamahārāja, whom Dr. Hultzsch has shown to have reigned between A.D. 1000 and 1016.²

The place Udayēndumaṅgala, mentioned in the above, has already been identified by Mr. Le Fanu³ with Udayēndiram, where the plates are now preserved.

TEXT.⁴

First Plate.

- 1 Svasti śrī[h*] || 5Yat-tat[t*]va-prakaṭīkṛitāv=atitarām vēdō=pi n=ālam yata[h]
 2 sti(sthi)ty-utpatti-layās=samasta-jagatām yan(m)=manvatē yō-
 3 ginaḥ [l*] 6sātsha-namra-surēndra-brīnda-makuṭa-vyālina-rannā(tnā)va-
 4 li-sōṇ-ā[m*]su-vraja-rañjit-ānghri-yugalō bhūtyai Śi-
 5 vas=sō=stu vaḥ [(||)[l*] Kshi(kshī)rōdam mathitum-manōbhir=atulam⁷
 6 dēv-āsurair=Mmandaram hitv=ākshipta iv=Āñjanādrir=iva ya-
 7 s=tatr=ādrikam⁸ rājatē [l*] yō bhōgi(gī)ndra-nivishṭa-mū[r*]ttir=ani-
 8 sam bhūyō=mrītas-y=āptayē rakshē[d*]=vaḥ sura-brīnda-vandita-pata(da)-dva-
 9 dvvaḥ⁹ ssa Nārāyaṇaḥ [(||)[2*] Yaḥ prādād=asur-ādhipō makha-varē dadv(ttv)=ā-
 10 [r]gghamm=ādyāya¹⁰ gām sa-dvipām sa-charācharāmm=adhimudā¹¹ dē-

¹ [According to an unpublished Tamil rock-inscription on the hill of Pañcha-Pāṇḍava-Malai near Arcot, Pugaḷvippavar-Gaṇḍa, i.e. 'the disgracer of famous (kings),' was also the name of the father of a local chief, called Vira-Chōḷa, who made a grant to Tiruppāṇ-Malaidēva (i.e. to the Jaina temple on the top of the Pañcha-Pāṇḍava-Malai hill) in the 8th year of the reign of Kō-Bājarāja-Kēsarivarman (i.e. in A.D. 992).— E. H.]

² See Dr. Hultzsch's *Progress Report* for October 1889 to January 1890, pp. 3 and 4, and his *Annual Report* for 1891-92, p. 4 f., where the date of the Chōḷa king Bājarāja, and, consequently, of the Gaṅga king Śivamahārāja, is corrected.

³ See his Preface to the *Salem Manual*, Vol. I. p. iv. f.

⁴ From an impression supplied by Dr. Hultzsch.

⁵ Metre: Sārdūlavikrīḍita; and of the two next verses.

⁶ Read *sākshān-namra*.

⁷ *Mathitum-manōbhir* is evidently intended to be a compound; but the proper form would be *mathitu-manōbhir*.— Read *atulam*.

⁸ Read *dhikam*.

⁹ Read *-dvandvas=sa*.

¹⁰ Read *rghum=ādyāya gām sa-dvipām*.

¹¹ Read *charām*.

Second Plate ; First Side.

- 11 vâya Daitya-dvishê [1*] sô=bhût(d)=Vâmana-rûpinê Balir=iti khy[â]-
 12 taḥ sur-ôpadrava-vyâp[â*]r-aika-rataḥ Śiv-âṅghrikamala-dva[n*]dv-ârchcha-
 13 n-aika-vrataḥ [(1) 3*] ¹Tasmâd=abhût(d=) guṇa-nidhi[r]=balavâms=ta[nû*]jô yatr=
 âdhy=a-
 14 varddhata mahân=amalaḥ prasâdaḥ [1*] Śambhôs=śasâṅka-śaka[la*]-
 15 dyuti-râji-maulêr=Bbânaḥ kṛipâṇa-nihat-âri-ba-
 16 la[h*] sur-âriḥ [(1) 4*] ²Tasy=ânnavâyê mahati prasûtaḥ kshi(kshî)râ[r]ṇṇa-
 17 vê śtamarichivad=yah | Bânâdhirâjô yuti(dhi) śâta-
 18 khaḍga-khaṇḍikṛit-ârâtir=akhaṇḍa-têjâḥ [(1) 5*] ³Bânâdhirâja-pramukhê-
 19 shv=atitêshv=anêkaśô Bâna-nripêshv=andyaḥ ⁴ | aj[â*]yat=âsmi[n*]=
 20 Jayanandivarmmâ sâkshâ[j*]=jaya-śrî(śrîr)=vasati[h*] śriyaś=chah ⁵ [(1) 6*] Sa
 ratsha(ksha)-

Second Plate ; Second Side.

- 21 ti sma kshitim=êkavîra Ândhrât=pathaḥ paśchimatô bali(îi)yâ-
 22 n [1*] vadhôm=iv=ânanya-samâm ⁶ kul-ôttâ[m*] râjanya-chôḍâmani-
 23 rañjit-âṅghriḥ [(1) 7*] ⁷Tasmâd=ajanishta sutô Vijayâti(di)tyô=ntarasta-ripu-
 24 varggaḥ [1*] raṇa-bhuvi yasya ni(na) tishṭhandy(nty)=araya ⁹ pay=âgratô
 25 bhîy=âkrântâḥ [(1) 8*] ¹⁰Tasmâ[t*]=samasta-ripu-tatsha(ksha)ṇa-datsha(ksha)-
 26 bâhur=akshî(kshî)ṇa-punya-yaśasâm prabhavas=tanô-
 27 jah [1*] âsîd=Anamga iva yô vanitâ-janânâm śrî-Ma-
 28 lladêva iti yô Jagad-êka-mallaḥ [(1) 9*] ¹¹Tên=âśêsha-nirasta-vairi-ni-
 29 karô dêvyâm Harêṇ=âtula[h*] Pârvvatyâmm=udapâti(di) ¹² Shapmukha iva śrî-
 30 mân sutô yah sudhî[h*] yat-ki(kî)[r*]ttir=viśadâm ¹³ viganda-kariṇâm ka[rṇṇê]-

Third Plate ; First Side.

- 31 shu saschâ(chchâ)marî-bhûtâ bhûpati-vandya-pâda-yugala[h*] śrî-Bânavidyâ-
 32 dharah [(1) 10*] ¹⁴Tasy=ânma(tma)jô=bhavad=apâsta-samasta-śatru[r]=vvidyâ-
 cha[tushta]ya-
 33 nivishta-matir=vvinitaḥ [(1) durvvâra-vîryya-yaśasâm prabhavas=aras[v*]i ya[h*]
 34 pâpa-du[h*]kha-rahita[h*] Prabhumêrudêvaḥ [(1) 11*] ¹⁵Abhavad=anu[pa]-
 35 ma-śrî(śrî)r=ânat-ârâti-vargga[h*] prathita-prithula-kîrtti[h*] sūnu-
 36 r=asmât(d=) vinitaḥ [1*] kshîtipati-kula-mukhya[h*] Pârvvatîs-â[m*]-
 37 ghripatma(dma)-dvaya-nihita-matir=yyô Vikramâti(di)tya-[nâ]-
 38 mâ [(1) 12*] ¹⁶Tasy=âpi Vijayâditya-nâmadhêyô=bhavat sutah [1*] ya[t(d-)]vikra-
 39 mēna vitrastâḥ palâyantê=rayô yudhiḥ ¹⁷ [(1) 13*] ¹⁸Pugaḷvippavar-
 40 Gaṇḍa iti prathitam ¹⁹ ripu-dussaha ²⁰ asya cha nâma param [1*]

¹ Metre : Vasantatilakâ.

² Metre : Indravajrâ.

³ Metre : Upajâti; and of the next verse.

⁴ Read *anantyaḥ*.

⁵ Read *cha*.

⁶ Read *-samâm*.

⁷ Metre : Gîti.

⁸ I believe this to be a mistake for *nirasta-ripu-*.

⁹ Read *arayaḥ paraya*.

¹⁰ Metre : Vasantatilakâ.

¹¹ Metre : Sârdûlavikrîḍita.

¹² Read *tyâm*.

¹³ Read *viśadâ diganta-*.

¹⁴ Metre : Vasantatilakâ.

¹⁵ Metre : Mâlinî.

¹⁶ Metre : Ślôka (Anusṭubh).

¹⁷ Read *yudhi*.

¹⁸ Metre : Tôtaka; but the first Pâda of the verse is incorrect.

¹⁹ Read *prathitam*.

²⁰ Read *ham=asya*.

iii a.

18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |

32
 34
 36
 38
 40

iii b.

41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |

42
 44
 46
 48
 50

Odd Plate; Second Side.

10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |

10
 12
 14
 16
 18

Third Plate; Second Side.

- 41 abhavat¹ dyudhi yat-karavāḷa-taḷam² dvipa-vārimuchô=sra-jalam³
 42 vavṛishu[h*] || [l4*] ⁴Anugada(ta)-naya-mārggô Bāṇa-vamś-aika-dīpaḥ praṇa[ta]-
 43 ripu-samājaḥ Kṛishṇarāja-priyô yah [l*] ajani Vijaibāhu[h*]⁵ sū-
 44 nur=asy=ādḥika-srīr=apagata-durit-êtir=Vv[i*]kramāti(di)tya-nāmā || [15*]
 45 Sa hy=asēsha-nṛipati-makūṭa-kôṭi-ranna(tna)-dyuti-rañjita-p[ā]-
 46 da-rēṇuḥ⁶ nânāvidha-bhūri-para-nṛipa-patsha(ksha)-dôḥkhaṇḍa-
 47 vijaya-labdha⁷-vipula-yaśô- bhipūrnna-bāhu-maṇḍa-
 48 laḥ⁸ vividha-vichitra-ranna(tna)-vilīna-valaya-śva-karatala-grihita-⁹chāru-[hē]-
 49 makumbha-nisravat¹⁰ vāri-dhārā-pūrvvakam¹¹ aki(khi)la-vēda-védāṅga-ta[rkka]-
 50 tat[t*]va-samvit-svaka[r]mma-niratēbhyaḥ śva-maṇô-nihitāthaḥ¹²samvit-pradāna-
 51 śilēbhyaḥ¹³ dvija-varēbhyaḥ¹⁴ Udayēndumānka(ga)la-nivāsibhyaḥ¹⁴ évambhū-

Odd Plate; First Side.

- 1 ¹⁶dyâ-chatuṣṭaya-nivishṭa-matir=vvini(nī)taḥ [l*] durvvāra-vīryya-yaśa-
 2 sām prabhavas=taras[v*]i yah pāpa-du[h*]kha-rahita[h*] Prabhumerudēvaḥ [||*]
 3 Abhavad=anupama-srī(srī)r=ānat-ārāti-varggā[h*] prathita-prithula-kīrttiḥ
 4 sūnur=asmāt(d=) vini(nī)taḥ [l*] kshitipati-kula-mukhya[h*] Pārvva-
 5 tīs-āṅghripatma(dma)-dvaya-nihita-matir=yyô Vikramāti(di)-
 6 tya-nāmāḥ¹⁶ |(ll) Tasy=āpi Vijayāditya-nāmadhēyo
 7 =bhavat sutaḥ [l*] yat(d)-vikramēṇa vitrastāḥ palāyantê-rayô
 8 yudhi || ¹⁷Pukal[vi*]ppavar-Gaṇḍa iti prathitam¹⁸ ripu-dussaham¹⁹ asya
 9 cha nāma, param [l*] abhavat²⁰ dya yudhi yat-karavāḷa-dala[d*]-dvipa-vāri-

Odd Plate; Second Side.

- 10 muchô=sra-jalam²¹ vavṛishuḥ |(ll) Anugada(ta)-naya-mārggô Bāṇa-vamś-
 11 ś-aika-dīpaḥ praṇata-ripu-samājaḥ Kṛishṇarāja-priyô yah [l*] ajani
 12 Vijaibāhu[h*]²² sūnur=asy=ādḥika-srī(srī)r=apagata-durit-êtir=Vvikramā-
 13 ti(di)tya-nāmā || Sa hya²³ anēka-samara-vijaya-sam-
 14 labdha-vijayalakmy(kshmy)-adhishṭhita-viśāla-bhujāntarô
 15 Bāṇa-kul-āmalāmala-byâ(vyô)m-āvabhāsana-bhāskara²⁴ a-
 16 vanat-ānēka-para-nṛipati-makūṭa-taṭa-ghaṭita-mānik[y]a-maṇi-
 17 mayūkha-rañjit-â[m*]ghrikamala[h*] śva-karatala-grihita-²⁵chāru-chāmi-
 18 kar-ōru-kara-²⁶[ga]a-d-vāri-dhārā-pūrvvaka[m*] viprēbhyo vēda-

¹ Read °vad=yudhi.² Read °vāla-dalad-dvipa.³ Read -jalām.⁴ Metre : Mālinī.⁵ Read Vijayabāhuḥ.⁶ Read -rēṇur=.⁷ This akshara looks in the original rather like ndāḍha.⁸ Read °lô.⁹ Read -grihita.¹⁰ Read -niheravad=.¹¹ Read °kam=.¹² Read °t-ārtha- (?).¹³ Read °bhyo.¹⁴ Read °bhya.¹⁵ For lines 1-13 see lines 32-44 of the preceding.¹⁶ Read -nāmā.¹⁷ Read Pugaḷ.¹⁸ Read prathitam.¹⁹ Read °ham=asya.²⁰ Read °vad=yudhi:²¹ Read -jalām.²² Read Vijayabāhuḥ.²³ Read hy=anēka.²⁴ Read °skarô=vanat=.²⁵ Read -grihita.²⁶ Read -karaka.

TRANSLATION.

A.—The Three First Plates.

Hail! Prosperity!

(Verse 1.) May that Śiva promote your well-being, whose true nature even the Vêda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (*and*) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(V. 2.) May that Nârâyaṇa, whose body ever rests on the lord of serpents, (*and*) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (*and*) who then shone, even more than ordinarily, as if he were the Añjana mountain!¹

(V. 3.) There was the regent of the Asuras, named Bali, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy² of the Daityas, with great joy (*also*) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(V. 4.) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śaṁbhū on whose head are the lines of the lustre of a portion of the moon,—Bâṇa, the foe of the gods, who with his sword struck down the forces of his enemies.

(V. 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage Bâṇâdhirâja, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle.

(V. 6.) When Bâṇâdhirâja and many other Bâṇa princes had passed away, there was born in this (*lineage*), not the least (*of its members*), Jayanandivarman, the fortune of victory incarnate, and an abode of fortune.

(V. 7.) This unique hero of great might ruled the land to the west of the Andhra country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes.

(V. 8.) From him was born his son Vijayâditya, who scattered hosts of opponents, (*and*) before whom the enemies, seized with great fear, did not stand on the field of battle.

(V. 9.) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to womankind was like the god of love,—the illustrious Malladêva, who was the unique wrestler of the world (*Jagadêkamalla*).

(V. 10.) As Hara begat the six-faced (Kârttikêya) on Pârvatî, so he begat on his queen an incomparable, prosperous, and prudent son who completely scattered multitudes of enemies,—the illustrious Bânavidyâdhara, whose pure fame became an excellent *chaurî* for the ears of the elephants of the quarters, (*and*) whose two feet were an object of adoration for princes.

¹ The meaning apparently is, that Nârâyaṇa (Vishṇu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words *dhûyô=mrîtasy=âptayé* in the second half of the verse must in my opinion be connected with the words of the first half; compare the similar position of *Vâmana-rûpiṇé* in the next verse.

² i.e. Vishṇu.

(V. 11.) His son was **Prabhumêrudêva**, who drove away all enemies, whose mind was intent on the four branches of knowledge,¹ who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow.

(V. 12.) From him sprang a son of matchless fortune, named **Vikramâditya**, before whom the hosts of adversaries bowed down, (*and*) whose great renown was widely spread; a man of refinement, who was the chief of the families of princes, (*and*) whose mind was fixed on the two lotus-feet of the lord of Pârvatî.

(V. 13.) He, again, had a son named **Vijayâditya**, frightened by whose valour the enemies ran away in battle.

(V. 14.) He also bore another name, **Pugalvippavar-Gaṇḍa**, widely known and unbearable to opponents. Cleft by his sword in battle, the elephants shed their blood as clouds do the rain-water.

(V. 15.) To him was born a son **Vijayabâhu**, named **Vikramâditya**, a unique light of the **Bâṇa** family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (*and*) who has **Kṛishṇarâja** for his friend. Eminently prosperous (*he is, and*) free from evil and distress.

(Line 45.) This (*prince*), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,—after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with² various bright jewels,—(*has given*) to the excellent twice-born, dwelling at **Udayêndumaṅgala**, who delight in, what is their proper duty, the knowledge of the truth of all the **Vêdas** and **Vêdâṅgas** and philosophy, (*and*) are eager to impart the knowledge of things which is stored up in their minds,

B.—The Odd Plate.

(Lines 13-18.)³ This (*prince*), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the **Bâṇa** family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,—after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,— . . . to the **Brâhmanas**, . . . of the **Vêdas**

No. 14.—UDAYENDIRAM PLATES OF VIRACHOLA.

By F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the *Indian Antiquary*, Vol. IX. pp. 47 ff. and in the *Manual of the Salem District*, Vol. II. pp. 365 ff. I re-edit it from an excellent impression received from Dr. Hultzsch, to whom the original plates, which are at **Udayêndiram**, in the **Gudiyâtam tâlukâ** of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

¹ See Sir M. Monier-Williams's *Dictionary*, s. v. *vidyâ*:—*trayâ*, the triple Vêda; '*ânukâshikâ*, 'logic and metaphysics; '*danda-nîti*, 'the science of government; and '*vârttâ*, 'practical arts, such as agriculture, commerce, medicine, etc.'

² Literally, *vilâna* would rather be 'hidden by.'

³ Lines 1-12 of the odd plate are identical with lines 33-44 of the preceding inscription.

These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about $9\frac{7}{8}$ " broad by $2\frac{1}{2}$ " high, and has on the proper right a ring-hole, about $\frac{5}{16}$ " in diameter. There is neither a ring nor a seal, and the plates are now tied together with a string. The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved.— The size of the letters is between $\frac{3}{16}$ " and $\frac{5}{16}$ ". The characters are Grantha. The language is Sanskrit; and the text on both plates is in verse. In respect of orthography I need only notice the doubling of a consonant before *y* and *v* in *vibhūttiyai*, plate ii. line 1, *Garuḍaadhvajê*, plate ii. line 9, and *maddhyamê*, plate v. line 11. As regards the language, the most noteworthy point is that the author in line 1 of plate ii. undoubtedly wrote *trai*, instead of *trayî* which does not suit the metre.

The inscription, as we have it, is part of a grant of "the lord of princes" Vira-Chôla. Plate ii. treats of the mythical genealogy of the Chôla family, the beings actually mentioned being the god Brahman, his son Marîchi, his son Kâśyapa, his son the Sun, his son Manu, his son Ikshvâku,¹ his descendant (separated from Ikshvâku by many generations) Sagara, his descendant Bhagîratha, and Raghu. Plate v. records that, when the lord of princes (or king) Vira-Chôla was ruling the earth, his spiritual guide Nîla advised him to make a grant in favour of some Brâhman; that Vira-Chôla then went to the Chôla ruler Parakêsarivarman and asked leave to bestow on the Brâhman a village in his own territory which he promised to name after Parakêsarivarman; and that, having got the necessary permission, he gave the village of Parakêsarichaturvêdimangala, situated between the river Kâvêri and another, small river, to a hundred and fifty (Brâhman).

I cannot say anything definite about the Chôla ruler Parakêsarivarman and the subordinate prince Vira-Chôla,² mentioned in this inscription; nor am I able to identify the village of Parakêsarichaturvêdimangala.

TEXT.³

Second Plate; First Side.

1	bhavatâm ⁴	bhavatât(d=)	vibhūttiyai	trayî-sâra-vastu ⁵	chaturânana-
2	m=âdi-têjah	||	⁶ Vidhâtus=tasya	putrô=bhût(n)=Marîchi[r*]=mmâna-	
3	sô mahân	[I*]	Mari(ri)chês=cha	tantjô=bhût	Kâśyap-â-
4	khyô	mahâmuni[h*]	||	Kâśyapasya	munêr=âsid=âtma-
5	jô	bhânûmân=Ravir ⁷ =vviśvêshân=cha ⁸			lôkânâm=andha-
6	kâr-âpanôda-kṛit	||	Vêda-vêdânga-tat[t*]vajñô		Vi-

¹ From Brahman to Ikshvâku the genealogy agrees with the one given in the *Kalîngattu-Parani*; *Ind. Ant.* Vol. XIX. p. 330. Compare also the genealogies in the large Leyden grant (Dr. Burgess' *Arch. Survey of Southern India*, Vol. IV. p. 216) and in the *Vikkirama-Sôlan-Ulâ* (*Ind. Ant.* Vol. XXII. p. 147).

² [On page 71 above, reference is made to a chief, named Vira-Chôla, who was the father of Vira-Champa (Saka-Sarvat 1236). The Pañcha-Pânḍava-Malai rock-inscription (*ante*, p. 75, note 1) records a gift by an earlier Vira-Chôla, who was the son of the lord (*udaiyêr*) Lâtârâja Pugnâvippar-Gaṇḍa. This Vira-Chôla appears to have been a local chief, who was not related to the Chôla family at all, but on whom the name Vira-Chôla was bestowed with reference to the ruling dynasty. Similarly, the Vira-Chôla of this Udayêndiram fragment need not necessarily have been a Chôla, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chôla king Parakêsarivarman. The latter cannot be identified, as we know from inscriptions that the surname Parakêsarivarman was borne by several Chôla kings.— E. H.]

³ From an impression received from Dr. Hultsch.

⁴ Metre: Vasantatilakâ.

⁵ Originally *traisâra*- was engraved, as required by the metre; afterwards the *ai* of *trai* has been struck out, and *yt* has been inserted below the line, between the *aksharas* *tra* (for *trai*) and *sâ*.

⁶ Metre: Ślôka (Anushtubh); and of all the following verses.

⁷ Read *oih* | *viśvê*.

⁸ Here one syllable is missing, and the particle *cha* yields no sense. Probably the intended reading is *viśvêshâm=êva*.

Second Plate ; Second Side.

7	vasvataś=cha ¹	sutô	Manuḥ	[*]	âsît	kshiti bhritâm=âdyah
8	pranavaś=chhandasâm=iva		||		Ikshvâkuś=cha	mahâ-prâjñô
9	bhaktimân	Garuḍaddhvajê	[*]	Manôs=sûnuḥ	² kshitiśasann=âsi(si)d=Âkha-	
10	ṇḍala-samah	||		Ikshvâku-vaṁśa-jâtêshu		kshatriyêshu
11	bahushv=api	[*]	pâlayitvâ	bhuvan=di[r]ggham ³	yâtêshu	cha divam
12	prati ||	Sagarô	nâma	tad-vaṁśê	jâtavân	[bhû]pa-pû(pu)ṁgava[h] [*] Bhagi-
13	rathô=pi	tad-vaṁśê	tatô	jâtô	janô(nê)śvara[h]*	|| Raghur=nnâma

Fifth Plate ; First Side.

1	Rakshamânê	bhuvam ⁴	vîsvam	Vira-Chôlê	nrip-êśvarê	[*]	dha[r*]m-ô-
2	padêshṭâ	tasy=âbhût ⁵	Nila-nâmâ	mahîsurah	||	Yush[m]ad-g[u]rûṇâm	sa-
3	[r*]vvêshâm ⁶	svargga-prâpana-kâraṇam	[*]	brahmadêyan=dvijêndrêbhyô			
4	dêh=ity=enam=adidîsat	||	Śrutvâ	tad-vachanam	râjâ	gatvâ	
5	Chôla-mahi(hî)patin = ⁷ namaskritya			puras=tasya	sthitv=aitad=abravi-		
6	d=vacha[h]	||	Mat(d-)dêśê	tu	mahâ-grâmam ⁸	dâsyâmi	tava san-

Fifth Plate ; Second Side.

7	jñayâ	[*]	bhûsurêbhyô=han=tat-kâ[r*]yyê	mahyan=dêh=ity=anugraham	||	
8	Tad=âśu	kurvv=ity ⁹ =anujñataḥ	Parakêsarivarmmaṇâ	[*]	pañchâśa-	
9	dbhyaś=satêbhyas=cha	Vi(vi)ra-Chôlô	nrip(p)-êśvarah	||	Parakêsaricha- ¹⁰	
10	tu[r]vvêdimamgal-âhvayam	pû[r*]ṇnam ¹¹	Kâvêryyâ ¹²		svatpa-nadyâ-	
11	ś=cha	maddhyamê	supratishṭa(shṭhi)tam	[*]	Sa[r*]vva-lakshana-sampannam ¹³	sâ-
12	ly-âdi-sasya-bhûshitam	[*]	panas-âmr-âdi-samyuktam		pûg-ârâm-â-	

TRANSLATION.

A.—Second Plate.

. may the primeval glory, with four faces,¹⁴ the essence of the three Vêdas, promote your welfare !

Of that Creator, **Marichi** was the great mind-born son ; and of Marichi's body sprang the great sage **Kâśyapa**.

Of the sage **Kâśyapa** the resplendent **Sun** was the son, who dispels the darkness of all the worlds.

Vivasvat's¹⁵ son again was **Manu**, thoroughly familiar with the Vêdas and Vêdângas, the first of the rulers of the earth, as *Ôm* is of the Vêdic texts.

And **Manu's** son was the wise **Ikshvâku**, devoted to him¹⁶ whose symbol is the **Garuḍa** ; he ruled the earth, equal to **Âkhaṇḍala**.¹⁷

¹ This *cha* spoils the metre.

² Read either *kshitiśasann=* or *kshitim îśad=*.

³ Read *dirgham*.

⁴ Read *bhuvam visvâm*.

⁵ Read *bhûn=Nîla-*.

⁶ Read *sarvêshâm*.

⁷ Read *patim* |.

⁸ Read *grâmam*.

⁹ Here again this *ity* offends against the metre.

¹⁰ The first half of this verse is quite incorrect.

¹¹ Read *pûrṇam*.

¹² Read *Kâvêryâḥ svalpa-*, as suggested by Mr. Foulkes.

¹³ Read *sampannam*.

¹⁴ *i.e.* the glorious god Chaturâṇana (Brahmâ).

¹⁵ *i.e.* the Sun's.

¹⁶ *i.e.* the god Vishṇu-Krishṇa.

¹⁷ *i.e.* Indra.

When many warriors born in the family of Ikshvāku, having long ruled the earth, had gone to heaven, then the most excellent king **Sagara** was born in his family; and in his family again was born afterwards the lord of men **Bhagiratha**.

Raghu by name

B.—Fifth Plate.

While the lord of princes **Vira-Chôla** was ruling the whole earth, a Brâhman named **Nila** was his spiritual adviser.

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the **Chôla** ruler, bowed down, and, standing in his presence, spoke the following words:—

“In my territory I wish to give a great village, (*which shall be*) named after thee, to the Brâhmans; please grant me leave to do this!”

And permitted by **Parakésarivarman**, who said to him, “Do so speedily,” the lord of princes **Vira-Chôla** (*gave*) to one hundred and fifty (*Brâhmans*) the entire village of **Parakésarichaturvédimaṅgala**, well situated between the **Kāvêri** and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens

No. 15.—GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI.

SAKA-SAMVAT 1153.

By E. HULTZSCH, PH.D.

This inscription has been already drawn attention to by Mr. G. Mackenzie in his *Manual of the Kistna District*, p. 214, and by Mr. R. Sewell in his *Lists of Antiquities*, Vol. I. p. 54. It is engraved on three faces of a stone pillar in front of the Durgâmbâ temple at **Gaṇapêsvaram**, a hamlet near Talagaḍa-Divi in the Bandar (Masulipatam) tâlukâ of the Kistna district. The same pillar bears four other, later inscriptions, *viz.* one at the bottom of the east face¹ underneath the inscription of Gaṇapati, and three others² on the north face, which had been left blank by the engraver of the Gaṇapati inscription.

The alphabet of the inscription is Telugu. The language is **Sanskrit** verse as far as line 121, and **Telugu** prose from line 121 to the end. The Sanskrit portion opens with invocations of Vishnu, Śiva, and Gaṇêśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the **Kâkatiya** king **Gaṇapati**, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the **Anmakonḍa** and **Êkâmranâtha** inscriptions,³ the Gaṇapêsvaram inscription commences the list with **Prôla** (verse 5), who resided at **Anmakonḍa** in the **Andhra** country, the capital of the kings of the race of **Kâkati**⁴ (v. 4). He defeated

¹ This inscription is dated in Śalivâhana-Śakavarsha 16[9]3 [expired], the Khara *samvatsara*.

² The dates of these inscriptions are: Śaka-Samvat 1268 [expired], Vyaya; 1605 (*noī* 1005, as stated by Messrs. Mackenzie and Sewell), [expired], Rudhirôḍgârin; and 1235. The second inscription refers to “the *linga* called after Gaṇapati, which had been set up by Chôdarâja at the junction of the Vêṇi and the sea,” and the third records the grant of a lamp “to the god Gaṇapatîśvara in the beautiful Peda-Divipura at the junction of the Kṛishnâ and the sea.”

³ *Ind. Ant.* Vol. XI. p. 10, and Vol. XXI. p. 197.

⁴ See *Ind. Ant.* Vol. XXI. p. 198, note 11.

Mantena-Guṇḍa, **Tailapadēva**, and **Gōvinda-Daṇḍēśa**, and re-instated **Chōḍōdaya** (v. 6). The same four contemporaries of Prōla are referred to in the Anmakonḍa inscription, where, however, Mantena-Guṇḍa is called **Guṇḍa**, the lord of the city of **Mantrakūta**. Tailapadēva has been already identified by Dr. Fleet with the Western Chālukya king **Taila III**. Chōḍōdaya is mentioned four times in the Anmakonḍa inscription. Line 32 f. of that inscription reads as follows:— “Then he (Prōla), who had easily plundered his (Udaya’s) dominions in warfare, gave the kingdom (back) to king **Udaya**.” Verse 6 of the Gaṇapēsvaram inscription shows that Udaya is here meant for Chōḍōdaya. In lines 65 to 71 of the Anmakonḍa inscription, we are told that king **Chōḍōdaya** died out of fear of Prōla’s successor, **Rudra**. According to line 104 f. Rudra burnt the city of **Chōḍōdaya**. In line 107, Rudra is called “the only resort of **Padmā** (or Lakshmi) who arose from the womb of the glittering milk-ocean of the race of **Kandūrōdaya-Chōḍa**.” **Udaya-Chōḍa** is evidently a transposed, but synonymous form of Chōḍōdaya. Further, I suspect that **Padmā** has to be taken as the actual name of Chōḍōdaya’s daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city. Finally, **Kandūra** appears to have been the name of Chōḍōdaya’s capital. According to Dr. Oppert¹ “there are in the Nizām’s territory and the neighbouring districts many places called **Kandūra**.” But I am not in a position to say which of these is to be identified with **Kandūra**.

By his wife **Muppalaḍēvi**, or, as she is called in the Anmakonḍa inscription, **Muppamadēvi**, Prōla had two sons, **Rudra** and **Mahādēva** (v. 7). **Rudra** succeeded his father on the throne (v. 8). He is said to have settled the inhabitants of towns which he had destroyed, at **Ōruṅgallu**² (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of **Rudrēśvara** (v. 9). Rudra was succeeded by (his brother) **Mahādēva** (v. 11), whose son by **Bayyāmbikā** was **Gaṇapati** (v. 12).

Verses 15 to 43 describe the descent of one of **Gaṇapati**’s officers, the general **Jāya** or **Jāyana**. The first person named is **Bhīma** (I.) of the race of **Ayya** (v. 16), who resided at **Kroyyūru**³ in the country of **Velanāṇḍu**⁴ (v. 17). His three sons by **Rachyāmbikā**, **Jilla**, **Nārāyaṇa** (I.), and **Sūraya**, were in the service of king **Chōḍi** (v. 18). **Jilla** defeated a certain **Kannāradēva** and received in acknowledgment of this deed the dignity of general from the king (v. 19). At the command of king **Chōḍi**, the second brother, **Nārāyaṇa** (I.), fortified **Dvipa**, i.e. **Talagada-Divi**, which is fabled to have been created by the god **Kuvēra** (v. 20 f.). He also constructed tanks and temples at **Dvipa** and at **Vaḍlakurru** (vv. 23-25). He received from king **Chōḍi** the lordship over **Dvipa** and the **Goṇṭu** villages, and the title of general (v. 26 f.). The four sons of **Nārāyaṇa** (I.) by **Nārāmbā** (I.) were **Chōḍi**,⁵ **Bhīma** (II.), **Pinna-Chōḍi**, and **Bramma** (v. 28). They served in the army of “the king who was the lord of the **Chōḍa** country” (v. 30). This king appears to be identical with, or a successor of, the previously mentioned king **Chōḍi** (vv. 18, 20, 27). He may be also connected with **Chōḍōdaya**, to whom both the Anmakonḍa and the Gaṇapēsvaram inscriptions refer as a contemporary of the two **Kākatīya** kings **Prōla** and **Rudra**, and with **Kulōttuṅga-Chōḍa-Goṅka** of **Velanāṇḍu**.⁶ The wife of **Pinna-Chōḍi**, the third of the four brothers, was **Dāmāmbā** (v. 31). They had two daughters, **Nārāmbā** (II.) and **Pēramāmbā**, and three sons, **Prithva**, **Jāya** or **Jāyana**, and

¹ *Madras Journal of Literature and Science* for the year 1881, p. 217.

² The length of the first vowel is guaranteed by the metre. Other forms are **Orāṅgallu** and **Orugallu**; *Ind. Ant.* Vol. XXI. p. 197, note 3.

³ This place can hardly be identical with the distant **Krōsūru**, which is the head-quarters of a tālukā of the **Kistna** district.

⁴ This territorial term forms part of **Velanāṅṭi Kulōttuṅga-Chōḍa-Goṅka**, the name of a chief whose inscriptions range between **Śaka-Saṃvat** 1055 and 1072; see my *Annual Report* for 1892-93, p. 3.

⁵ This person and his younger brother **Pinna-Chōḍi** were evidently called after king **Chōḍi**.

⁶ See note 4.

Nārāyaṇa (II.) (v. 32). At this time (the Kākātiya) king Gaṇapati, who had defeated the kings of Chōla, Kalinga, Sēvaṇa,¹ Karnāṭa, and Lāṭa, conquered the country of Velanāṇḍu, together with Dvīpa (v. 34). Having taken to wife Nārāma and Pērama (i.e. Nārāmbā II. and Pēramāmbā of verse 32), he took their younger brother Jāya or Jāyana into his service (v. 36 f.) and appointed him general (v. 38). Jāya had, on a previous occasion, defeated a certain Vairigōdhūmagharatṭa (v. 41).

The immediate object of the inscription is to record that the general Jāya built at Dvīpa a temple of Śiva, which he called Gaṇapēśvara or Gaṇapatiśvara in honour of his patron, king Gaṇapati (v. 44 f.), and the name of which survives to the present day in the hamlet of Gaṇapēśvaram. The date of the consecration of the temple was the *tithi* of Gaurī in the bright fortnight of Vaiśākha of the Śāka year 1153, which corresponded to the cyclic year Khara (v. 45). I am obliged to Mr. Dikshit for the following remarks on this date:—

“The goddess Gaurī is supposed to have been born on the fourth *tithi* of Jyaisṭha, but is considered as the regent of the third *tithi*. Consequently, the “*tithi* of Gaurī” might be meant for the third or fourth *tithi*. Observances in honour of Gaurī are enjoined on both the third and the fourth *tithi* of some of the twelve months. One of these observances commences on the Chaitra *śukla tṛtīyā* and ends on the Vaiśākha *śukla tṛtīyā*. This *tithi* ended in Śaka-Saṃvat 1153 expired, the Khara *saṃvatsara*, on Monday, the 7th April, A.D. 1231, at 11 *gh.* 10 *p.*, and Vaiśākha *śukla chaturthī* ended on Tuesday, the 8th April, at 7 *gh.* 13 *p.* Ujjain mean-time.”

The Telugu portion of the inscription (lines 121 to 135)² records that certain dues had to be paid by every boat touching at Naṅgegaḍḍa to the temple of Gaṇapatiśvara at Divi,³ and that Jāyapa-Nāyaka (i.e. Jāya or Jāyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp.

TEXT.⁴

A.—West Face.

- 1 श्रीकांतश्चिन्मयमातनीतु भवतां क्रीडाकृति-
- 2 र्वारिधेरन्नात्वाशु समुद्धृतां⁵ लघुतयोध्व-⁶
- 3 त्तु च्छितिं दंष्ट्रया [1*] यस्तावद्वहधे निपीडिततनु-
- 4 र्व्रह्मांडखंडे भृशं स्वस्थानस्थितियाचनोचित-
- 5 पदैस्तुष्टाव यावन्न सा ॥ [१*] जयति शिरसि शंभो-
- 6 रिंदुलेखा मयूखैरमृतविसरसारैः क्षा-
- 7 लयंती जगंति [1*] शिशिरविशदगंगावारिभृज्जु-
- 8 टभास्वत्कनककलशलग्ना राजतीव⁷ प्रणाली ॥ [२*] गजा-
- 9 स्यः पातु वो यस्य भांति दानान्तिकालिनः । महा-
- 10 द्विनिर्जरोपांतकान्तनीलोपला इव ॥ [३*] अस्युज्जितं

¹ See *Ind. Ant.* Vol. XXI. p. 199 f.

² To Mr. G. V. Ramamurti, of Parlā-Kimedī, I am indebted for the explanation of several Telugu terms.

³ Both Divi and Dvīpa, which occurs repeatedly in the Sanskrit portion, refer to the village of Talagada-Divi, near which the hamlet of Gaṇapēśvaram is situated. The form Divi must be derived from *dvi*, which is a Telugu *tadbhava* of *dvīpa*, and which forms part of Peda-Divipura (*ante*, p. 82, note 2).

⁴ From inked estampages.

⁵ Read समुद्धृतां.

⁶ Read °वीध्व°.

⁷ *Rājati* is a mistake, caused by the metre, for *rājanti*.

- 11 काकतिवंशजानां नरेश्वराणां कुलराजधानी [1*] अं-
 12 ध्रावनीमंडनमन्मकीडनामाभिरामं नगरं ध-
 13 रिचयां ॥ [४*] तत्र स्थितः प्रोलधराधिनाथः स्वबाहुवीर्ये-
 14 ण धरां ररक्ष । यस्य प्रतापज्वलने समन्ताच्छृत्ति-^१
 15 तीशाश्लभा बभूवुः ॥ [५*] केचिन्मत्तेनगुं [ड]वत्त्वितिभृतः ख-
 16 ज्जेन निःखंडिताः^२ केचित्तैलपदेववज्रजहयं युध्वा-^३
 17 जिरे त्याजिताः [1*] केचिदूरमपोहिताः समरतो गो-
 18 विंददंडेशवत्केचित्स्वस्वपदेषु येन निहिताश्वी-
 19 डोदयन्मेशवत् ॥ [६*] तस्मात्प्रोलनरेशान्मुप्लदेव्यां^४
 20 बभूवतुः पुत्री । रिपुनृपमदेभसिंहौ [रु]-
 21 द्रमहादेवभूप[ती] ख्यातौ ॥ [७*] पितुः परोक्षे वसुध[रि]^५
 22 शशास रुद्रक्षमाभृद्भुवनैकवीरः । यस्य प्रता-
 23 पोखणदाववह्निः प्रत्यर्थिपृथ्वीशवनं ददाह ॥ [८*] उन्मृ-
 24 टानि पुराणि येन कथयंत्यापूर्यं तत्तज्ज-
 25 नैस्तत्तना[म]भिरोरुंगल्लुनगरे निर्मापिता वा-
 26 टिकाः [1*] किंच खेषु कृतेषु तेष्वथ पुरेष्वापूर्यं नू-
 27 द्वैर्जनैः श्रीरुद्रेश्वरसंज्ञया विरचिताः प्रख्यातदे-
 28 वालयाः ॥ [९*] पोषणैस्तोषणैर्दुः पालनैरुपलाल-
 29 नैः । संवर्द्धिताः प्रजा येन पित्रेव धरणीभृता ॥ [१०*] दिवं^६
 30 गते रुद्रनृपे बभार भुवं महादेवविभुर्विनेशुः [1*] प्र-
 31 तापमाना[वु]दिते यदीये तेजांसि भानामिव भूप-
 32 तीनां ॥ [११*] तस्मान्महादेवमहामहीशाह्व्यांबिकायाम-
 33 भवत्प्रभावान् । सर्व्वसहासर्व्वधुरीणपाणिः कुलप्रदीपो
 34 गणपत्यधीशः ॥ [१२*] यस्योन्मत्तगजेंद्रगंडविगल्लजानांबु-^७
 35 वृष्टिभ्रुते त्वंगत्तुंगतुरंगनिष्ठुरखुरैः कृष्टि[ष्टि] तथा-
 36 नेकथा^८ [1*] युत्क्षेत्रे रिपुहस्तिमस्तकगळ्ळुत्तौघ[वी]जाक-
 37 ते जाताः ^{१०}किर्त्तिलताशशांकविशदा वेक्षन्ति दिग्भित्तिषु ॥ [१३*]
 निज[भु]-

^१ Read °च्छृत्ति.^२ Read निष्कण्डिताः.^३ Read युवा°.^४ The *anusvāra* stands at the beginning of the next line.^५ The *anusvāra* stands at the beginning of the next line.^६ Read °स्तत्तनाम°.^७ The *anusvāra* stands at the beginning of the next line.^८ Read °बल्लहानाब्.^९ Read °कथा.^{१०} Read कीर्ति.

- 38 जविजितानां निर्जितानां परैर्वा शरणमुपगतानां
 39 सोमसूर्यान्वयानां [1*] निखिलनरपतीनामाश्रयस्य-
 40 न्मदा यः प्रतिदिनपरिवृद्धप्राञ्चराज्यो विभाति ॥ [१४*] अस्य स्युः
 41 प्रियो भाति गणपत्यवनीभृतः । श्रीमज्जायचमूनाथः
 42 कथ्यतेयं तदन्वयः ॥ [१५*] विक्रांतिमानथकुले प्रसिद्धे प्रादु-
 43 र्बभूवात्र कली स भीमः । दुःशासनशासित एव शत्रुदुर्व्या-
 44 धनीयोधि सुखेन येन ॥ [१६*] भुवोवतंसे वेलनांडुदेशे क्री-
 45 यूरुसंज्ञं कुलसन्निवासं । ग्रामं स भीमो धन-
 46 दोपमानश्चकार वित्तेरलकोपमानं ॥ [१७*] रच्यांबिका-

B.—South Face.

- 47 यां प्रबभूवुरस्मात्ते जिल्लनारायणसूरया-
 48 ख्याः । शक्तिप्रभेदैरिव यैस्त्रिभिश्च जिगाय शत्रून् भु-
 49 वि चोडिभूपः ॥ [१८*] जिल्लसमुत्सासितबाहुवीर्यः
 50 कन्नारदेवं समरे विजित्य । लेभे निजेशाच्छिबिकात-
 51 पत्राद्यशेषचिह्नैर्ध्वजिनीपतित्वं ॥ [१९*] तस्यानुजसं-^३
 52 तत[मिव] भर्तुन्नारायणः कार्यपराय-
 53 णोभूत् । यश्चोडिभूपस्य रिपूनशेषांश्चकार भृ-
 54 त्यान्नयविक्रमाभ्यां ॥ [२०*] यः कृष्णवेषीलवणाब्धिसं-
 55 गे द्वीपं पुरैतद्वनदेन सृष्टं [1*] परैर्दुरापं वस-
 56 तां मनोज्ञं चकार दुर्म प्रभुणा नियुक्तः ॥ [२१*] पू-
 57 र्णाभ्यर्णतटाकवाःपुतलसच्छालीक्षुकेदारकं ना-
 58 नापुष्पफलाभिषोभितमहारामाभिरामस्य-
 59 लं । सौधाट्टालकहर्म्यगोपुरबृहत्प्राकारभास्व-
 60 त्युरं द्वीपं भूपनिवासयोग्यमकरोद्यः प्रागसे-
 61 व्यं नृणां ॥ [२२*] चोडिसमुद्रतटाकं चोडेश्वरधाम
 62 [च]ात्र हि द्वीपे । यश्चक्रे पतिनाम्ना भीमेश्वरमंदिरं च
 63 पितृनाम्ना ॥ [२३*] अत्रैव प्रासादान्विष्णोश्च करालभैरवस्या-
 64 पि । यश्चाकरोन्ननोन्नान्बुलदेव्या मह[1*]काल्या-

^१ Read शत्रुदुर्व्यां.

^२ The *anuvāsa* stands at the beginning of the next line.

^३ Read भर्तुर्गां.

^४ Read पूषाभ्यर्णं.

- 65 : ॥ [२४*] अथ वडुकु^०नामग्रामे यज्ञाकरोत्पितुषु^१।^१
 66 चा । [भी]मसमुद्रतटाकं भीमेश्वरनाम रम्य-
 67 शिवभवनं ॥ [२५*] नारायणाय तस्मै पौरुषपरितो-
 68 षितः पतिः प्रादात् । द्वीपस्थाधिपतित्वं स्वामित्वं [च]।-
 69 पि गोटुपत्नीनां ॥ [२६*] अर्थाञ्जकमतिशूरं ज्ञात्वा दे-
 70 शाधिकारधौरियं । चक्रे सेनाधिपमपि नाराय-
 71 ऋमेव चोडिनरनाधः^२ ॥ [२७*] तस्माज्जाताः ख्यातनारा-
 72 यथाख्यान्नारांवायां सूनवी भानुभास-
 73 : [।*] चोडिर्भीम[.*]^३ पिन्नचोडिर्ध्वंशस्त्री जाम्ना ब्रह्मथेति
 74 चत्वार एते ॥ [२८*] अपामधीशा इव वाडवाश्रयाः
 75 प्रभीरुपाया इव कार्यसाधकाः । करा इवाश्लिष्ट-
 76 रमा सुरद्विषो विभाति चत्वार इमे भटोत्तमाः ॥ [२९*]
 77 चोडपृथ्वीशभूपस्य च[तु]राशाजयावहाः [।*] अभू-
 78 वन्वाडुवीर्येण चत्वारो भटपुंगवाः ॥ [३०*] विष्णोः
 79 श्रीरिव गीरिवांबुजभुवश्शंभोरिवाद्रेशुता काम-
 80 स्वेव रतिश्चोव सुरपस्योषेव शोचिष्यतेः । शीतांशोरि-
 81 व रोहिषि^४ गुणनिधेश्चोपिन्न[चो*]डिप्रभोर्द्दामांवा कुलपा-
 82 लिका समभवद्वीरर्थिनां कामधुक् ॥ [३१*] नारांवा पेरमां-^५
 83 वा च सुते जाते तयोर्भवे । पुत्रास्त्रयोभवन्पृथ्वजा-
 84 यनारायणाह्वयाः ॥ [३२*] भ्रातृषु त्रिषु तेष्वेव मध्यमो-
 85 प्युत्तमो गुणैः । राजते जायसैन्येशः पांडवेश्विव म-
 86 ध्यमः ॥ [३३*] कालेस्मिन्नृपशेखरो गणपतिचोषीपतिर्लीलया
 87 जित्वा चोळककिंगसेवणवृहत्कर्णाटलाटाधिपान्^६ । रत्नन्द-
 88 क्षिणसिंधुविन्धनगयोर्न्मध्यक्षमामंडलं सदीप^७
 89 वेलनांडुदेशमखिलं स्वायत्तमेवाकरोत् ॥ [३४*] स्त्री-
 90 रत्नपुंरत्नगजाश्वरत्नानाशिलारत्नचयं समंतात् ।
 91 आहृत्य चास्माद्वेलनांडुदेशाव्रावेशयत्त्वं पुरमे-
 92 व भूपः ॥ [३५*] अथ रूपविलासविभ्रमैरसमाने भुवनत्र-

^१ Read 'तुर्ना'.^२ Read नाथः.^३ Read 'चोडिर्भीम'.^४ Read रोहिषी.^५ The *anusvāra* stands at the beginning of the next line.^६ Read कर्णाट.^७ The *anusvāra* stands at the beginning of the next line.

C.—East Face.

- 93 येप्यमू [1*] गणपत्यवनीपतिर्व्यधाहयिते नारम-
 94 पेरमाह्वये ॥ [३६*] तदनुजमतिस्सौम्याकारमा-
 95 कारलक्ष्यैस्सुविनयनयदाच्यस्त्र्यैर्गंगांभी-
 96 र्यश्रीर्यैः । शिशुमपि गरिमाणं प्रापितं
 97 जायनाख्यन्नरपतिरभिनन्द्य स्वानुचर्यं
 98 न्ययुङ्क्त¹ ॥ [३७*] ततः प्रसन्नश्चरितैर्मुदास्मै प्रादात्क्षिती-
 99 शः खलु जायनाय ॥ आंदोलिकाच्छत्रसना-
 100 थचिह्नैस्सेनाधिपत्यं गजसाधनित्वं ॥ [३८*] सुरेश्वरेणे-
 101 व निजेश्वरेण सेनाधिपत्याधिकृतो विभाति । जायः
 102 कुमारो विबुधैः परीतः संप्राप्तशक्तिः परवी-
 103 रहंता ॥ [३९*] यस्यासिधारा प्रबलाहितानां दे-
 104 वांगनासंगमनैकदूती । यन्नीतिरन्यच्छि-
 105 तिपाललक्ष्मीसंधानदूती निजवल्लभस्य ॥ [४०*] शत्रू-
 106 नशेषान्मरेषु शूरान्गलिष्यतः खड्गमु[ख]-
 107 स्य यस्य । यो वैरिगोधूमघरदृष्टनाम्ना व्य-
 108 राजत प्राक्कवलस्य जातः ॥ [४१*] क्षीणत्वं प्रतिपक्षमे-
 109 ति नितरामेको द्विजाधीश्वरः प्रायः क्षीणवसुः
 110 प्रयाति वसुमत्पार्श्वं सदैको बुधः । मूढस्रन्क-
 111 त्तिचिह्नानान्यनुदयो ह्येकः कविर्वर्त्तते महानं
 112 किमितीव यश्श्रुतिगताद्दानस्तवोल्लज्जते² ॥ [४२*] संपा-
 113 ळितैर्यथावत्सुकृतिनिधिवनविवाहसुरगे-
 114 हैः । सतटाकैर्यस्सप्तभिरितैस्संतानवान्ववति³ ॥ [४३*]
 115 सोयं जायचमूपतिर्गणपतिक्षीणशनाम्ना
 116 स्वयं सङ्गता गणपेश्वराह्वयमहादेवस्य
 117 लिंगाकृतैः । ⁴द्विपेस्मिन् स्वपितामहेन रचिते नाराय-
 118 णेनोन्नतं प्रासादन्निरमापयध्रुवममं⁷
 119 कैलासशैलोपमं ॥ [४४*] गुणशरभवमितशाके ख-
 120 रवर्षे माधवे सिते गौर्याः । तिथ्यां⁸ व्यधात्प्रति-

¹ Read न्ययुङ्क्त.² Read त्तिचिह्नि.³ Read सवाह्ववति.⁴ Read र्यथाव.⁵ Read वान्भवति.⁶ Read द्वीपे.⁷ Read मापयदध्रुव.⁸ Read तिथ्यां.

West Face.

South Face.

East Face.

2 3 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 48

43 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92

94 96 98 100 102 104 106 108 110 112 114 116 118 120 122 124 126 128 130 132 134

- 121 ङां जाय[.*] श्रीगणपतीश्वरस्वास्थ्य ॥ [४५*] दिवि गण-
 122 पतीश्वरश्रीमहादेवरकु पदिनेनिमिदि विष-
 123 यमुल उभय नाना देसियु नंगेगड्डनिच्चि-
 124 न आयमु कलमुनं भेह¹ चिन्नमु ॥ गणप-
 125 तिदेवमहाराजुलकुं बुख्यमुगानु जाय-
 126 पनायकुंडु पेडिन वृत्तु [1*] एनुंबत्तितनु
 127 पुट्लु ३ । पेहमहालिनि पुट्लु ३ । कुत्तमहालिनि [पु]-
 128 ट्लु २ । अयनंपूडिनि पुट्लु २ । नेतलकीडूर]-
 129 तु पुट्लु २ । पूनिकोडनु पुट्लु^२ ३ । चीकुलप-
 130 ल्लिनि पुट्लु २ । कौडिपत्तितनु पुट्लु २ । पंचुंब-
 131 त्तितनु पुट्लु २ । चेवेंडुन पुट्लु २ । दोनेपूडि-
 132 नि पुट्लु ४ । कारमूरनु पुट्लु २ । श्रीडपांगुल पे-
 133 ट्टिन पोलमु [1*] कौतेपल्लिनि पुट्लु २ । व्रैकटि पुट्लु २ [11*]
 134 जायपनायकुंडु अखंडदीपमुनकुं बे-
 135 ट्टिन मोदालु २५ ॥

TRANSLATION.

A.—Sanskrit Portion.

(Verse 1.) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishṇu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (viz. the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position!

(V. 2.) Victorious is the sickle of the moon on the head of Śaṁbhū (Śiva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gaṅgā (river).

(V. 3.) Let him protect you, the elephant-faced (Gaṇēśa), the bees near whose rutting (temples) resemble lovely blue water-lilies near a great mountain torrent!

(V. 4.) There is on earth a mighty (and) lovely city, called Anmakonḍa, the ornament of the Andhra country (and) the family capital of the kings who have sprung from the race of Kākati.

(V. 5.) In this (city) resided king Prôla, (who) protected the earth by the strength of his arms, (and) in the fire of whose valour hostile kings from all sides were (burnt like) moths.

(V. 6.) By him some kings were cut up with the sword, as Mantena-Guṇḍa; others were deprived of (their) elephants and horses on the battle-field, as Tailapadôva; others were driven away far from the battle, as Gôvinda-Daṇḍêśa; (and) others were (again) installed in their respective dominions, as king Chôḍôdaya.

¹ Read बह (i.e. पेह).² Read पुट्लु.

(V. 7.) This king **Prôla** had two sons by **Muppaladévi**, the two renowned princes **Rudra** and **Mahâdêva**, (*who proved*) lions to the rutting elephants (*which were*) hostile kings.

(V. 8.) In the absence of (*his*) father,¹ the earth was ruled by king **Rudra**, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9.) The towns which he had rased to the ground, were known (*only*) by the quarters² which (*he*) founded in the city of **Ôruṅallu** under their respective names, and peopled with their respective inhabitants; while in these same towns, which had been made his own, (*he*) built celebrated temples, named **Śri-Rudrêśvara**, and settled fresh inhabitants.

(V. 10.) As a father (*his*) children, this king made (*his*) subjects prosper by nourishing, gladdening, punishing, protecting (*and*) fondling (*them*).

(V. 11.) After king **Rudra** had gone to heaven, the earth was cherished by king **Mahâdêva**, the rising sun of whose valour extinguished the light of (*other*) kings, as of stars.

(V. 12.) To this great king **Mahâdêva** was born by **Bayyâmbikâ** the brilliant lord **Gaṇapati**, the light of (*his*) race, whose hands were able to bear the whole (*burden*) of the earth.

(V. 13.) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants; repeatedly ploughed by the hard hoofs of (*his*) galloping tall steeds; (*and*) covered³ with the seed of masses of pearls, dropping from the heads of the elephants of (*his*) enemies.

(V. 14.) Resplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (*and*) taking refuge (*with him*).

(V. 15.) The beloved servant of this king **Gaṇapati** is the glorious general **Jâya**. His descent is described in the following (*verses*):—

(V. 16.) In this Kali (*age*) was produced from the renowned race of **Ayya** the valorous **Bhîma**, who chastised those enemies who were hard to be managed, (*and*) easily fought those who were hard to be overcome.⁴

(V. 17.) This **Bhîma**, who equalled **Dhanada** (**Kuvêra**), caused the residence of (*his*) race, the village named **Kroyyûru** in the country of **Velanânḍu**, the ornament of the earth, to equal (**Kuvêra's city**) **Alakâ** in wealth.

(V. 18.) To him were born by **Rachyâmbikâ** three (*sons*), named **Jilla**, **Nârâyana**, and **Sûraya**, by whom, as by the (*three*) constituents of (*his*) power,⁵ king **Chôḍi** overcame (*all his*) enemies on earth.

(V. 19.) Having conquered **Kannâradêva** in battle, **Jilla**, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems.

(V. 20.) His younger brother was **Nârâyana**, who was always devoted to the interests of (*his*) lord, (*and*) who converted all the enemies of king **Chôḍi** into servants by policy and valour.

¹ i.e. after his father's death.

² The usual meaning of *raṭikâ* is 'a garden.'

³ *Ākrîta* appears to be a grammatical blunder for *ākîrṇa*.

⁴ This verse alludes to the *Mahâbhârata*, according to which **Duṣśasana** and **Duryôdhana** were killed by **Bhîma**.

⁵ The three *śaktis* of a king are *prabhâta*, *utsâha* and *mantra*.

(V. 21.) At the command of (*his*) lord, he converted this **Dvīpa**, which Dhanada (Kuvēra) had formerly created at the junction of the **Kṛishṇavēṇī** (*i.e.* the Kṛishṇā river) and the salt-sea,¹ into a fortress which was hard to be entered by enemies (*and*) pleasant to the residents.

(V. 22.) He converted **Dvīpa**, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstairs-houses, palaces, towers, and lofty ramparts; as its site was adorned with extensive gardens which teemed with various flowers and fruits; (*and*) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood.

(V. 23.) He constructed in this **Dvīpa** the **Chôḍasamudra** tank and the **Chôḍēśvara** temple, (*both of which were called*) after the name of (*his*) lord, and the **Bhīmēśvara** temple, (*which was called*) after the name of (*his*) father.

(V. 24.) He built in the same (*place*) lovely temples of Vishṇu and of Karāla-Bhairava, of Baṇḍuladēvī (*and*) of Mahākālī.

(V. 25.) Further, he constructed in the village called **Vaḍlakurru** the **Bhīmasamudra** tank, (*and*) a lovely temple of Śīva, called **Bhīmēśvara**, (*both of which were*) named after (*his*) father.

(V. 26.) The lord, who was pleased with (*his*) valour, granted to this **Nārāyaṇa** the lordship over **Dvīpa** and the mastership of the **Goṇṭu** villages (*palli*).

(V. 27.) Knowing (*him to be*) a conqueror of wealth, a great hero, (*and*) able to govern (*his*) country, king **Chôḍi** also appointed the same **Nārāyaṇa** (*his*) general.

(V. 28.) To this renowned **Nārāyaṇa** were born by **Nārāmbā** four sons, resplendent as the sun,— **Chôḍi**, **Bhīma**, the renowned **Pinna-Chôḍi**, and **Bramma** by name.

(V. 29.) These four excellent warriors resemble the (*four*) oceans, as they are the refuge of **Brāhmanas** (**Bāḍaba**), (*just as the oceans are the seats of the submarine fire*); they resemble the (*four*) expedients of the king, as they accomplish (*his*) objects; (*and*) they resemble the (*four*) arms of (Vishṇu) the enemy of Mura, as they embrace Fortune.

(V. 30.) (*These*) four chiefs of warriors procured by the strength of (*their*) arms the victory over the four quarters to the king who was the lord of the **Chôḍa** country.

(V. 31.) As Śrī (*is the wife*) of Vishṇu, Gir (Sarasvatī) of the lotus-born (Brahmā), the mountain-daughter (Pārvatī) of Śāmbhu (Śīva), Rati of Kāma, Śachī of (Indra) the lord of the gods, Ushā of the Sun, (*and*) Rôhiṇī of the Moon,— the chaste wife of the virtuous lord, the glorious **Pinna-Chôḍi**, was **Dāmāmbā**, who fulfilled the desires of supplicants, (*as*) the celestial cow.

(V. 32.) This couple² had two daughters, **Nārāmbā** and **Pēramāmbā**, (*and*) three sons, called **Prithva**, **Jāya**, and **Nārāyaṇa**.

(V. 33.) Though the middlemost of these three brothers, the general **Jāya** is the chief (*of them*) in ability, just as (Arjuna) the middlemost of the **Pāṇḍavas**.

(V. 34.) At this time the ornament of princes, king **Ganapati**, having easily subdued the lords of **Chôḷa**, **Kaliṅga**, **Sēvaṇa**, great **Karṇāṭa**, and **Lāṭa**, (*and*) ruling the territory between the Southern ocean and the **Vindhya** mountain, made the whole country of **Velanāṇḍu**, together with **Dvīpa**, subject to himself.

(V. 35.) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of **Velanāṇḍu**.

¹ Compare p. 82, note 2.

² *viz.* Pinna-Chôḍi and Dāmāmbā.

(V. 36.) Then king **Ganapati** took to wife that **Nârama** and **Pêrama**, whose beauty, elegance and grace were unrivalled in the three worlds.

(V. 37.) The king welcomed and took into his service their younger brother, the handsome **Jâyana**, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (*his*) face.

(V. 38.) Then, pleased by (*his*) deeds, the king joyfully granted to this **Jâyana** the dignity of a general (*and*) of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems.

(V. 39.) Having been appointed general by his lord, surrounded by wise men, (*and*) full of power, young **Jâya**, the slayer of hostile warriors, resembles (*the god*) **Kumâra**, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (*and*) bears a spear.

(V. 40.) The edge of his sword (*is*) the only messenger, (*announcing*) to powerful enemies (*their approaching*) union with celestial nymphs; (*and*) his policy (*is*) the messenger, (*announcing*) to his beloved (*master*) the union with the fortunes of other kings.

(V. 41.) He who was distinguished by the name **Vairigôdhûmagharat̃a**,¹ formerly became a (*mere*) mouthful for the point of his (*viz.* **Jâya's**) sword, that was about to devour all the brave enemies in battles.

(V. 42.) He is ashamed at the praise of (*his*) liberality, which meets (*his*) ears, (*thinking*), it seems² :— “What are my gifts (*worth*), (*if*) a single lord of the twice-born (*viz.* the Moon) gets entirely emaciated in every (*dark*) fortnight; (*if*) a single scholar (*viz.* the planet Mercury), having lost most of his wealth (*or light*), always approaches (*another*) wealthy man (*viz.* the Sun); (*and if*) a single poet (*viz.* the planet Venus), being bewildered, does not rise for some days?”

(V. 43.) He possesses offspring in the shape of the following seven (*acts*) which (*he*) has duly fulfilled :— (*The procreation of*) a son, the composition (*of a poem*), (*the hoarding of*) a treasure, (*the planting of*) a grove, the marriage (*of a girl to a Brâhmana*), (*the consecration of*) a temple, and (*the construction of*) a tank.³

(V. 44.) In this **Dvipa**, founded by his grandfather **Nârâyana**,⁴ this general **Jâya** himself caused to be built, out of true devotion, this lofty (*and*) substantial temple, equal to the **Kailâsa** mountain, of **Mahâdêva**, who has the shape of a *liṅga* (*and*) is called **Ganapêśvara** after the name of king **Ganapati**.

(V. 45.) In the **Śâka** (*year*) measured by the qualities (3), the arrows (5), and the **Bhavas** (11),⁵ (*i.e.* 1153), in the (*cyclic*) year **Khara**, in the bright (*fortnight*) of **Mâdhava**,⁶ on the *tithi* of **Gauri**,— **Jâya** performed the consecration of this blessed **Ganapatiśvara**.

B.—Telugu Portion.

(Line 121.) To the god **Mahâdêva** of the **Ganapatiśvara** (*temple*) at **Divi** the various inhabitants of the eighteen districts (*vishaya*) (*on*) both (*sides of the Kṛishṇâ river*) gave at **Naṅgegaḍḍa** (*as*) revenue a large fanam (*chinna*) on (*every*) boat.

¹ *i.e.* ‘the grinding-stone to the wheat (which was) the enemy.’ This must have been a surname of the first of **Jâya's** antagonists.

² The *actual* reason of **Jâya's** being ashamed at the praise of his liberality is, of course, his great modesty.

³ These are the seven kinds of offspring (*samtâna* or *samtati*) to which verse 9 of the **Vanapalli** plates of **Anna-Vêma** alludes; *ante*, p. 64, note 3.

⁴ See verse 21 f.

⁵ **Bhava** is used for 11, because it is synonymous with **Rudra**. Compare **Śiva-śata** = 1100, *Ind. Ant.* Vol. XXI. p. 202, note 48.

⁶ This is another name of the lunar month of **Vaiśâkha**.

(L. 124.) For the merit of Gaṇapatidēva-Mahārāja, Jāyapa-Nāyaka granted (*the following*) shares (*ṛitti*):— Three *puṭṭi*¹ in Enumbaruta. Three *puṭṭi* in Pedda-Maddāli. Two *puṭṭi* in Kuru-Maddāli. Two *puṭṭi* in Ayanampūṇḍi. Two *puṭṭi* in Nentalakoḍūru. Three *puṭṭi* in Prūnikoṇḍa. Two *puṭṭi* in Chikulapalli. Two *puṭṭi* in Kaṇḍiparuta. Two *puṭṭi* in Pañchumaruta. Two *puṭṭi* in Cheveṇḍru. Four *puṭṭi* in Donepūṇḍi. Two *puṭṭi* in Kāramūru.

(L. 132.) In (*the district of*) Oḍapāṅgulu (*he*) granted (*the following*) land:— Two *puṭṭi* in Kautepalli. Two *puṭṭi* (*in*) Vreṅkaṭi.

(L. 134.) For a perpetual lamp Jāyapa-Nāyaka granted twenty-five cows.

POSTSCRIPT.

I avail myself of this opportunity for correcting a mistake in my edition of the Ēkāmranātha inscription of Gaṇapati. In line 11 of this inscription (*Ind. Ant.* Vol. XXI. p. 201), write वाचांवाताम्पस्वामिसूयमशिवरः as *one* word, and add a footnote: “Read वाचाम्वा.” In the translation of verse 15 (*ibid.* p. 202), read: “who was the best of the smooth gems of the Tāmraparṇi (*which was his mother*) Vāchāmbā.” That Vāchāmbā was the mother of Gaṇapati’s minister Sāmanta-Bhōja, and that Dōchi, who is referred to in verses 15 to 17 of the Ēkāmranātha inscription, was his father, follows from the subjoined short Grantha inscription² on a stone in front of the Maṇikanṭhēsvara shrine at Kālahasti in the North Arcot district.

TEXT.³

1	स्वस्ति श्री [॥] यस्य	8	नाथः [1*] सोयं
2	श्रीमन्विदोर्चिर्गण-	9	श्रीकाळहस्तीश्वर-
3	पतिनृपराज्याव-	10	पुरमकरोन्नित्यस-
4	तंसः पिताभूत्	11	न्धिप्रतिष्ठं श्रीमत्स-
5	वाचाम्वा सापि	12	मन्तभीजी गण-
6	रत्नं युवतिषु जन-	13	पतिसचिवः काश्यप-
7	नी दैवतं सोम-	14	ज्ञाध्यगोत्रः ॥

TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister Dōchi, the ornament of the kingdom of king Gaṇapati; (*whose*) mother (*was*) Vāchāmbā, the gem among women; (*and whose favourite*) deity (*was*) Sōmanātha (Śiva),— that glorious Sāmanta-Bhōja, who belonged to the renowned gōtra of the Kāśyapas, the minister of king Gaṇapati, caused daily offerings to be established in the city of the blessed Kālahastīāvara.⁵

¹ According to Brown’s *Telugu Dictionary*, p. 623, the *puṭṭi* is the Indian ton-weight, equal to twenty *tānu* (*marakkāl* in Tamil). “The *puṭṭi* and its fractions also denote the extent of land that produces this quantity of grain.”

² No. 201 of 1892 in my *Annual Report* for 1892-93.

³ From two inked estampages, prepared by my First Assistant, Mr. Venkayya.

⁴ Read वाचाम्वा.

⁵ This is the name of the large Śaiva temple at Kālahasti, which contains the so-called Air-Liṅga (*Āyuliṅga*).

No. 16.—YENAMADALA INSCRIPTION OF GANAPAMBA.

By E. HULTZSCH, Ph.D.

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,¹ was published by Mr. Gordon Mackenzie in the *Manual of the Kistna District*, p. 13 f. The original is engraved on four faces of a pillar in the village of Yenamadala in the Guṇṭūr tālukā of the Kistna district.² The pillar is now lying in the temple of Vēṇugōpāla. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation. The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,³ is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Gaṇeśa and the Boar-incarnation of Viṣṇu. Verse 3 refers to the race of the Kākatiśas, or, as they are more generally called, Kākatiyas. As in the Gaṇapēśvaram inscription (*ante*, p. 82), the list of kings opens with Prōla (v. 4). His son Mād̥hava (v. 5) must be identical with Mahādēva, who was the son of Prōla and younger brother of Rudra according to the Ēkāmranātha and Gaṇapēśvaram inscriptions. This Mād̥hava is stated to have lost his life in battle (v. 5). His son was Gaṇapati (v. 6) or Gaṇapa (vv. 7, 15, 23), whose daughter was Gaṇapāmbā (vv. 8, 21) or Gaṇapāmbikā (vv. 9, 15, 25).

Verses 10 to 14 describe a dynasty of local chiefs, who ruled over the district of Konnatavādi⁴ (v. 11) and resided at Śri-Dhānyāṅkapura⁵ (vv. 10, 17, 21), i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. These are: Kēta⁶ (v. 10 f.), who gave away seventy *agrahāras* on the southern bank of the Vernā⁷ (v. 12), his son Rudra (v. 13), and the latter's son Bēta (v. 14). To this Bēta, the princess Gaṇapāmbikā was given in marriage by her father Gaṇapa (v. 15).

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 319 f.

² *Ibid.* p. 77. There is another village of the same name in the Narasarāvupēta tālukā; *ibid.* p. 74.

³ In the abridged English translation, it is represented by the two last lines on p. 14 of the *Kistna Manual*.

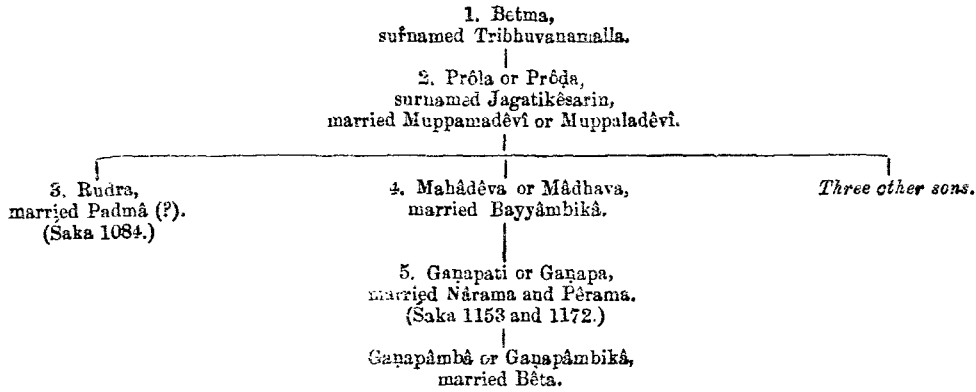
⁴ According to the Telugu portion of the inscription (see p. 95 below), this district appears to have consisted of six thousand villages on the southern bank of the Kṛishṇā river.

⁵ This name is synonymous with Dhāniakata in two Prākṛit inscriptions (*Zeitschr. D. M. G.* Vol. XXXVII. p. 548), and with Dhānyaghata or Dhānyaghataka in a Sanskrit inscription (*South-Indian Inscriptions*, Vol. I. p. 25), all from Amarāvati.

⁶ In his *Lists of Antiquities*, Vol. I. p. 64, Mr. Sewell notices three inscriptions of this chief on a pillar at the Amarēśvara temple in Amarāvati. One of these is stated to contain the date Śaka-Samvat 1104.

⁷ Vernā and Vēni (*ante*, p. 82, note 2) are abbreviated forms of Kṛishṇavernā (*South-Indian Inscriptions*, Vol. I. p. 28) or Kṛishṇavēni (*ante*, p. 91, verse 21), the Kṛishṇā (Kistna) river.

In the subjoined pedigree of the Kākatiya dynasty, I have added the new details, supplied by the Gaṇapēśvaram and Yenamadala inscriptions, to the list which I had previously published.¹



After the death of Bēta (v. 16), his widow devoted herself to pious works. She placed golden pinnacles on the shrine of Amarēśvara at Śrī-Dhānyāṅkapura (Amarāvati) and built "in this city," i.e. probably at Yenamadala, a temple of Śiva, which she called Bētēśvara after her deceased husband (vv. 17 to 19), and to which she allotted the revenue of the village of Bonadēvi (v. 20). At Śrī-Dhānyāṅkapura (v. 21), she built another temple of Śiva, which she called Gaṇapēśvara after her father, king Gaṇapa (v. 23), and granted to this temple the village of Chintapāḍu (v. 24). Of the three temples which are mentioned in connection with Gaṇapāmbā, the first, Amarēśvara, still exists at Amarāvati.² The second, Bētēśvara, cannot now be traced at Yenamadala. I do not know if the third, Gaṇapēśvara, still exists at Amarāvati.

As regards the Telugu inscriptions on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the *Kistna Manual*. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bēta and his ancestors, and which are accordingly in the masculine gender, is: *Śrīmat-Trīṇayana-Pallava-prasād-āsādhita-Kṛṣṇa-³ ve[r]ṇā-nadī-dakṣiṇa-śaṭsahasr-āvanī-vallabha*; "the lord of a district of six thousand (villages) on the southern (bank) of the river Kṛṣṇaverṇā, obtained through the favour of the glorious Trīṇayana-Pallava." The abridged translation supplies the date Śaka-Saṃvat 1172, the Saumya saṃvatsara, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saumya actually corresponds to the Śaka year 1172 (A.D. 1249-50). It follows from this date that Gaṇapāmbā erected the pillar during the lifetime of her father Gaṇapati, whose inscription in the Ēkāmranātha temple at Kāñchi is dated on the 8th June, A.D. 1249, and who appears to have died in Śaka-Saṃvat 1180.⁴ On the fourth face we are told, in Telugu, that, "having set up the god Gaṇapēśvara, (the queen) granted, in order to procure prosperity (*abhivṛddhi*) to her father, Gaṇapadēva-Mahārāja, for the requirements (*aṅgarāṅgabhōge*) of that god, for as long as the moon and the sun shall endure, the village of Chintapalli." The inscription of Gaṇapāmbā ends with a list of the

¹ *Ind. Ant.* Vol. XXI. p. 197.

² *Read Śrīdhita-Kṛṣṇa.*

³ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 63 f.

⁴ *Ind. Ant.* Vol. XXI. p. 122.

servants of the temple of Gaṇapésvara, and of the extent of the shares of the village which were allotted to each of them. Chintapalli is evidently another form of Chintapāḍu, the village which was granted to the Gaṇapésvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle tālukā,¹ which is about 16 miles distant to the W.-N.-W. from Amarāvati, the residence of Gaṇapāmbā, and which accordingly may have been included in her dominions.

The four remaining Telugu inscriptions which the pillar contains, are the following :—

A.—On the fourth face.

No. 1.—An undated grant of 25 cows by Kōtad[é]varāju. The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Bêtésvara.

No. 2.—A grant of a herd of sheep for a lamp in the temple of Bêtésvara. Date: Śakavarsha 1192 [expired], the Pramōda saṁvatsara, Pushya suddha 13, Friday, Makara-saṁkrānti.

B.—On the fourth and first faces.

No. 3.—A grant of 2[5] buffalo-cows to the temple of Bêtésvara. Date: Śakavarsha 11[9]6 [expired], the Bhāva saṁvatsara, Āśvayuja śu[ddha] 1.

C.—On the second face.

No. 4.—An undated, apparently recent inscription, which records that in Enumandala-sthala (i.e. the village of Yenamadala) and in the sixty villages connected with Enumandala, temples and Brāhmaṇas are exempt from taxes (suṁkha).

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which record gifts to the local Śaiva temple of Bêtésvara, suggest that this temple originally contained the pillar on which they and the inscription of Gaṇapāmbā are engraved. As previously remarked, the Bêtésvara temple, which was founded by Gaṇapāmbā, cannot at present be traced in the village of Yenamadala. Another possibility remains, viz. that the words "in this city" in verse 17 refer to the preceding word Śrī-Dhānyāṅkapura. In this case the temple of Bêtésvara would have to be looked for at Amarāvati; and it would have to be assumed that the pillar was removed from Amarāvati to Yenamadala at any time between the date of the Telugu inscription No. 3, and the date of the modern Telugu inscription No. 4. As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarāvati to Yenamadala, I prefer to adopt the previous alternative, viz. that the temple of Bêtésvara, which originally contained the pillar, was located at Yenamadala.

TEXT.²

A.—First Face.

- 1 [त्री] त्री [॥*] इष्टार्थप्राप्तिसं-
- 2 तुष्टैः प्रणुतं ना[कि]नां गणैः ।
- 3 [त्रा]र्थ्यं विघ्नतम[स्स]र्थ्यं गणै-
- 4 शं भजतानिशं ॥ [१*] क्रीडाक्री[ड]ाकृतेर्वि-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 64. There is another village of the same name in the Palnād tālukā; *ibid.* p. 56.

² From inked estampagea.

- 5 षोडशदंडो जयत्वसौ । धात्री
6 [हे]माद्रिकलशा यत्र च्छत्रानु-
7 कारिणी ॥ [२*] स्वस्ति श्रीकाकतीशानां
8 वंशो जग[ति] विश्रुतः । यत्र
9 जाता धरित्रीशाः [क्षी]णीर[क्षा]सु-
10 शिचिताः ॥ [३*] [त]वासीअथि[ती]रुवि-
11 क्रमचणः प्रीलाक्षितीशायणीः (I)
12 क्षात्रै[श्श]त्रुकुलांतकः परि-
13 [प]रैः स[क्षी]तिशास्त्रीज्वलः¹ । यस्या-
14 द्यापि विशालविश्रुत[त]रक्रू-
15 रप्रतापीज्वल- (I) ज्योतिःखंड
16 इव प्रचंडकिरणः खेळ्य[यं]²
17 खे रविः ॥ [४*] जाती माधवभू[प*]-
18 [ति]र्माणगिरिस्तस्मान्महीवल्गभात्³ (I) [य]-
19 स्सुधा सु[म]हाह्वे गजवधू-
20 कुंभद्वयस्योपरि । प्रख्याता-
21 [प्स]रस स्त[न]द्वयतटे प्राबोधि
22 योधाग्रणीः⁴ (II) लोके ख्यातवि-
23 शालनिर्मलयशा वीरत्रिया-
24 माश्रयः ॥ [५*] संजातस्तस्य पुत्र(-)
25 स्त्रिभुवनतिलकी विक्रमाद्वैत-
26 वादी दृष्यद्राजन्य[चू]डाम-
27 णिमकुटतटीनर्त्तिताम्नाप्रचं-
28 डः । बुद्धेर्विश्रामभूमिर्भा-
29 षपतिनृपतिः पार्वतीशप्रसा-
30 दप्राप्तप्रख्यातसंपत्⁵ जितभु-
31 वनरमा[र]क्षिताशेष[लो]कः ॥ [६*] य-
32 क्तीर्त्तैस्सक[ला दि]शः परिजनाः क्रोडा-
33 सरांस्वर्ग[वा](:)⁷ मेरुः केळिमही-

¹ Read शास्त्रीज्वलः.² The *anusvara* stands at the beginning of the next line.⁴ Read वल्गभायः.⁶ Read संपञ्चित.³ Read पीज्वल.⁵ Read पीलीके.⁷ Read सरांस्वर्गवा.

- 34 धरः प्रविलस[ङ्गी]लावनं नन्दनं ।
 35 तत्तारापति[दिं]ममेव सुकुरं
 36 हर्म्यं च रीदोतरं (i) सीयं
 37 श्रीगणपद्वितीशतिलकः क्षीणी-
 38 मृतामग्रणीः ॥ [७*] क्षी[र]ांभीधि-
 39 निभात्तस्मात्¹ भूपात् गांभीर्य-
 40 [सं]मृतात् । गणपांवा समु-
 41 [ङ्ग]ता साक्षात्क्षीरिवापरा ॥ [८*]
 42 [नीतिस्त्रा] विनुता विवेकविभवोङ्ग-
 43 तिः त्रियामुदति- (i) स्तूपूजाभिर-
 44 तिः समग्रविनयशंभौ च शक्तिः²
 45 [प]रा । एतस्यां गणपांबिकानिज-
 46 तनौ पुण्या वरेण्या गुणाः (i) स-
 47 र्वं किं सहजा जयति किमु वा
 48 संकेतभाजो मृगं ॥ [९*] श्रीधान्यां-³
 49 कपुराधीशः केतराज इति शु-
 50 तः । अखं[डमंड]लाधीशो⁴ राजासीद्रा-
 51 जशेखरः ॥ [१०*] कीर्नातवाडीविष[या*]-
 52 धिनाथः श्रीकेतराजः क्षपिता-
 53 रिवर्गः । धर्म्यं यदीयं
 54 प्र[थि]तं त्रिलोक्यामद्यापि स-
 55 र्वं गणशो मृणंति ॥ [११*] वेण्यायाः⁵
 56 दक्षिणे भागे येन धर्मस्वरू-
 57 पिणा । महाप्रहारतिलकास्त्र-
 58 [स]तिः⁶ विप्रसात् कृताः ॥ [१२*] आ-
 59 सीत्तस्यात्मजो राजा क[द्र]रा-
 60 ज इति श्रुतः । यत्कीर्त्तिकान्ता
 61 शुद्धापि [चि]त्रं दिक्पाललालि-
 62 ता ॥ [१३*] तेजोध्वस्ताखिलरिपु-

¹ Read °आङ्गपाद्गाभीर्यं.

² Read भक्तिः.

³ The *anusvara* stands at the beginning of the next line.

⁴ The two syllables मंड are entered above the line by the engraver.

⁵ The superscribed *r* of वेण्या is not distinct; perhaps the actual reading of the original is वेण्यायाः.

⁶ Read °तिर्विप्र°.

- 63 तमा रुद्रभूपीदया-
64 द्रेह्यन्सुसैः¹ क्षितिधरलसम्भ-
65 स्तकान्यस्तपादः ।

B.—Second Face.

- 66 आशापूरप्रगुणवसु-
67 [मान्वै]बुधैस्संस्तुतीयं
68 सार्थैस्सम्यक्² जयति नित-
69 रां वेतभूपालसूर्यः[ः ॥ १४*]
70 सेयं पुष्यतनुः³ विधाय
71 विधिवत् श्रीमद्विवाहोत्स-
72 वं (i) वेतस्त्रापतिशेखरा-
73 य गणपक्षीणीश्वरेणाद-
74 रात् । दत्ता श्रीगणपावि-
75 का गिरिसुतेवेशाय लक्ष्मीर्य-
76 धा⁴ (i) लक्ष्मीशाय विशालविन्दु-
77 तगुणैर्नीर्या च लक्ष्म्या स-
78 मा ॥ [१५*] श्रीधान्यांकपुरेम⁵ ॥
79 [तया*] सार्धं महाराज्यं
80 [कृत्वा*] धर्मं च शास्त्रतं । य[र]-
81 [ते वे*][त]स्त्रमानाये धन्ये दे[वै]-
82 [द्र*][सं]सदं । [१६*] श्रीधान्यांक-
83 [पु*]रेमरेश्वरविभोः श्री[म]-
84 [हि]मानोपरि (i) सौवर्णाः⁶ कल-
85 या ययातिमहसः स-
86 म्यक्षप्रतिष्ठापिता[ः*] । निर्माया-
87 च पुरेपि वेतनिपतेर्बाव्वा⁷
88 विभोर्बादिरं (i) भर्तासौ
89 शिवस्त्रीकशास्त्र[त]सुखावा-

¹ Read °यसुसैः.² Read सम्बन्धयति.³ Read तनुर्विधाय.⁴ Read °वक्ष्मी.⁵ Read °वा.⁶ These seven syllables were inserted by the engraver through mistake; they follow again in their proper place in line 82 f.⁷ Read सौवर्णाः.⁸ Read वपते°.

- 90 सीख्वं प्रापितः । [१७*] भर्तुर्वे-
 91 तमहीभर्तुस्तादृक्सुक्त-
 92 तसिद्धये । शंभोरायत-
 93 नं कृत्वा प्राकारपरिशोभि-
 94 तं ॥ [१८*] तस्मिन्नायतने सौम्ये
 95 सौवर्णकलशोच्चले^१ । वेतेश्व-
 96 रमहादेवप्रतिष्ठा विहि-
 97 ता तथा ॥ [१९*] तस्य रंगांश-
 98 भोगार्थं तथासौ दत्त उ-
 99 त्तमः । ग्रामस्वमयसस्या-
 100 [ब्धो] वेनदेवीति विद्युतः ॥ [२०*]
 101 श्रीधान्यांकपुरे रम्ये [म]-
 102 ह्[र]लक्ष्मीस्वरूपया । गण-
 103 पांशामहादेव्या^२ अन्य[श्च]
 104 सुकृतं कृतं ॥ [२१*] गृहान् हा-
 105 दश संपाद्य^३ भ्रिच्छीषापि [च]
 106 पुष्कलाः । द्वादशादित्यसं-
 107 [क]ाशा विप्रास्त्रंरक्षितास्तया [॥] [२२*]
 108 गणपच्चिदिनाथस्य पितुर्ना-
 109 म्नापि निर्मितं । गणपी-^४
 110 श्वरमिति ख्यातं देव-
 111 तायतनं तथा ॥ [२३*] त-
 112 स्त्री रंगांशभोगार्थं
 113 गणपीशाय^५ शंभवे ।
 114 ग्रामी दत्तो महादेव्या चिं-^६
 115 त्तपाडुरिति श्रुतः ॥ [२४*]
 116 यध्वस्तौ^७ हरपूजनै-
 117 कनिरतौ यस्याश्च^८ द्विष्टि-
 118 श्रुतो (I) शंभोरन्वहका-

^१ Read सौवर्णकलशोच्चले.

^२ The hiatus at the end of the third *pāda* is irregular.

^३ Read वृत्ती°.

^४ Read गणपे°.

^५ The *anusvāra* stands at the beginning of the next line.

^७ Read यध्वस्तौ.

^८ Read द्विष्टि.

^९ Read गणपेशाय.

- 119 रितीखवलसखंगीतसन्ने
 120 सदा । इत्थं या दिवसा[न्]
 121 सुखं गमयति प्रा[ञ्चे]-
 122 पि राज्ये स्थिता (।) तन्नूनं
 123 गणपांबि[का] गिरिसुता
 124 तस्या स्तुतौ कः प्रभुः ॥ [२५*]

TRANSLATION.

Hail! Hail!

(Verse 1.) Worship ye incessantly the sun (*which dispels*) the darkness of obstacles, the blessed Gaṇeśa, who is praised by the hosts of celestials, pleased by the attainment of the objects of (*their*) desires (*through his favour*)!

(V. 2.) Victorious is the staff-like tusk of Viṣṇu, who disported himself in the shape of a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mêru) as its top.

(V. 3.) Hail! Renowned in the world is the race of the glorious Kâkatisas, the kings born in which are well trained in the protection of the earth.

(V. 4.) In this (*race*) was (*born*) Prôla, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (*his*) enemies in soldierlike fights,¹ (*and*) who was distinguished by the true science of policy. Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power.

(V. 5.) To this favourite of the earth (*Mahivallabha*) was born a mountain of virtues (*and*) resort of the fortunes of heroes, king Mâdhava, whose great and spotless fame was celebrated in the world. Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven.²

(V. 6.) His son was king Ganapati, the ornament of the three worlds (*and*) resting-place of wisdom, who was an adherent of Non-duality (*Advaitavâdin*) with respect to valour;³ who was fierce in (*his*) commands, which (*he*) caused to dance on the crowns of proud crest-jewels among princes; who had obtained great prosperity through the favour of (Śiva) the lord of Pârvatî; (*and*) who supported all men with the wealth of the (*whole*) world, (*which he had*) conquered.

(V. 7.) The foremost among kings (*is*) that ornament of princes, the glorious Gaṇapa, to whose fame all the regions are attendants; the oceans,— tanks for sporting; (*Mount*) Mêra,— a pleasure hill; (*Indra's garden*) Nandana,— a splendid park; yonder disc of the moon,— a looking-glass; and the interval between heaven and earth,— a palace.

(V. 8.) To this profound king, who resembled the milk-ocean,⁴ was born Gaṇapâmbâ, like another Lakshmi incarnate.

¹ The author appears to have formed the word *paripara* on the basis of *pariparin*, 'an enemy,' which is referred to by Pāṇini, v. 2, 89.

² i.e. he was killed in battle.

³ i.e. he was exclusively devoted to fighting, just as the Vêdântin denies the existence of anything beside the Brahman.

⁴ Gaṇapâmbâ's counterpart, the goddess Lakshmi, is believed to have risen from the milk-ocean.

(V. 9.) Do all pure (*and*) excellent virtues,— (*viz.*) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śāmbhu (Śiva),— highly prosper (*because they are*) innate in the person of this Gaṇapāmbikā, or (*because they have*) met (*in it*) by mutual appointment?

(V. 10.) There was a king, called Kētarāja, the lord of Śri-Dhānyāṅkapura, the lord of a whole province (*maṇḍala*), (*and*) the ornament of kings.

(V. 11.) Lord of the district (*vishaya*) of Konnātavāḍi (*was*) the glorious Kētarāja, who destroyed the crowd of (*his*) enemies, (*and*) whose righteousness, which was famed in the three worlds, is even now praised by all in troops.

(V. 12.) On the southern bank of the Verṇā, this incarnation of charity conferred on Brāhmaṇas seventy great (*and*) excellent *agrāhāras*.

(V. 13.) His son was a king, called Rudrarāja, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon.

(V. 14.) Extremely victorious is king Bēta, who arose from king Budra, as the sun from the eastern mountain. He dispelled all the enemies by (*his*) splendour, (*as the sun does*) all the darkness; placed his feet on the brilliant heads of great kings, (*as the sun*) places its rays on the brilliant tops of high mountains; possessed great wealth that satisfied the desires (*of supplicants*), (*as the sun*) possesses straight rays that fill (*all*) the regions; (*and*) was highly praised by crowds of learned men,¹ (*as the sun*) is highly praised by hosts of gods.

(V. 15.) Having duly provided a splendid marriage festival, king Gaṇapa affectionately bestowed on Bēta, the ornament of princes, that glorious Gaṇapāmbikā, who was an embodiment of purity, (*and*) who equalled both Gaurī and Lakshmi by (*her*) great and celebrated virtues, just as the mountain-daughter (Pārvatī) (*was bestowed*) on Īśa (Śiva), (*and*) Lakshmi on (Vishṇu) the lord of Lakshmi.

(Vv. 16 and 17.) After the excellent king Bēta, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (*vimāna*) of the brilliant lord Amarēśvara at Śri-Dhānyāṅkapura; and, having built in this city² a temple of the lord (Śiva), (*called*) by the name of king Bēta, (*she*) procured for (*her*) husband the festival of an everlasting and joyful residence in the world of Śiva.

(Vv. 18 and 19.) In order to procure for (*her*) husband, king Bēta, a blessing of this kind,— having built a temple of Śāmbhu, which was adorned with a surrounding wall (*prākāra*), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahādēva (*i.e.* liṅga), (*called*) Bētēśvara.

(V. 20.) For the requirements³ of this (*temple*), she granted an excellent village, called Benadēvi, which was rich in all (*kinds of*) grain.

(V. 21.) The great queen Gaṇapāmbā, who was an incarnation of the great Lakshmi, performed still further pious works in the lovely (*city of*) Śri-Dhānyāṅkapura :—

(V. 22.) Having provided twelve houses⁴ and rich stipends (*vritti*), she supported (*by them*) twelve Brāhmaṇas, who resembled the (*twelve*) Ādityas.

(V. 23.) She also built a temple, called Gaṇapēśvara after the name of (*her*) father, king Gaṇapa.

¹ वैकुण्ठे: सार्धैः is the same as विबुधानां सार्धैः.

² The pronoun "this" appears to refer to Yenamadala, the place of the inscription.

³ *Langāṅgabhōga* is the same as *āṅgarāṅgabhōga*, *āṅgarāṅgavaiśbhōga* and *āṅgarāṅgavaiśbhava*; see *ante*, p. 95, line 2 from bottom, and *South-Indian Inscriptions*, Vol. I. No. 56, south face, line 4 a, and p. 70, note 5.

⁴ According to the abridged translation of the Telugu portion in the *Kistna Manual*, p. 14, the hamlet formed by these twelve houses received the name Gaṇapavarapāḍu.

(V. 24.) To this (*temple of*) Śambhu, (*called*) Gaṇapēśa, the great queen granted for (*its*) requirements the village named Chintapāḍu.

(V. 25.) She whose hands are exclusively engaged in worshipping Hara (Śiva), whose eyes and ears are always attached to the festivals and excellent concerts which (*she*) causes to be performed daily (*in honour*) of Śambhu, who thus joyfully passes (*her*) days though standing (*at the head*) of a great kingdom, (*and who is*), therefore, verily (*identical with*) the mountain-daughter,— who is able to praise that Gaṇapāmbikā (*appropriately*) ?

No. 17.— PAITHAN PLATES OF GOVINDA III.

SAKA-SAMVAT 716.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This record is now brought to notice for the first time. I edit it from excellent ink-impressions, made by Dr. Fleet from the original plates, which belong to Tirkam Rāi Tātyā Kāsār Śēt, a resident of the well-known Paithān,— the ancient Pratiśṭhāna,— on the Gôdāvārī, in the Nizām's Dominions, lat. 19° 29' N., long. 75° 28' E.

The plates are three in number, each measuring from 13½" to 13¾" long, by from 8" to 8½" broad at the ends, and somewhat less in the middle. The edges of them were fashioned thicker, so as to serve as rims to protect the writing; and the inscription is mostly in a state of excellent preservation. But the surface of the second side of plate ii. was not made properly smooth for engraving, as the other surfaces were. The result is a good deal of confusion, caused by numerous markings in the copper itself. And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate iii., the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four.— The ring on which the plates are strung is circular, about ⅞" thick and 3½" in diameter. It had not been cut when the grant came into Dr. Fleet's hands. The seal (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1¾" in diameter. In relief on a countersunk surface, it has a representation of Garuḍa, squatting, and facing full-front; his hands are joined, palm to palm, on the chest, and are turned upwards; his feet are joined sole to sole, and are turned downwards; and the marks at each side denote his wings. The seal is practically identical with the seals of the Sāmāṅgaḍ grant of Dantidurga (*Ind. Ant.* Vol. XI. p. 112, Plate), and of the Old-Kanarese grant of Gôvinda III. (*ibid.* p. 126, Plate). But it is a much better specimen, and shows the details far more clearly. Below the Garuḍa there is a floral device,— apparently an expanded water-lily; he is probably supposed to be seated on it.— The weight of the three plates is 357½ tolas, and of the ring and seal, 55½; total, 413 tolas.— The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show, as usual, marks of the working of the engraver's tool.— The characters are Nāgarī. Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended. In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs; but the sign for the conjunct *ry*, which occurs in the word *kāryā* in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nāgarī alphabet.¹ The average size of the letters is a little less than

¹ See Dr. Fleet's *Gupta Inscriptions*, p. 202

¼".— The language is Sanskrit. Down to the middle of line 42 the inscription is in verse, and five benedictive and imprecatory verses occur in lines 68-73; the rest is in prose. The number of verses at the beginning is 28. Of these, verses 1-19 occur in the same order, but with some various readings and partly damaged, in the Kāvī grant of Gōvinda IV. (*Ind. Ant.* Vol. V. p. 145), which also contains verse 26, beginning with *rakshatā yēna* in line 39 of the present inscription, and verse 28, beginning with *tēn=ēdam* in line 41. Of the remaining seven verses, verses 23-25, beginning with *tasy=āpy=abhūd* in line 35, are found, in a less correct form, in the Kāpaḍvaṇaj grant of Kṛishṇa II. (*Ep. Ind.* Vol. I. p. 54). Accordingly, the verses which are peculiar to this inscription are only four, viz. verses 20-22, beginning with *śrī-Kāñchīpati* in line 30, and verse 27, beginning with *a[yam=ā]rāt* in line 40. As regards lexicography and grammar, attention may be drawn to the word *prātīrājya*, which in line 31 is used as a masculine noun, evidently in the sense of *prātīrāja*, 'a hostile king,' and to the redundant suffix *ka*¹ in *āchchhīdyamānaka* in line 67, as well as in the ordinary *yuthāsāmva(ba)dhyamānaka* in line 44.— The orthography calls for few remarks. The letter *b* is throughout denoted by the sign for *v*; the dental sibilant is occasionally employed instead of the palatal, e.g. in *asēsha*, line 34, and *satēshu*, line 60; and the vowel *ri* is used instead of the syllable *ri* in *kanakādṛir*, line 9, *kriyā*, line 62, and *śriyam*, line 72.² Besides, we may notice the employment of the guttural nasal instead of *anusvāra* in the word *siṅha* in line 3, the use of the *avagraha* to denote the elision of *a* in line 30, and the spelling of the words *upalachchhita* for *upalakshita* in line 57, *pratipālaitavya* for *pratipālayitavya* in line 66, and *ādnyā* (?) for *ājñayā* in line 73.

The inscription is one of the Rāshtrakūṭa Gōvindarāja III. or, as he is described in lines 42-44, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Prithvivallabha Prabhūtavarsha Śrīvallabha-narēndradēva*, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Panamēsvara*, the illustrious *Dhāravarshadēva*, i.e. his father *Dhruvarāja Nirupama*. In the introductory metrical portion the genealogy of Gōvindarāja III. is given, beginning with Gōvindarāja I., exactly as in other inscriptions of the same dynasty (Gōvindarāja I.; his son Karkarāja; his son Indrarāja II.; his son Dantidurga Vallabharāja; Karkarāja's son Kṛishṇarāja Subhatuṅga Akālararsha; his son Gōvindarāja II. Vallabha; his younger brother Dhruvarāja Nirupama; and his son Gōvindarāja III.); and what is new in this inscription are only the verses in lines 30-34, which relate to the circumstances under which Gōvindarāja II. was succeeded by his brother. After having stated in line 29 that Gōvindarāja's younger brother was Dhruvarāja, our inscription goes on somewhat like this:—

"Although that brother (Gōvindarāja) of his had fetched in large numbers those hostile kings even, the ruler of Mālava and others, who were joined by the lord of Kāñchī, the Gaṅga, and him of Vēngī, his (i.e. Dhruvarāja's) mind underwent no change in regard to him, when afterwards he (Dhruvarāja) had possessed himself of his ruby-ornaments and his store of gold. When even after his (i.e. Dhruvarāja's) conciliatory overtures Vallabha (Gōvindarāja) did not make peace, then (Dhruvarāja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the eastern and northern opponents, and obtained the whole sovereignty"

Some other inscriptions only state in general terms that Gōvindarāja II. was superseded by his younger brother Dhruvarāja, while the Dēōli grant³ of Kṛishṇarāja III. records that "sensual pleasures made Gōvindarāja careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose." From the present inscription it would rather appear that Dhruvarāja

¹ See Dr. Fleet's *Gupta Inscriptions*, p. 69.

² In the proper name *Rishī* in line 48, assuming the reading to be correct, *ri* is used instead of *ri*.

³ See *Journal, Bombay Branch, R. A. S.*, Vol. XVIII. p. 239.

1. Pauthan Plates of Govinda III.
(Rashtrakuta).



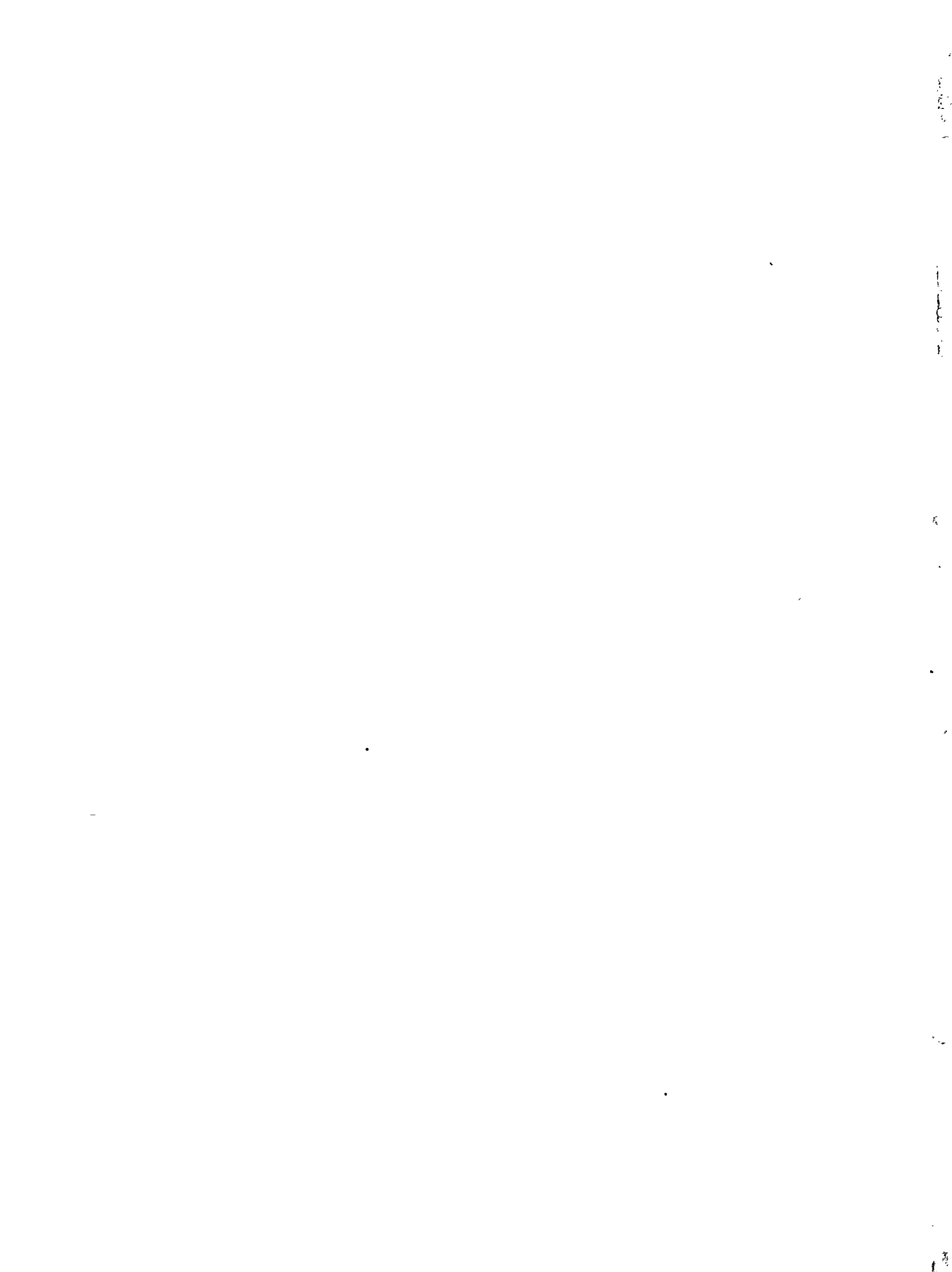
2. Pithapuram. Plates of Virachoda
(Eastern Chalukya).



3. Madras Museum Plates
of Uttama-Chola.



4. Udavendiram Plates
of Hastimalla.



revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Râshtrakûta family.¹

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Râshtrakûta grants. It records (in lines 42-62) that the king, being encamped near Pratishtâna, and having bathed in the river Gôdâvari, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaisâkha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king (*i.e.* in the Śaka year 716), granted the village of Limbârâmikâ, situated in the [Sârâ]kachchha village group of Twelve in the Pratishtâna *bhukti*, to a number of Brâhmanas, for keeping up the five great sacrifices and other purposes. The boundaries of this village were, to the east the village Samatirthaka, to the south the river Gôdâvari, to the west a locality named Brahmapuri, and to the north the arable land (?)² of the village of Dhôna (?). The names and a description of the grantees are given in lines 47-54. There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved. Of each of the grantees the inscription gave not only the father's name and the *gôtra* and Vêdic school to which he belonged, but also the place of residence. But, with the exception of Pratishtâna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence. The *gôtras* mentioned are those of Vatsa, Pârâsara, Vasîshtha, Saitêha (?), Hârta (?), and Kâsyapa; the Vêdic schools those of the Vâjins or Vâjasaneyins, Bahvrîchas, Taittirîyas, and Mâdhyamînas.— Lines 63-72 contain the usual admonition to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses; and the concluding line 73 gives the names of the *dâtaka* and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are.

The date of the inscription— the new-moon *tithi* of the dark half of Vaisâkha of Śaka-Saivât 716— corresponds, for Śaka-Saivât 716 expired and the *amânta* Vaisâkha, to the 4th May, A.D. 704, when there was a total eclipse of the sun which was visible in India, at 3 h. 48 m. after mean sunrise. It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the *amânta* scheme of the lunar fortnights; and it is ten years earlier than the oldest date³ which has been hitherto available for the reign of Gôvindarâja III.

With the exception of Pratishtâna itself, I am unable to identify any of the places mentioned in this inscription.

TEXT.⁴

First Plate.

- 1 Om⁵ [||*] Sa⁶ vò=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalam kṛitam | Haraś=cha
yasya kânt-êndu-kalayâ kam=alamkṛitam || ⁷Âsîd=ni[sha?]-
2 t-timiram=udyata-maṇḍalâgrô dhvastin=nayann=a[bh]imukhô rana-sarvvarîpu(shu) |
bhûpaḥ suchir=vvidhur=iv=âsta(pta)-diga-

¹ On Dhruvarâja see Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 33, and Dr. Bhandarkar's *Early History of the Dekkan*, p. 49.

² The word of the original (in line 56) which I have doubtfully translated by 'arable land,' is *hala*. The ordinary meaning of this word is 'plough,' and it is also used as a measure of land; but neither of these two meanings would be suitable here.

³ *viz.* the date of the Old-Kanarese grant of Śaka-Saivât 726, which works out properly only with the *pûrṣimânta* scheme of the lunar month; *Ind. Ant.* Vol. XI. p. 126, and Vol. XVII. p. 141.

⁴ From impressions prepared by Dr. Fleet.

⁵ Expressed by a symbol.

⁶ Metre: Ślôka (Anushtubh).

⁷ Metre: Vasantatilakâ; and of the next verse. Read =*dvisha*..

- 3 nta-kīrttir=Ggōvindarāja iti rājasu rāja-si[nha]h¹ || Dṛiṣṭvā chamūm=abhimukhīm
subhaṭ-āṭṭahāsām=unnā-
- 4 mitam sapadi ye[na] raṇēshu nityam | dasṭ-ādhareṇa² dadhatā bhrukuṭim lalāṭe
khaḍgam kulam cha hṛidayaṅ=cha
- 5 nijam cha satvam³ || Ga(kha)ḍgam⁴ kar-āgrān=mukhata[sya(ś=cha)] sōbhā mānō
manastah samam=ēva yasya [I*] mabhābhavē⁵ nāma
- 6 nisamya sadyas=trayam ripūṇām vigalaty=akāṇḍē || ⁶Tasy=ātmajō jagati viśruta-dīrggha-
kīrttir=ārtt-ā-
- 7 rtti-hāri-Hari-vikrama-dhāma-dhāri | bhūpas=trivishṭapa-nṛip-ānukṛitih kṛitajūḥ śrī-
Karkkarāja iti gōtra-ma-
- 8 nīr=vva(bba)bhūva |(II) Tasya prabhinna-ka[ra]ṭa-chyuta-dāna-danti-danta-prahāra-
ruchir-ōllikkhit-āmsapṭṭhah | kshmapah kshi-
- 9 tau kshapita-satrur=abhūt=tanūjah sad-Bāshṭrakūṭa-kanakādri(dri)r=iv=Ēndrarājah ||
⁷Tasy=ōpārjita-
- 10 mahasas=tanayaś=chaturudadhi-valaya-mālinyāḥ | bhōktā bhuvah Śatakratu-sadṛiśah śrī-
- 11 Dantidurggarājō=bbūt |(II) ⁸Kāmchisa-Kēralanarādhi[pa]-Chōla-Pāṇḍya-śrī-Harsha-
Vajraṭa-vibhēda-vidhā-
- 12 na-daksham | Kārṇṇāṭakam va(ba)lam=anantam⁹=ajēyam=anyair=bhṛityaiḥ kiyadbhir=
api yah sahasā jigāya || [Sa]bhr[ū].¹⁰
- 13 vibhāgam=agrihita-nisāta-śastram=¹¹asrāntam=apratihat-ājūam=apēta-yatnam | yō Va-
llabham sapadi da-
- 14 ṇḍa-va(ba)lēna¹² jitvā rājādhirājaparamēsvaratām=avāpa || Ā¹³ sētōr=vvipul-ōpal-āvali-
lasal-lō-
- 15 l-ōrmmi-mālā-jalād=ā prālēya-kalamkit-āmala-silā-jālāt=tuyā(shā)rāchalāt | ā pūrvv-
āpars.¹⁴
- 16 vāriśi-pulina-prānta-prasiddh-āvadhēr=yyēn=ēyam jagati sva-vikrama-va(ba)lēn=aikāta-
patrā¹⁵ kṛitā |(II)
- 17 ¹⁶Tasmin=ditanram¹⁷ prayātē Vallabharājē kshata-prajā-vā(bā)dhah [I*] śrī-Karkkarāja-
sūnur=mmahīpatih Kṛi[shṇa]-¹⁸

Second Plate ; First Side.

- 18 rājō=bbūt¹⁹ || Yasya svabhūja-parākrama-niṣēth(sh)-ōtsāditi-āri-dikchakraṁ | Kṛiṣṇasy=
ēv=ākṛiṣṇa[m] charitam śrī-Kṛipna(shṇa)-
- 19 rājasya || Śubhatuṅga-tuṅga-turaga-pravṛiddha-rēṇ-ūrdhva-ruddha-ravi-kiraṇam [I*]
grīshmē=pi nabhō nikhilam prāvṛitkā-
- 20 lāyatē spashṭam || Dīn-ānātha-praṇayishu yathēsṭa-chē[shṭa]m ma(sa)mīhitam=ajasram |
ta[tksha?]ṇam=Akālava-

¹ Read *-siṁhah*.

² Originally *°rēṇ* was engraved, but the sign of the vowel *ṛ* has been struck out.

³ Read *sattvam*.

⁴ Metre: Upajāti.

⁵ Read *mahābhavē*.

⁶ Metre: Vasantatilakā; and of the next verse.

⁷ Metre: Giti.

⁸ Metre: Vasantatilakā; and of the next verse.

⁹ Originally *°nanyam* was engraved, but the sign for *y* has been struck out.

¹⁰ The first *akshara* (*sq*) looks rather like *a* in the original.

¹¹ Read *°stram*.

¹² The Sāmāṅgā plates (*Ind. Ant.* Vol. XI. p. 112) read *dāṇḍa-lakēna*; and this reading, the sense of which is not apparent, Professor Bühler has adopted for the Kāvī plates (*ib.* Vol. V. p. 146).

¹³ Metre: Sārdūlavikṛitā.

¹⁴ After this, *va* is engraved at the end of the line, but it looks as if it had been struck out again.

¹⁵ Read *°patī-kṛitā*.

¹⁶ Metre: Āryā; and of the three next verses.

¹⁷ Read *divam*.

¹⁸ The *aksharas* actually engraved at the end of this line are *kṛiṣṇakṣa*; and below them three other signs are engraved, the first of which looks like the figure 1, and the second and third of which are *ḍa* (or *ḍu*) and *kṣa*.

¹⁹ Above the *akshara* *bhā*, the sign of the vowel *ḥ* is engraved.

2 म... ॥ सा मा
 4
 6
 8
 10
 12
 14
 16

iii.

18
 20
 22
 24
 26
 28
 30
 32
 34

ii.

36
38
40
42
44
46
48
50
52

36
38
40
42
44
46
48
50
52

iii.

54
56
58
60
62
64
66
68
70
72

54
56
58
60
62
64
66
68
70
72

- 21 rshô varshati sarvv-ârtti-nirvvapanam || ¹Râhappam-âtma-chu(bhu)ja-jâta-va(ba)l-
âcha(va)lêpam-âjau vijitya nithi(sî)t-â-
- 22 silatâ-prahâraiḥ | pâli[dhva]j-âvali-[su]bhâm=achir[ê*]ṇa yô hi râjâdhirâjaparamêsvaratâm
tatâ-
- 23 na || ²Krôdhâd=utkhâta-kha[dga]-prasrita-ruchi-chayair=bhâsamânam samantâd-âjâv=
udvritta-vairi-prakata-gaja-ghat-â[tô]-
- 24 pa-samkshô(kshê)pa-daksham | sauryya-tyakd(kt)-âri-varggô bhaya-cha[ki]ta-vapuh
kkâ(kvâ)pi driptv(shṭv)=aiva sadyô darpp-âdhmât-âri-chakra-ksha-
- 25 ya-karam-agamad=yasya dôrdanda-rûpam |(l) Pâtâ³ yaś=chatur-amvu(mbu)râsî-rasa(sa)n-
âlaimkâra-bhâjô bhuvras=trayyâś=ch=â-
- 26 pi kṛita-dvi(dvi)j-âmara-guru-prâjy-âjya-pôj-âdarah | dâtâ mânabhrid=agranr=guṇa-
vatâm yô=sau śriyô valla-
- 27 bhô bhôktum svargga-phalâni bhûri-tapasâ sthânâni jagâm=âmarâni || Yêna⁴ svêt-
âtapatra-prahata-ravi-kara-prâ(vrâ)ta-tâpâ-
- 28 t=salilam jagmê nâsira-dhûlî-dhavalita-sîrasâ Vallabh-âkhyah sad=âjau [l*] sa śri-
Gôvindarâjô jita-jagad-ahita-strai-
- 29 ṇa-vaidhavya-h[ê]tus=tasy=âsît=sûnur=êkakshana-rana-dalit-ârâti-matt-êbha-kumbbah ||
⁵Tasy=ânunah śrî-Dhruvarâjya-nâmâ ma-
- 30 hânubhâvô=stpra(pra)hata-pratâpah | prasâdhit-âsêpa(sha)-narendra-chakraḥ kramêṇa
vâ(bâ)lârka-vapur=vva(bba)bhûva || ⁶Śrî-Kâũchîpa-
- 31 ti-Gaṅga-Vêmṅika-yutâ yê Mâlavês-âda(da)yah prâjy[â]n=ânayati sma tân=kshitiḥritô
sa(ya)ḥ prâtirâjyân⁷=api | mâniky-â-
- 32 bharañâchi(ni) hêsa(ma)-nichayam yasya p[r]apady=ôpari svam [yê?]na prati tam
tath=âpi na kṛitam chêtô=nyathâ bhrâtaram || Sâm-âdyê(dyai)-
- 33 r=api Vallabhô na [hi ?]⁸ yadâ sa[m*]dhiṃ vyadhât=tam tadâ ⁹[bhrâ ?]tur=dda[tta]¹⁰-
ranê vijitya ta[ra]sâ paschât=tâtô bhûya[ta ?]h¹¹ | prâchy-ôdichya-[pa]-
- 34 rachyapâsya¹² cha lasat-pâlidhvajair=[bhû?]shitam chihnair=yyah paramêsvaratvam=
akhilam lêbhô(bhê) mahanô¹³ vibhuh || ¹⁴Jit-âsê(śê)sha-
- 35 pa(ma)hipâlâḥ Pu[ra]mda[ra]¹⁵-jigî[sha]yâ [l*] sa śrî-Nirupamô râjâ hi[tv]â martyam
divam gataḥ [l*] ¹⁶Tasy=âpy=abhûd=bhuvana-bhâ[ra]-

Second Plate; Second Side.

- 36 bhṛitan samarthah Pâr[th]-ôpamah Pṛi[th]u-sa[mâ]na-guṇô guṇajñah [l*] durvvâra-
vairi-fârit-¹⁷âtula-tâpa-hêtur= [Ggôv]indar[â]ja [i]ti
- 37 sûnur=ina-pratâpah || Yas(ś)=cha prabhûś=chatura-[ch]âru[r=u]dâra-kîrbhe(rtê)r=â[sê]-
divân=Nirupamasya pituh sakâsât | satsv=apy=a-

¹ Metre: Vasantatilakâ. The third *akshara* of the first word is distinctly *ppa*.

² Metre: Sragdharâ.

³ Metre: Sârdûlavikrîdita.

⁴ Metre: Sragdharâ.

⁵ Metre: Upajâti.

⁶ Metre: Sârdûlavikrîdita; and of the next verse.— This verse and the next two verses are not found in any of the published inscriptions of the same dynasty.

⁷ This word is apparently used here in the sense of *prâtirâjya*, 'a hostile king.'

⁸ The consonant of this *akshara* might possibly be read *a*, but the sign differs much from the sign for *a* employed ordinarily in this inscription.

⁹ The sign of the *akshara* in these brackets, again, is quite peculiar, and might possibly be read *châ*.

¹⁰ This *akshara* looks rather like *sta* in the original.

¹¹ Read *dhûyasah* (?).

¹² Read *parân=vyapâsya* (?).

¹³ Read *mañîndrô* (?).

¹⁴ Metre: Sîlôka (Anushtubh).

¹⁵ The *aksharas* in brackets look rather like *va* in the original.

¹⁶ Metre: Vasantatilakâ; and of the next verse.— This verse and the next two verses occur only in the Kâpâdvâj grant of Krishna II.; *Ep. Ind.* Vol. I. p. 54. The text here given is more correct.

¹⁷ Read *-essî-*.

- 38 chē(nē)ka-tanayēshu guṇ-âtirékân=mû[rddhâ]bhīpi(śhi)kta-nṛīpa-sammatam=âśu rājyam ||
¹Śāsadhara-kara-nikara-nibham yabhya(sya) yasaḥ
- 39 suranag-âgra-sānu-sthaiḥ [!]* parigīyatē=nuraktaiḥ² vidyâdhara-sundarî-nivahaiḥ ||
 Rakshatâ³ yēna niḥśēsham chatur-achya(mbu)-
- 40 dhi-samyutam | rājyam dharmmēna lōkânām kṛitâ tushtih parâ hṛidi |(||) A[yam=⁴
 â]rât=p[r]iyô lōkâ[n=yân=adrâ]ksh[î]t ssmâ[śri]ta[h] [!]*
- 41 na tē yâ[chita?]vantō=nyam bhûbhritam dhana-tṛishnayâ⁵ |(||) ⁶Tēn=[ê*]dag(m)=
 anila-vidyuch-c ha[m]chalām=a[va]lōkya jā(ji)vitam=asāram | [kshi*]-
- 42 ti-nâ(dâ)na-parama-punyaḥ pravarttitô vra(bra)hma-dâyô=yam || Sa cha paramabhata-
 raka-mahârâjâdhirâja-paramēśvara-śr[î*]-
- 43 mad-Dhârâva[tsa(rsha)]dēva-pâdânudhyâta-paramabhata r a k a - m a h â r â j â d h i r â j a -
 paramēśvara-Prithivīvallabha-Prabhûtavarsha-Śri-
- 44 vallabha-narēndradēvaḥ kuśalī sarvvân=ēva yathāsāmva(ba)dhyamānakân=râshṭrapati-
 vishayapati-grāmakût-â-
- 45 yukta-niyuktak-âdhikârīka-mahattar-âdin=samanudarsāyaty=astu vaḥ samviditam yathâ
 śrīmat-Prati-
- 46 shṭhâna-[va]hiḥ-samâvāsita-jayasu[r]âdâr-⁶âvasthitēna mayâ mâtâpitrôr=âtmanaś=ch-
 aihik-âmushmika-
- 47 pu[nyâ?]ya⁷ [A]vila[vâ?] [rēsa]-vâstavya-Vatsa-sagôtra-Vâjī-savra(bra)hmachâri-
 [Bha?]pâditya-⁸pûta-⁹Pitāmaha¹⁰
- 48 ¹¹[bhadra]-vâstavya-[Va]tsa-sagôtra-Vâjisa[nēya?]-savra(bra)hmachâri-Rishi-¹²
 putra-Bhṛīkrama¹³ | tathâ śrī-Pratishṭhâna-[vâ]sta-
- 49 vya-tat[tr*]aividya-sâmânya-Pârâśara-sagôtra-[va(ba)]h[v*]ṛicha-bha(sa)vra(bra)hma-
 [châ]ri-Jējāta-putra-[Râ]jāta tithâ¹⁴ [Ja]kali-¹⁵vâsta-
- 50 [[vya-[tachchâturvidya]-sâmânya-Vaśishṭha-sagôtra-va(ba)hvṛicha-savra(bra)hma ch â r i -
 [Châ?]yâta-putra-[Vâ] | tathâ vâ]]-

¹ Metre: Âryâ.

² Read °ktair=.

³ Metre: Ślōka (Anushtubh); and of the next verse.

⁴ There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse. Apparently the sense of the whole verse is, that Gōvīndarâja treated the needy so liberally that they had no reason to apply to other princes for support. In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of *samâritâh*, supposing this to be the correct reading, I should have expected *samâśritân*.

⁵ Metre: Âryâ.

⁶ Read -jayaskandhâvâr=.

⁷ Here one would have expected -*punya-yasô-bhīriddhayē*, which may have been engraved originally.—The following passage, up to the word *vrahmanēbhyaḥ* in line 54, has been greatly tampered with, for the purpose of reducing the number of grantees, which originally was seven, to four. To effect this, the original writing of lines 50, 52 and 53, and of portions of lines 51 and 54, has been beaten in; but sufficient traces remain of it, to make out the general sense of what has been effaced. Besides, to judge by the forms of the letters, the names of the grantee and of his place of residence, which occur in line 47, seem to have been engraved in the place of other names; and in line 54 the word *chaturbhyaḥ* has been added at the beginning (where the original writing is effaced) to do duty for the word *saptabhyaḥ*, which originally preceded the word *vrahmanēbhyaḥ*. That portion of the text which it has been sought to efface, I have included in double square brackets, but I have not been able to restore it completely.

⁸ Read -Jayâditya- (?).

⁹ Read -putra=.

¹⁰ The two *aksharas* at the end of this line I am unable to make out with certainty; they look like *yava* or *hava*, or may be intended for *dēva*.

¹¹ Here, again, I must omit three *aksharas*, the first and second of which look like *pya* (or *śhya*) and *vyâ* (or *chyâ*). Apparently the word *tathâ* is wanted here.

¹² Read °châry-Rishi=.

¹³ This name is quite clear in the engraving, but it can hardly be correct.

¹⁴ Read °tâ | tathâ.

¹⁵ Possibly, what is engraved may be *Takali*; and perhaps the word has been engraved in the place of another name

- 51 [[sta]]vya-Saitêha(?)-[sa]gôtra-va(ba)hv̄richa-savra(bra)hmach[â*]ri-[R â] ulla-putra-
Vâmadêva | [[tathâ vâstavya-tattraividya]]-
52 [[sâmânya-[Hârîta]-sagôtra-[Taittirîya]-savra(bra)hmachâri- -putra-
kumâra | tathâ [Ka]-
53 [[chchauraja-vâstavya-Kâsyapa-sagôtra-Mâdhyandina-savra(bra)]]-

Third Plate.

- 54 [[hmachâri ?]]² chaturbhya êtêbhyô³ vrâ(brâ)hmanêbhyah
śrî-Pratishṭhâna-bhukty-antarggata-[Sârâ ?]-
55 kachchha-dvâdâsa-grâm-âbhyantarê Limvâ(mbâ)râmikâ-grâmô yasy=âghâṭanâni
pûrvvataḥ Samatirthaka-grâ-
56 [ma]h⁴ dakshinataḥ Gôdâvari nadî [a]parataḥ Vra(bra)hma[p]urî uttarataḥ
[Dhônâ]⁵-grâma-ha[la]m⁶ | évam=êtach-chatur-âghâta-
57 n-ôpalachchhi(kshi)tô grâmaḥ sôdraṅgaḥ saparikaraḥ⁷ sadaśâparâdhaḥ sabhûtapâta-
pratyâyaḥ sôtpadyamâ-
58 nari(vi)shṭikah sadbhânyahiranyâdêyô=chchâ(châ)ṭabhaṭapravêśyah⁸ sarvvarâjakîyânâm=
ahastapraksh[ê*]paṇîya
59 â-chandr-ârkk-ârṇava-kshiti-sarî-parvata-samakîlânâḥ⁹ putra-pautr-ânvaya-kram-ôpa-
bhôgyah pûrvva-pratta-dê[va]-
60 vra(bra)hma-dâya-rahitô=bhyantarâsiddhyâ [bh]ûmichchhidra-nyâyêna Śakanṛipa-kâl-
âtita-samvatsara-sa(śa)têshu saptamu(su) jê(shô)-
61 dâś-ôttarêshu Vaisâkha-va(ba)hul-âmâvâsyâm=âdityagrahaṇa-parvvani va(ba)li-
charu-vaisya(śva)dêv-âgnihâ(hô)tr-âti-
62 [thi]-pada-¹⁰mahâyajñ-âdi-kriy-ôssarppan-â[tha]¹¹ Gôdâṭapyâm¹² snâtv=â[d]y=ôdak-
âsi(ti)sarggêna pratipâditô¹³ ya-
63 tô=sy¹⁴=ô[ch]itayâ [vra(bra)]hmad[â*]ya-sthityâ [bh]umjatô bhôjayataḥ kṛishataḥ
karshayataḥ pratidisâtâ(tô) vâ na kaischi-
64 d=anp(lp)=âpi paripam[tha]nâ kâryâ tath=âgâmi-bhadra-nṛipatibhir=asmad-vamśyair=
vvânanyair=¹⁵vâ sâmânyam bhûpi(mi)-
65 [dâ]na-phalam=av[ê*]tya vidyul-lôlâny=anity-aisva[r*]yâni tṛiṇ-âgra-lagna-jalavindu-
chamchalam cha jîvitam=âkalayya
66 sva-dâya-nirvviśêhô=yam=asmad-dâyâ(yô)=numantavyah pratipâlai(layi)tavyaś=cha [I*]
yaś=ch=âjñâna-timira-pa[ṭa]l-â-
67 vṛita-matir=âchchhindyâd=âchchh[i*]dyamânakam v=ânu[mô]dataḥ¹⁶ sa pañchabhir=
mmâhâpâtakôḥ¹⁷ sôpapâtakais=cha¹⁸ samyukta[h]

¹ This line begins in the original under the *akshara* *ri* of the word *Taittirîya* (?) of the preceding line.

² After this, and before the word *êtêbhyô*, about 10 or 12 *aksharas* are almost entirely effaced, and in their place the word *chaturbhya* has been engraved in very large letters.

³ This was originally *êtêbhyah*, followed, I believe, by *saptabhyô*, which has been effaced.

⁴ Here, and in the following, the rules of *samâhi* have not been observed.

⁵ It is impossible to say whether the consonants of the name in these brackets are really intended to be *dh* and *n*; the first of them might possibly be *dh* or *v* or *ch*, and the second *n* or *t*.

⁶ This *akshara* resembles *nam* more than *lam* in the original. The following sign of punctuation is superfluous.

⁷ One would have expected *sôparikaraḥ*.

⁸ Originally *ôpravêśyah* was engraved.

⁹ Read *kalânâḥ*.

¹⁰ Read *-pañcho*.

¹¹ Read *-kriy-ôssarppan-âtham*.

¹² Read *Gôdâvayâm*.

¹³ Read *ôpâditâ* !.

¹⁴ One would have expected here *êshâm*, and similarly the plural afterwards.

¹⁵ Read *v=amśyair=*.

¹⁶ Read *ôdta*.

¹⁷ Read *=mmâhâpâtakâiḥ*.

¹⁸ This *chô* is superfluous.

- 68 syād=ity¹=uktam [cha*] bhagana(va)tā [vē]da-vyās[é*]na Vyāsēna || Shapti(shṭi)m²
varsha-sa[ha]srāpi svarggē tishṭhati bhūmidah [l*] āchchhētā
- 69 ndhā(ch=ā)numamit[ā*] cha tāny=ēva narakē vasata³ || Vindhy-ātavipv(shv)=atōyāsu
śushka-kōtara-vāsinaḥ [l*] kri[sh]nāhayō hi jāyantē bhūmi-
- 70 ⁴haramti yē [||] Va(ba)hubhir=vva[su]dhā nujā⁵ rājabhiḥ Sagar-ādibhiḥ [l*] yasya
yasya yadā [bhūti]yadya⁶ ta[sya] ta[dā]
- 71 S[v]a-dattām para-datsa(ttā)m [vā] yatnād=raksha narāhiyah⁷ | mahām
[yā]himatām⁸ śrēshṭha dāvā(nā)ch=chhr[é*]yō=[n]upāla[na]m || Iva⁹ samala-
- 72 ¹⁰du-lōlām śri(śri)yam=ata(nu)chi[m]tya [ma]nupya(shya)-jivitañ=cha | ja(a)ti-
vimala-manōbhir=ātmanini(nai)r=vva(nna) hi [gasa]shēḥ¹¹ pasa-[ki]-
- 73 ¹²[lōpy]āḥ [||] Sa(pa)ra[mē]śvara-[pra]hita-sī[tprishi]karā-¹³[dū]takam likhitam
cha paramē[śva]r-ādna(jña)yā śri-K[ri]ndhē?¹⁴ yēyēt¹⁵ ||
- 74¹⁵

No. 18.—BAHAL INSCRIPTION OF THE YADAVA KING SINGHANA.

SAKA-SAMVAT 1144.

By F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, which I edit from impressions supplied to me by Dr. Fleet, is at the temple of Sārajādēvī¹⁶ at the village of Bahāl, in the Chālsigaon subdivision of the Khandēs district of the Bombay Presidency (*Indian Atlas*, sheet 38, long. 75° 9' E., lat. 20° 36' N.). It contains nineteen lines of writing, which cover a space of about 2' 10" broad by 1' 3½" high, and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½". The characters are Nāgarī. The language is Sanskrit; and, excepting the introductory *ōm* || *ōm namō Dvārajā-dēvyai* and the words *atha rāja-vañśah* in line 7, lines 1-18 are in verse. The verses are numbered, and their total number is twenty. In respect of orthography I have only to state that the letter *ḥ* is exceptionally denoted by the sign for *v* in the words *vivudha*, in line 3, and *vrahma*, in line 7.

¹ Read *iti* | *Uktam*.

² Metre: Ślōka (Anuṣṭubh); and of the next three verses. ³ Read *vasat*.

⁴ This line commences under the third *akshara* of the preceding line; and in the vacant space at the beginning of the line one would have expected *dānam* or *dāyam*.

⁵ Read *bhuktā*.

⁶ Read *bhūmis-tasya*. At the commencement of the next line there is again a vacant space, where one would have expected *phalam* ||

⁷ Read *vardhīpa*. ⁸ Read *mahābhritām*.

⁹ Metre: Pushpitāgrā. Read *iti kamala*.

¹⁰ At the beginning of this line is again a vacant space, sufficient for the missing *aksharas* -*dal-ambu-vān*.

¹¹ Read *purushaiḥ para-kt*.

¹² Here, too, is a vacant space at the beginning of the line, where we miss the *aksharas* *rtiayō vi*.

¹³ This is what is, or seems to be, actually engraved. The *śi* or *śit* at the beginning may be meant for *śri* or *śrimat*; but the name of the *dātaka* I am unable to make out.

¹⁴ Here, again, I am unable to guess what name may be intended, and can only say that the two last *aksharas* probably are meant to be *-śti*.

¹⁵ Below the *aksharas* of line 73, beginning with the *dū* of *dūtakam* and ending with the *śva* of *paramēśvar*, about ten or eleven more *aksharas* are engraved, close to the lower edge of the plate; but they are too indistinct to be made out. It is just possible that they are the eleven *aksharas* which for some reason or other are omitted at the beginning of lines 70-73.

¹⁶ According to information furnished to me with the impressions, this is the name now current; but the original name must have been *Dvārajā*, an appellation of Bhavāni which I have not met with before.

The inscription, after the words 'Om, om, adoration to the goddess Dvârajâ,' opens with a verse glorifying Bhavânî, who is here named Dvârajâ; and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadêva, the chief astrologer of the Yâdava king Simha (or Singhana). It clearly divides itself into two parts: verses 2-7 give an account of Anantadêva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Anantadêva belonged to a family which traced its origin to the sage Śāṇḍilya (v. 2). In that family there was born, as a son of a certain Manôratha, the learned Mahêśvara (v. 3), who (in v. 4) is stated to have composed a *Karāṇa* of the planets, entitled *Śêkhara*, a work called *Pratishthâvidhi-dîpaka*, another work described as *Phala-grantha*, and a brief commentary on the *Laghujâtaka*. His son was Śrîpati (v. 5); and his son, again, Ganapati (v. 6). And Ganapati's son was the founder of the temple, Anantadêva (v. 7), a scholar versed in the three branches of the *Jyôtiṣha-sâstra*, who expounded the 20th Adhyâya, called *Chhandaschityuttar-dâhyâya*,¹ of Brahmagupta's *Brâhma-Sphuṣasiddhânta*, and also the great *Hôra* (i.e. the *Brihajâtaka*) of Varâhamihira.—The family here treated of was already known to us from the Pâtṇâ inscription of Singhana,² which also mentions Manôratha and his son Mahêśvara, the father of the astronomer Bhâskara, who must have been a brother of the Śrîpati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahêśvara's *Laghujâtaka-ṭikâ*, and probably also his *Pratishthâvidhi-dîpaka*.³

The description of the king Simha (Singhana) and of his father and grandfather, Jaitrapâla and Bhillama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapâla, 'an ocean of compassion, made Ganapati, whose life had been preserved in battle,⁴ lord of the Andhra country' (v. 12), and that Simha defeated the powerful Arjuna (v. 14). Both events are mentioned, partly in the same words, also in the Paithan copper-plates of Râmachandra⁵ of Śaka-Samvat 1193, from which we learn that Jaitugi (Jaitrapâla), 'an ocean of compassion,' led Ganapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalînga. The prince Arjuna, spoken of in connection with Simha, Dr. Bhandarkar⁶ would identify with Arjuna[varmadêva] of Mâlava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272.⁷

Verses 16-18 state that, during the reign of Simha, Anantadêva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up; and that he received pecuniary assistance in this work from his younger brother Mahêśvara, who composed this *Praśasti*. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v. 20) with the date,—the first day of Chaitra of the expired Śaka year 1144, the year Chitrabhânu. A line in prose adds that the inscription was written by the Nâgara Brâhmaṇa Gaṅgâdhara, and that the *Sûtradhâra* or architect (probably of the whole temple) was Thâlî.

The date does not admit of exact verification; but the expired Śaka year 1144 (=A.D. 1222-23), by the southern luni-solar system, was the Jovian year Chitrabhânu, as stated in the inscription.

¹ See Weber's *Catalogue of the MSS. of the Berlin Library*, Vol. II. p. 296.

² See *Ep. Ind.* Vol. I. p. 340.

³ See Prof. Aufrecht's *Catalogue Catalogorum*, p. 445, b.

⁴ This appears to me the most suitable meaning of the words *yudhî dâritam* in line 12.

⁵ See *Ind. Ant.* Vol. XIV. p. 316, and Vol. XXI. p. 198.

⁶ See his *Early History of the Deccan*, p. 82.

⁷ See *Ind. Ant.* Vol. XX. p. 135, Nos. 149, 151, and 152.

TEXT.¹

- 1 **Om**² || **Om** namô **Dvârajâ-dêvyai** || **Jayati**³ **Ditija**-bhîtam **viśvam**=âśvâsayanti
mṛidita-Mahisha-dêh-ôdd[âma-Dai]ty[â]dhinâthâ⁴ | pranata-surapuramdhri-manli-
mânikya-mâl-ârûna-charanasarôjâ **Dvâraj-âkhyâ**
- 2 **Bhavâni** || 1 [||*] ⁶Âsid=asîma-mahaniya-mahâ maharshih **Śâmḍilya** ity=akhila-
bhûvalay-âvatamsah | yad-dhôma-dhûma-patalêna **Kalîmdakanyâ-sambhêda-kâmtir**-
abhavad=divi **Dêvanadyâh** || 2 [||*] **Âmbhôja**-
- 3 **bhûr**=iva **babhûva** **Mahêśvar-âkhyô** vamsê **visâla**-tapasah **prathitasya** tasya | **jânî**
Manôratha-sutaḥ **śruti**-sadma **satya**-lôk-âśrayô **vivu**(bu)dha-râja-sirô-dhrit-ânghrih
|| 3 [||*] **Yah**⁶ **Śêkhar-âkhyam** karanam **grahânâm**
- 4 **prashtham** **Pratishthâvidhi**-dîpakam cha | **chakrê** **Phala**-gramtham=api **sphuṭ-ârtham**
laghum cha **ṭikâm** **Laghujâtakasya** || 4 [||*] ⁷Tasmâd=asêsha-ni[ja]-vamsa-visêshakô=
bhût=saujanya-bhûh sakala-sâdhu-dhuram⁸ **dadhânah** | **vâpî**-
- 5 **vilâsa**-vasatih **śruti**-pâra-driśvâ .śvi(śrî)-**Śripatih** **kṛiti**-nishêvita-pâdapadmaḥ || 5 [||*]
⁹Tasy=âganya-guṇ-ârṇavô **Gaṇapatih** puṇyâtmanâm=agraṇih sūnuḥ sūnṛita-vâk=
kavi-vraja-vibhur=vidyâ-nidhir=vi-
- 6 **dyatê** | **sishy-â**[jânâ]na¹⁰-tamâmsi **yasya** **nudatô** **jâtâ** **jagad**-vyâpinî **kirttiḥ** **kṛitsna**-kalâ-
kalâpa-nilayasy=êmdêḥ **prabh=êv=ô**[j*]jvalâ || 6 [||*] **Sadvidya**-dvija-vṛinda-vamḍita-
padadvamdvât=tatô=jâyata **jyâyah**-kî-
- 7 **rttir=Anantadêva** iti **yas**=triskamḍha-sâstr-âśrayah | **ramyam** **Vra**(bra)hma-vinirmitsm
vyavṛiṇuta **Cchchamdaśchitêr**=uttaram **Hôrâm** cha **pravarâm** **Varâhamihirâchârya**-
pranîtam **prithum** || 7 [||*] **Atha** **râja**-vamsah || ¹¹**Vishvak**-sênah **prabaddh-ô**-
- 8 **dhata**-bali-nṛipatir=vikram-âkrânta-visvâh **śasval**=Lakshmy-ôpagudhô **Yadu**-kula-tilakah
prôddhrit-ôttumga-bhûbhrit | **bhûmi**-bhâr-âvatâram **kila** **Kali**-[sa]mayê **karttukâmô**
Murârêr=amsah **kô**=py=âvir=âsî-
- 9 **d=bhuvi** **bhuvana**-vibhôr=bhûpatir=**Bhillam**-âkhyah || 8 [||*] ¹³**Khamḍit**-ôru-ripu-râja-
mamḍalô **yasya** **Râhur**=iva **rishtir**=âhavê | **driṣṭimâtra**-kṛita-sûra-[sâ]dhvasô **nîla**-
nîrada-ruchir=vyarôchata || 9 [||*] **Yô**¹³ da-
- 10 **kshin**-êśô **dhanadaḥ** **prachêtâ** **jishnuḥ** **śuchih** **puṇya**-janô **mahêśah** | **mahâbala**s=ch=êti
samasta-lôkapâl-âtmakah **pâlayati** **sma** **lôkam** || 10 [||*] ¹⁴**Bhûpâla**-bhâlatilakô=jani
Jaitrapâlas=tasmâ-
- 11 **t=Smar**-âkṛitir=a¹⁴kṛitrima-vikrama-śrîh | **prushṭâh** **pratâpa**-sikhinâ **kshitipâ** **vipakshâ**
rûpântarâṇi **śalabhâ** iva **yasya** **bhêjuh** || 11 [||*] ¹⁵**Himamayûkha**-mayûkha-
visṛimkhal-âkhila-yaśô-bhara-sô-

¹ From impressions supplied to me by Dr. Fieet.² Expressed by a symbol. ³ Metre: Mâlinî.⁴ The upper portion of the syllables *âma-Dai* is damaged, but the actual reading appears to be as given above. Instead of the word *uddâma* I should rather have expected a word meaning 'frightened' or something similar.⁵ Metre: Vasantatilakâ; and of the next verse.⁶ Metre: Upajâti.⁷ Metre: Vasantatilakâ.⁸ Originally *-dhurâm* was engraved.⁹ Metre: Sârdûlavikriḍita; and of the next verse.¹⁰ The syllable *jânâ* looks in the original like *ktrâ*.¹¹ Metre: Sragdharâ.¹² Metre: Rathôddhatâ.¹³ Metre: Upajâti. — **Dakshinêśa** = Yama, the guardian of the South; **Dhanada** = Kubêra, the guardian of the North; **Prachêtas** = Varuṇa, the guardian of the West; **Jishnu** = Indra, the guardian of the East; **Śuchi** = Agni, the guardian of the South-East; **Puṇyajana** = Rakshas or Nirṛiti, the guardian of the South-West; **Mahêśa** = Śiva, the guardian of the North-East; **Mahâbala** = Vâyu, the guardian of the North-West.¹⁴ Metre: Vasantatilakâ.¹⁵ Metre: Drutavilambita.

- 12 bhita-dik=cha yah | Gaṇapatim patim=Amdhrabhuvô vyadhâd=yudhi dhṛitam
karuṇâ-ta(va)ruṇâśrayah¹ || 12 [||*] ²Ripu-nṛipa-Hiranyakaśip-ūr-u(û)rassthala-
dalana-Narasimhaḥ | **Simhō=jani jani-jagatī-jayasya jaga-**
- 13 tī-patis=tēna || 13 [||*] ³Dripyat-sapatna-prithivīpati-kumbhi-kumbha-sambhēdan-âkripa-
kṛipāna-karô-chirēna | Kāmbôja-vâji-jita-kumjaram=âjmadhyê rājānam=Arjunam=
atarjayad=ūrjitam yah || 14 [||*] Ma-⁴
- 14 d-ôddâma-dvēshi-dvirada-rada-samghaṭṭa-vikāṭa-sphuling-ôdyad-vidyut-prahara ṇa-ra ṇa-
sphūrjjathu-prithuḥ | viśuddh-âmbhō-dhârô yad-asi-jaladaḥ kajjala-nibhaḥ pratāpaḥ
prâmsūnām kshapayati vipaksha-kshiti-
- 15 bhṛitām || 15 [||*] Vasudhām⁵ tatra vasudhâ-sudhâdhâmani mahīpatau | prasāsati sati
kshmbhṛich-chhirô-vinyasta-sāsane || 16 [||*] ⁶Tasy=aiva daivajña-gaṇ-âgraṇṭvam
[râ]jñāḥ prapady=âmum=Anantadēvaḥ ||(l) akārāya-
- 16 t=sa trijagaj-jananyāḥ prasādān=âsādita-tat-prasādaḥ || 17 [||*] Sâhâyyam=arthēna
vidhâya dharmmē tasy=ânujanm=ēha Mahēśvar-âkhyāḥ | imām prasannām=anavadya-
padyām=vinirmamâ nirmmala-
- 17 dhīḥ prasastim || 18 [||*] Śēshô⁷ yâvad=vahati vasudhâm=ēsha śīrshair=asēshair=
yâvad=vêlâ-valayam=akhilam n=âbdha[yô la]mghayanti | târâs=târâpatir=api ravêr=
maṇḍalam=yâvad=êtat=tâvad=dēvyâ bhavatu bhavanam
- 18 bhūshanaḥ bhū-talasya || 19 [||*] ⁸Shaṭk-ônē sadala-sat-âdhi[kê] sahasrē 1144
varshānām Śaka-prithivīpatēḥ prayâtē | Chaitr-âdya-pratipadi Chitrabhānu-
varshē prasādô ṛachi ruchirô=yam=Ambikâyāḥ ||(l) 20 [||*]
- 19 Maṅgalam mahâ-śrīḥ || Likhit=ēyam Nāgarajñātīya-brâ⁹ paṇ^o Gaṅgâdharēna || Sūtra-
dhâra[s=Th]âḥ⁹ ||

No. 19.—NALLUR GRANT OF HARIHARA II.

BY V. VENKAYYA, M.A.

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr. Fleet to Dr. Hultzsch, who has kindly placed them at my disposal for publication. The impressions are four in number. The first and the fourth bear the Kanarese numerals 'one' and 'three' respectively, and the second the numeral 'two.' Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides. At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandināgarī throughout, with the exception of the last line, which is in Kanarese characters. The technical execution of the inscription is far from good. The distinction between long and short *u* is maintained only in the first ten lines, in which three cases of long *ū* occur, viz. *mūla* (l. 3), *mūrti* (l. 8), and *bhūr-īha* (l. 10). Throughout the rest of the inscription, no attempt is made to distinguish the long from the short *u*. But, in order not to swell the footnotes unnecessarily, I have inserted the long *ū* in the text wherever the sense requires it, except in the case of proper names which are not generally

¹ Compare *karuṇâ-varuṇālayaḥ*, 'an ocean of compassion,' in *Ind. Ant.* Vol. XIV. p. 316, line 23.

² Metre: Gīti. ³ Metre: Vasantatilakā. ⁴ Metre: Śikhariṇī.

⁵ Metre: Śloka (Anushtubh). ⁶ Metre: Upajāti; and of the next verse.

⁷ Metre: Mandākrāntā. ⁸ Metre: Pravarshīṇī.

⁹ I am not quite sure about the consonants enclosed in brackets; possibly the intended reading may be
dhâra-Thâḥ.

known. In four cases the short *u* is marked in such a way that it might be mistaken for a conjunct *r*, viz. *pu*^o (at the end of l. 19), *tulá* and *purusha* (l. 36), and *samudra* (l. 39). There are certain peculiar mistakes which repeat themselves in this inscription. In line 14, the long *a* as well as the short *i* are attached to the *tt* of *póttinē* (for *pótrinē*), and the same mistake recurs in connection with the *sr* of *srí* in line 52. In *tadiyá* (l. 11) and *pálaniyó* (l. 89), the short *i* is used instead of the long *í*. To the *ñ* of *kóñra* in line 15, and to the *si* of *vira-si* in line 23, the sign of *á* is affixed in addition to the *í* and *í*, respectively. In *dána* (l. 69) and *add*^o (l. 70), the *d* has two signs of *á* affixed to it in each case. Both the vowels *ri* and *i* are attached to *d* and *v*, respectively, in *drisha* (l. 62) and *vritti* (l. 64). In some conjunct consonants of which the last element is *r*, and which are followed by a long *á*, the *r* is added to the sign of length instead of to the group itself. For instance, the *r* of *daiṁshtrá* (l. 4), *ásid-gráma* (l. 59), and *drán* (l. 89), instead of being added to *shṭ*, *dg*, and *d* respectively, is connected with the sign of length in each case. The distinction between *s* and *a* is not clearly marked. The *s* of *bhógótsava* (l. 29) and of *simhášana* (l. 33 f.), and the *a* of *abhujaiṅga* (l. 24) and of *anivárita* (l. 39) are nearly identical. In *yad-daiṁshtrá* (l. 9), *makaramúda* (l. 20), and *Muddañéna* (l. 83), the two *l*'s are written side by side without any attempt to indicate the *viráma*. Similar anomalies occur in lines 26 and 32. In the former case *h* and *m* are written side by side, and in the second case *tataparé* is written for *tatparé*. In line 19, we have a peculiar form of the letter *ja*. The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this case affixed at the bottom. The double *tt* takes the place of *tr* in the following cases:— *póttinē* (l. 14), *tattás*^o (l. 59), *kalattá*^o (l. 61), *yatta* (l. 62), and *puttapauttá*^o (l. 68).

Of mistakes due to wrong pronunciation, the following may be noted:— *vrishtyá* (l. 12) and *Vumá* (l. 61) occur instead of *vrishtyá* and *Umá*, respectively. The dental sibilant is used for the palatal in *si* for *srí* (ll. 23 and 72), in *Sáliváhé* (l. 50 f.) and in *srauta* for *śrauta* (l. 75). *Dh* occurs for *ddh* in *sidha* for *siddha* (l. 49), and *dhdh* for *ddh* in *sidhdha* (l. 66). The lingual *ḷ* occurs in the following Sanskrit words:— *maṁgala* (l. 22 f.), *kalá* (l. 35), *ávali* (l. 49), *kalattu* (l. 61), *chakraváḷa* (l. 79), and *yugaḷa* (l. 92). The Tamil name *ḷaṅgóvil* has been changed to *Yaḷaṅgóvil* (l. 62). It remains to be noted here that the name of the father of Harihara II. is written *Bhuka* once (l. 23), and *Bhukka* throughout the rest of the present inscription, while in all other inscriptions which have been published, the name is spelt with the unaspirated *b* and double *k*.

The language of the inscription is Sanskrit, verse (ll. 2 to 37, and 50 to 92) and prose (ll. 1, 38 to 50, and 93). The first two verses are invocations addressed to Siva and to the boar-incarnation of Vishnu, respectively, the third to Ganapati, and the fourth and fifth again to the boar-incarnation. The sixth verse refers to the Moon, and the seventh to his descendant Yadu and to the race of the Yádavas, who sprang from the latter. The eighth mentions Saṁgama (I.), the first historical person of the first Vijayanagara dynasty, and the tenth his son Bhukka (i.e. Bukka I.). Bhukka's queen was Gauri and their son Harihara (II.) (v. 14), in whose reign the present inscription is dated. A lengthy prose passage (ll. 38 to 50) consists of a list of the *birudas* of Harihara (II.). Verse 18 gives the date of the inscription, while verses 19 to 31 specify the village granted and the donees. Verse 33 again celebrates Harihara (II.), and verses 34 and 35 contain the names of the composer and of the engraver of the inscription. Then follow four of the usual imprecatory verses. In the last verse (40) the king beseeches future rulers to protect the gift made by him. As in other Vijayanagara inscriptions, the end of the document is marked by the name of the god Śrī-Virūpāksha in Kanarese characters.

Of the history of the Vijayanagara kings we do not know so much as might be expected of a dynasty which rose to prominence only about the beginning of the 14th century of the Christian era. The earliest epigraphical record of this dynasty is the only known inscription of Harihara I., in which he is called *Mahámaṇḍalésvara Púrva-paśchima-samudr-ádhvputi Śrī-Vira-*

Hariyappa-Voḍeya, and which is dated in Śaka-Saṃvat 1261, the Vikrama *saṃvatsara* (= A.D. 1340).¹ Of him the Bitraguṇṭa grant of Saṃgama II. says that he defeated "the Sultān."² In his *Lists of Antiquities*, Vol. II. p. 161, Mr. Sewell refers to a Hindū confederation, of which the Rāya of Vijayanagara formed a party, and which "with an immense force drove the Muḥammadans out of Orangal" in A.D. 1344. Though we have no inscription of Harihara I. as late as A.D. 1344, it is not impossible that he was the Rāya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I. is dated in Śaka-Saṃvat 1276³ (= A.D. 1353). **Bukka I.** is represented in two inscriptions as a *Mahāmaṇḍalēśvara* ruling in the **Hoysala country**.⁴ Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings. It may be that they were originally feudatories of the **Hoysala kings**. After the utter defeat of the Hoysala king **Ballāla III.** and the demolition of his capital **Dvārasamudra** by the Muḥammadans in the year 1327 A.D.⁵ he evidently continued the semblance of a kingdom; for there are inscriptions dated in Śaka-Saṃvat 1262 (= A.D. 1340), which refer themselves to his reign, at Erode in the Coimbatore district⁶ and at Tiruvannāmalai in the South Arcot district,⁷ and one dated as late as Śaka-Saṃvat 1265 (= A.D. 1342) at Whitefield in the Bangalore district.⁸ It would therefore appear that **Ballāla III.** left Harihara I. in the north as a check to the Muḥammadan invaders, who had ousted him in A.D. 1327. His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence. The only epigraphical record of Harihara I. makes no reference to **Ballāla III.** as overlord, nor does it furnish any clue as to the extent of the dominions owned by Harihara I. It is during the time of **Bukka I.** that the capital **Vijayanagara** first makes its appearance.⁹ There is reason to believe that the Muḥammadans continued to be troublesome during the reign of **Bukka I.** as well.¹⁰ It was during the time of **Bukka's son Harihara II.** that the kingdom became firmly established. This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to **Ballāla III.**

The exact date of the accession of **Harihara II.**, in whose reign the subjoined inscription is dated, is not known. He must have ascended the throne between Śaka-Saṃvat 1293 and 1301.¹¹ From this as well as from other inscriptions¹² we learn that he was the son of **Bukka I.** by his queen **Gauri**. In the Satyamāngalam plates of **Dēvarāya II.** we are told that **Harihara's** queen was **Malāmbikā**.¹³ His inscriptions have been found at Hampe or Vijayanagara in the Belariy district;¹⁴ at Bēlūr,¹⁵ Chitaldroog,¹⁶ Harihar¹⁷ and Hassan¹⁸ in the

¹ *Ind. Ant.* Vol. X. p. 63; see note 52 on the same page.

² *ante*, p. 32, verse 5.

³ *Jour. Bo. Br. E. A. S.* Vol. XII. p. 338.

⁴ *ibid.* p. 340.

⁵ Dr. Fleet's *Kanarese Dynasties*, p. 70.

⁶ Dr. Hultzsch's *Annual Report* for 1891-92, p. 8.

⁷ *Madras Christian College Magazine*, Vol. IX. p. 667.

⁸ Dr. Hultzsch's *Annual Report* for 1892-93, p. 2.

⁹ *ante*, p. 36, note 1; *Jour. Bo. Br. E. A. S.* Vol. XII. p. 374; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 258, where it is said that **Bukka (I.)** made "Vidyānagarī" a permanent metropolis; and Mr. Rice's *Mysore Inscriptions*, pp. 55 and 278.

¹⁰ According to Mr. Sewell (*Lists of Antiquities*, Vol. II. p. 163), two attacks were made by the Muḥammadans about this time on Vijayanagara, the first in 1365-66 and the second in 1378 A.D. The first attack was successful, but in the second the leader was eventually compelled to retire.

¹¹ The latest known date of **Bukka I.** is Śaka-Saṃvat 1293 according to the genealogical table of the first Vijayanagara dynasty published *ante*, p. 36, and the earliest date hitherto discovered of **Harihara II.** is Śaka-Saṃvat 1301; see *Jour. Bo. Br. E. A. S.* Vol. XII. p. 340.

¹² *ante*, p. 37, verse 7; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 258; and Mr. Rice's *Mysore Inscriptions*, p. 278.

¹³ *ante*, p. 37, verse 9.

¹⁴ *South-Indian Inscriptions*, Vol. I. No. 152.

¹⁵ Mr. Rice's *Mysore Inscriptions*, pp. 222, 227, and 268.

¹⁶ In Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. pp. 254-267, an inscription on three brass plates, found at Chitaldroog, is published, and another found at the same place is noticed.

¹⁷ Mr. Rice's *Mysore Inscriptions*, p. 55.

¹⁸ *ibid.* p. 278.

Mysore state; at Makaravalli in the Hāngal tālukā of the Dharwar district;¹ at Conjeeveram² and at Tiruppāśūr³ near Tiruvallūr in the Chingleput district; and at Śrīraṅgam in the Trichinopoly district.⁴ These localities furnish a fair indication of the extent of the dominions of Harihara II. If we except the inscriptions of the Udāiyar chiefs,⁵ whose names and *birudas* resemble those of the kings of Vijayanagara, but about whose exact place in South-Indian history nothing can at present be said with certainty, the earliest Vijayanagara inscriptions in the south belong to the reign of Harihara II. From this fact it may be concluded that he was the first Vijayanagara king who had any possessions in the southern portion of the Madras Presidency. As his earliest inscriptions in the south are dated in Śaka-Sainvat 1315 (= A.D. 1393), we may further conclude that his expedition to the south cannot have taken place long before that date. The unpublished inscriptions at Conjeeveram and Tiruppāśūr in the Chingleput district are dated in that very year.⁶ The former records that the king made a copper door for the central shrine (*vimāna*) of the temple of the goddess Kāmākshī. The statement contained in one of his inscriptions, published by Dr. Fleet,⁷ that he made gifts at Kanakasabhā, Kālahasti, Venkatādri, Kāñchī, Śrīśaila, Śōṇāsaila, Ahōbala, Śrīraṅga and Kumbhakōṇa, need not be mere empty boast,— as in the case of the exploits claimed by some other Vijayanagara kings in their inscriptions,— because there is no reason to doubt that these places were included in his dominions. The two verses which refer to these gifts, were probably composed during the reign of Harihara II. and were copied by later kings.⁸ Nor is it improbable that Harihara II. actually performed the “sixteen great gifts,” as special reference is made to them in the subjoined inscription (verse 17), in the copper-plate grant published by Colebrooke,⁹ and in the Satyamaṅgalam plates of Dévarāya II.¹⁰ The spirit of toleration which characterised the religious feelings of several ancient kings of Southern India, seems to have continued during the time of Harihara II.; for we learn from inscriptions that he patronised the Śaivas, Vaishnavas and Jainas alike.¹¹ The tutelary deity of the kings of the first Vijayanagara dynasty was Virūpāksha, the name of the large Śiva temple at Vijayanagara.¹²

¹ *Jour. Bo. Br. E. A. S.* Vol. XII. p. 340 f.

² Dr. Hultzsch's *Progress Report* for February to April 1890, p. 4, No. 29 of 1890.

³ The date of this unpublished Tamil inscription is as follows:— *śrīman-mahāmaṅḍalēśvaran śrī-Vīra-Harihararāyazukku śēllōnīra Śak-ādam āyirattu muṇṇārru orubattu aṅṅin mēl śēllōnīra Śrīmukha-sainvatsarattu*; “in the Śrīmukha year, which was current after the Śaka year one thousand three hundred and fifteen (had expired), (during the reign) of the illustrious *Mahāmaṅḍalēśvara*, the glorious *Vīra-Harihararāya*.”

⁴ Dr. Hultzsch's *Annual Report* for 1891-92, p. 16, No. 58 of 1892.

⁵ On the history of these chiefs see *South-Indian Inscriptions*, Vol. I. pp. 117 ff. and *Madras Christian College Magazine*, Vol. IX. pp. 670 ff.

⁶ See notes 2 and 3 above.

⁷ *Jour. Bo. Br. E. A. S.* Vol. XII. p. 355, ll. 75 to 82 of the text.

⁸ In two inscriptions (*Jour. Bo. Br. E. A. S.* Vol. XII. p. 382, lines 21 to 26 of the text, and *Ep. Ind.* Vol. I. p. 364; verses 26 and 27), these two verses occur in connection with *Vīra-Nārasimha*, the elder brother of *Kṛishnarāya*.

⁹ *Miscellaneous Essays*, Madras edition, Vol. II. p. 259, verse 19.

¹⁰ *ante*, p. 37, verse 8.

¹¹ That the king made gifts at Kālahasti and Śōṇāsaila, which are places sacred to Śiva, as well as at Venkatādri and Śrīraṅgam, which are sacred to Vishnu, shows that he made no distinction between Śaivas and Vaishnavas. His toleration for Jainism is shown by the fact that he could allow his general Iruga to build a Jaina temple at the capital, Vijayanagara; see p. 117, note 4.

¹² This is borne out by the fact that the colophons of the inscriptions of this dynasty consist of the name of the god Virūpāksha. In an inscription of Harihara II. published by Dr. Fleet, *Jour. Bo. Br. E. A. S.* Vol. XII. p. 375, it is said that the ‘guardian’ of the city of Vijayanagara was the god Śrī-Virūpākshadēva; compare Mr. Rice's *Mysore Inscriptions*, p. 55.

The date of the death of Harihara II. is not known, but the latest date yet discovered of this king is Śaka-Samvat 1321 (= A.D. 1399), the date of the present grant and of the Makaravalli inscription.¹ His principal officials were :—

1. Sāyana, who, as will be seen below, was the minister of Harihara II. about the beginning of his reign.² According to a Banawāsi inscription, dated Śaka-Samvat 1290 (= A.D. 1368), Sāyana's elder brother, Mādhava, was ruling the Banavase Twelve-thousand under Bukka I.³

2. Iruga or Irugapa-daṇḍanātha, the son of Chaicha, who was the minister of Bukkarāya. Iruga built a Jaina temple at Vijayanagara.⁴ He is also referred to in an inscription at Śravaṇa-Belgoḷa,⁵ and in an unpublished inscription at Tirupparuttikkunṅam⁶ near Conjeeveram. In the second he is called "the best of Jains" (*Jainōttamaṅ*). He had also some literary tastes, for he composed the *Nānārtharatnamālā*.⁷

3. Muddaya-daṇḍanātha, who is mentioned in an inscription at Harihar⁸ and one at Bēlūr.⁹ There is a long unpublished Sanskrit inscription in Grantha characters, containing a string of *virudas* of this minister, in the Raṅganātha temple at Śrīraṅgam.¹⁰

4. Guṇḍapa-daṇḍanātha, who is mentioned in inscriptions at Bēlūr.¹¹

5. Vira-Bāchanna-Voḍeya, who, according to a Kanarese inscription at Makaravalli in the Hāngal tālukā of the Dharwar district, dated Śaka-Samvat 1321, the Pramādi *saṁvatsara*, and during the reign of Harihara (II.), was ruling Gōve, the modern Goa.¹²

6. According to an unpublished copper-plate inscription in the Nandināgarī alphabet and Kanarese language at Bhaṭkaḷ in the Bombay Presidency, two impressions of which were received by Dr. Hultzsch from Mr. Cousens,—Mallāṇa-Oḍeyar, who resided at Honnāvura (Honavar), was ruling the principality of Haive in Śaka-Samvat 1309, the Kshaya *saṁvatsara* (= A.D. 1387), as a dependant of Harihara (II.). With the permission of Dr. Hultzsch, I subjoin the passage which contains the date of this inscription.

TEXT.¹³

- 3 स्वस्ति [॥*] श्रीमत्प्रतापचक्रवर्ति पूर्वदक्षिणपश्चिमसमुद्रा]-
 4 धीश्वर श्रीमन्महाराजाधिराज राजपरमेश्वर श्री[वी]-
 5 रहरिहरमहाराय[र] विजयसाम्राज्या[भ्यु]दयदलु [श्री]-
 6 मल्ल[ण]श्री[डे]यरु हीनावुरदलि इदु हैवेय राज्य-
 7 व[नि]¹⁴ पालिसुत¹⁵ विहंदिन [श]कवरुष साविरद सु-
 8 नूर¹⁶ श्रीभक्तनेय क्षय[सं]वसरद¹⁷ सिंहद गुरु पुथ [बहु]ल
 9 पंचमि गुरुवारद[लु]

¹ See p. 116, note 1.

² According to Professor Aufrecht, *Catalogus Catalogorum*, p. 711, Sāyana died in A.D. 1387.

³ *Ind. Ant.* Vol. IV, p. 206.

⁴ *South-Indian Inscriptions*, Vol. I, p. 156.

⁵ Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, No. 82.

⁶ Dr. Hultzsch's *Progress Report* for February to April 1890, p. 3.

⁷ *South-Indian Inscriptions*, Vol. I, p. 156.

⁸ Mr. Rice's *Mysore Inscriptions*, p. 56.

⁹ *ibid.* pp. 267 ff.

¹⁰ See p. 116, note 4.

¹¹ Mr. Rice's *Mysore Inscriptions*, pp. 222 and 227.

¹² See p. 116, note 1.

¹³ From two ink-impressions prepared by Mr. Cousens.

¹⁴ Read राज्यवन्नु.

¹⁵ Read सुतमिहंदिन.

¹⁶ Read सुनूर.

¹⁷ Read संवसरद.

TRANSLATION.

“Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious **Vira-Harihara-Mahârâya**,— while the glorious **Mallana-Od[e]yar**, residing at **Honnâvura**, was ruling the kingdom of **Haive**,— in the *Kshaya samvatsara*, which corresponded to the Śaka year one thousand three hundred and nine, (*when*) Jupiter (*was standing*) in Leo, on Thursday, the fifth (*tithi*) of the dark (*fortnight*) of (*the month of*) *Pushya*.”

Gold and copper coins, apparently issued during the reign of Harihara II., still exist. In his paper on *the Coins of the Kings of Vijayanagara*,¹ Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on *South-Indian Copper Coins*.² On all of them the legend reads *Pratâpa-Harihara*.

Of the *birudas* of the king mentioned in lines 38 to 50 of the subjoined inscription, the most important are :— *Karnâṭaka-lakshmi-karn-âvatâmsa*, *Śârdûla-mada-bhañjana*, *Vêdabhâshya-prakâśaka* and *Vaidika-mârṅga-sthâpan-âchârya*. The first shows that he was ruling over the **Karnâṭa** country, and the second that he professed to have conquered the **Chôlas**, who had the tiger for their emblem. The *biruda Vêdabhâshya-prakâśaka* clearly refers to the commentaries on the *Vêdas*, which were published under the king's authority by **Sâyanâchârya**. This celebrated *Vêdic* scholar professes to have been the minister of **Saṅgama II.** and of **Harihara II.**³ The *biruda Vaidika-mârṅga-sthâpan-âchârya* of the inscription corresponds to *Vaidika-mârṅga-pravartaka*, which is attributed to **Harihara (II.)** in the colophon of **Sâyana's** commentary on the *Śatapathabrâhmana*.⁴ In his *Oxford Catalogue* Professor Aufrecht describes a manuscript of the *Tarkabhâshâ-prakâśikâ*. From its colophon we learn that the work was composed by a certain **Chinnabhaṭṭa**, who was the son of **Vishṇudêvârâdhya**, the younger brother of **Sarvajña**, and a dependant of **Harihara-Mahârâja**.⁵ Professor Aufrecht tells us elsewhere that **Sâyana's** teacher was **Vishṇu-Sarvajña**.⁶ This **Sarvajña** was very probably identical with the elder brother of **Chinnabhaṭṭa**, and the **Harihara-Mahârâja** of the colophon of the *Tarkabhâshâ-prakâśikâ* with **Harihara II.** Some of the details furnished by **Mâdhava's** and **Sâyana's** works⁷ regarding their relations and contemporaries are corroborated by a mutilated *Grantha* inscription of the **Arulâla-Perumâl** temple at **Conjeeveram**,⁸ which, with the permission of Dr. Hultzsch, I subjoin,⁹ as far as it can be made out :—

- 1 स्वस्ति श्री [॥*] श्रीमायी जननी पिता तव मुनिर्वोधाय[नो] मायणो
- 2 [ज्ये]ष्ठो [मायण] . . भूष्णुरनुजः श्रीभोगन[र]थः कविः [॥*] स्वा[मी]
- 3 [सं]ग[म]भूप[तिः क] . . [र]श्च्री[क]ण्डनाथो गुरुर्भारद्वाज[कु]-
- 4 लेश सा[य]ण गुणैस्वत्त[स्त]मेवा[धिकः]¹⁰ [॥]

¹ *Ind. Ant.* Vol. XX. p. 302.

² *ibid.* Vol. XXI. p. 321.

³ See *ante*, p. 23.

⁴ The passage alluded to runs as follows :— श्रीमद्राजाधिराजराजपरमेश्वरवैदिकमार्गप्रवक्तकथौवीरहरिहरभूपालसा-
माज्यधुरंधरेण सायणाचार्येण ; Professor Weber's *Berlin Catalogue*, Vol. II. p. 73.

⁵ The colophon referred to runs as follows :— श्रीहरिहरमहाराजपरिपालितेन सहजसर्वत्रविष्णुदिधाराध्यतनूजेन
सर्वज्ञानुजेन चिन्नभट्टेन विरचितायां तर्कभाषाप्रकाशिकायाम् ; Professor
Aufrecht's *Oxford Catalogue*, p. 244, a.

⁶ *Catalogus Catalogorum*, s.v. सायण.

⁷ *ante*, p. 23.

⁸ Dr. Hultzsch's *Annual Report* for 1892-93, p. 14, No. 50 of 1893.

⁹ From an inked estampage received from the Editor.

¹⁰ Read गुणैस्वत्तस्त्वमेवाधिकः.

This verse is addressed to **Sāyana** and states that he belonged to the **Bhāradvāja gōtra** and followed the **Bōdhāyana sūtra**, and that his mother was **Śrīmāyī**,¹ his father **Māyana**, his younger brother the poet **Bhōganātha**, his master king **Samgama (II.)**, and his preceptor **Śrikanthanātha**.² His elder brother is also mentioned, but the name, instead of being **Mādhava**, as may be expected, seems to begin with **Māyana**.

The date of the subjoined inscription (verse 18) is not quite intelligible. The meaning of the syllables **gōtradhacha** (l. 51) is not apparent; nor can the occurrence of the word **tidhau** (*i.e.* **tithau**) in the same line after **Pramādini** be explained, as the word occurs afterwards (l. 52) in its proper place. Leaving these two obscure words aside, the date is **Wednesday**, the day of a **lunar eclipse** in the month of **Kārttika** of the cyclic year **Pramādin**, which was current after the **Śālivāha Śāka** year **1321**. Mr. Dikshit, to whom I submitted this date for calculation, has favoured me with the following remarks:—"The *pūrṇimā* of *adhika* (intercalary) **Kārttika** of **Śāka-Samvat** 1321 expired, ended on a **Wednesday** at **27 gh. 20 p.** Ujjain mean-time. Its European equivalent is the **15th October, 1399 A.D.** There was a **lunar eclipse** on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word *adhika* (intercalary) does not occur. There is a method by the application of which and by making calculations from the First *Ārya-Siddhānta*, this month is likely to prove an ordinary (not intercalary) month. The eclipse mentioned was visible for a short time after sunset over almost the whole of India."

According to verse 19, the place at which the grant was made by the king, was the shrine of the god **Virūpāksha** on the **Bhāskara-kshētra** at **Pampā**, a quarter of the city of **Vijayanagara**. **Pampā** is the Sanskrit equivalent of **Hampe**, the Kanarese name of one of the villages which now occupy the site of the ruins of **Vijayanagara**. The shrine of **Virūpāksha**, or **Pampāpati**, is even now situated in the centre of the village of **Hampe**.³ From the present inscription we learn that that portion of **Pampā** or **Hampe**, on which the temple of **Virūpāksha** is built, bore the name **Bhāskara-kshētra**.

The donees of the subjoined inscription were two **Brāhmaṇa** brothers, **[Au]bhaḷa** and **Nṛisinha**, who belonged to the **Bharadvāja gōtra** and appear to have studied the **Yajurveda**. The object of the grant was the village of **Nallūri** (v. 23) or **Śrinallūr** (v. 29), which was also called **Sāvanarājīyapūram** (v. 25). The village was situated in **Megunā-vaḷanādu**, which was also called **Nalaṭuripālem-simā** and formed part of **Paiyūri-kōṭṭa**, a district of the **Chandragiri-mahārājya**. **Chandragiri** is now the head-quarters of a **tālukā** in the **North Arcot** district. According to Mr. Crole's *Chingleput Manual* (p. 438), "**Peiyur-kottam**" formed part of the modern **Ponṇēri tālukā**. **Megunā-vaḷanādu** is probably a corruption of the Tamil name **Meykunra-vaḷanādu**, which occurs in two of the copper-plate inscriptions preserved in the **Madras Museum**. According to these two grants **Meykunra-vaḷanādu** was another name of **Paiyūr-kōṭṭam**.⁴ **Nalaṭuripālem** may be connected with **Nellaṭuri**, which is mentioned in a copper-plate grant of the third **Vijayanagara** dynasty.⁵ **Toṇḍira-maṇḍala**,⁶ which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

¹ In the introduction to his commentary on the *Paśārasaṃhitā*, **Mādhava** calls his mother **Śrīmātī**; see *ante*, p. 23, note 4.

² According to the **Bitraguṇṭa** grant, **Śrikanthanātha** was the preceptor of **Samgama II.**; *ante*, p. 22.

³ *Ep. Ind.* Vol. I. p. 361.

⁴ See Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV. pp. 148 and 150. The passage in which **Meykunra-vaḷanādu** occurs, is identical in both of these inscriptions and runs as follows:—*Śeyāṅkoṇḍa-Toṇḍa-maṇḍalattil Śandiragiri-rāchcheyattil kil-karaiy-āṇa Meykunra-vaḷanāḍ-āṇa Payyūr-kkōṭṭattil*; "in **Paiyūr-kōṭṭam**, also called **Meykunra-vaḷanādu**, which formed the eastern district (?) of **Chandragiri-rājyam**, (a division) of the **Jayaṅkoṇḍa-Toṇḍa-maṇḍalam**."

⁵ *Ind. Ant.* Vol. XIII. p. 127.

⁶ **Toṇḍāka-vishaya** was the name of the **Pallava** country according to a **Western Chalukya** inscription, *South-Indian Inscriptions*, Vol. I. p. 146, and **Toṇḍira-maṇḍala** occurs in a **Tirumalai** inscription, *ibid.* p. 106.

is a Sanskritised form of the well-known *Tondai-maṇḍalam*, the ancient Tamil name of the Pallava country. Though the word *Tondira-maṇḍala* does not stand before Chandragiri-mahārāja, it appears from the two Madras Museum grants quoted above,¹ that the latter was considered as a portion of the former, just as the Paḍaviḍu-rājya was according to a later Vijayanagara inscription.² The granted village lay to the north of Chiruvāpuri, to the south of Panappāka, to the west of Toranallūri, and to the south-west of the Arani river. Of these boundaries, the villages of "Panappākkam" and "Toranullur" are in the Poṅṅēri tālukā,³ and the Arani river passes through the same tālukā. Consequently, the village of Nallūr must be looked for in the Poṅṅēri tālukā. On the Poṅṅēri *Taluk Map* there is a village called Vadakku-Nallūr (No. 124), which is to the south-west of the Arani river, to the south of Śevuṭṭu-Panappākkam (No. 125), and to the north-west of Turanallūr (No. 123), which is probably the same as the "Toranullur" of the *Chingleput Manual* and the Toranallūri of the inscription. Though the remaining boundary, Chiruvāpuri, is not found on the *Taluk Map*, Vadakku-Nallūr may be safely identified with Nallūri or Śrīnallūr, the village granted by the inscription.

TEXT.⁴*First Plate.*

- 1 [श]भमस्तु । श्रीगणाधिपतये नमः ।
- 2 नमः(ः)[स्तु]गशिरशुंकिचंद्रचामरचारवे । त्रैलो-
- 3 क्वनगरारंभमूलस्तंभाय शंभवे । [१*] हरे-
- 4 [लीं]लावराहस्य दं[द्रा]दंड(ः)स पातु वः । हे-
- 5 माद्रिकलशा यत्र धात्रिं⁵ च्छत्रश्रियं दधी । [२*] हेमांभो-
- 6 बहकिंज[ल्ल]पुजधिंजरितांप्रये⁶ । विघ्नेश्वरा-
- 7 य विघ्नानां निहंत्रे विदधे नमः । [३*] 'विष्णारादिव-
- 8 राहस्य मूर्तिर्नित्यं श्रियेस्तु वः । धात्रीं मह'
- 9 ति दंष्ट्राप्रे धत्ते यस्तु श्रिया सह । [४*] यदंष्ट्र[ं]कुर-
- 10 गा हि भूरिह सतां कर्माणि वेदार्थिनां तैर्ना-
- 11 दत्यमरा⁸ हरिः कुलगुरुस्तेषां तदिया⁹ घनाः [१*]
- 12 ते वर्षन्ति भवंति सर्वलतवासस्यानि¹⁰ त्रिष्ट्या¹¹ प्र-
- 13 जास्तेर्नदंति पितामहप्रणिहितास्तस्यै न-
- 14 मः पोत्तिषे¹² । [५*] ¹³आसीत्रैलोक्य[जी]वातुरानंद इव सू-
- 15 र्तिमान् । परमेश्वरकोटीरप्रथमाभरणं¹⁴ शशी । [६*]
- 16 तदन्वये महतेजा यदुरासीन्महीपतः¹⁵ [१*] सीम-

¹ See p. 119, note 4.² *Ind. Ant.* Vol. XIII. p. 132, verse 53 of the text.³ Mr. Crole's *Chingleput Manual*, pp. 345 and 346.⁴ From three ink-impressions by the late Sir Walter Elliot.⁵ Read धानी.⁶ Read पुत्र.⁷ Read विषी°.⁸ Read तैर्नन्दत्यमरा.⁹ Read तदीया.¹⁰ Read खतिका.¹¹ Read वृष्ट्या.¹² To the स of पोत्तिषे both ि and ि are attached; read पोत्तिषे.¹³ Read आसीचे°.¹⁴ To the ट of कोटीर both ि and ि are attached.¹⁵ Read महीपतिः.

- 17 वंश्या यंतः श्लाघ्याद्यादवा इति विद्युताः । [७*] तस्म-
 18 न्¹ यदुकुले श्लाघ्ये² सोभू[च्छि]संगमेश्वरः । येन पूर्व-
 19 [वि]धानेन पालिताः सकलाः प्रजाः । [८*] यद्यशःपुं-³
 20 [ड]रीकस्य कर्णिका कनकाचलः । मक[रं]हप्र-
 21 वाहोभूम्हामंदा[कि]नि⁴ नदी । [९*] तस्य श्री[संग]मै-⁵
 22 दस्य पुत्रीभूत् पुष्यवैभवात् । ⁶विरत्रिमंग-
 23 ङादशी⁷ वीरसिभुकभूपतिः । [१०*] सप्तार्चिरलसं [लोका]
 24 अभुजंगविभूषणं [1*] वदंत्यनुग्रनाम[र]नं शि[वं]

Second Plate; First Side.

- 25 यं भुक्भूपतिं [११*] यत्कीर्तिलक्ष्माः⁸ क्रीडत्या [त्र]ः
 26 ह्नांड⁹ रत्नमंटपं¹⁰ । सुक्ताच्छत्रं शशां-
 27 क[स्तु] दीपः शुक्रदिवाकरौ । [१२*] धर्मण¹¹ रक्षति
 28 क्षीणीं वीरश्रीभुक्भूपतौ । निरातंका भ-
 29 [य]ात्तस्मिन्नित्यभोगोक्षवाः प्रजाः [१३*] गौरीसह-
 30 चरात्तस्मात् प्रादुरासीन्महेश्वरात् । श[क्त्य]ा
 31 प्रतीत स्कंदांशो राजा हरिहरेश्वरः । [१४*] सर्व-
 32 वर्णाश्रमाचारप्रतिपालनततपरे¹² । तस्मिन्
 33 चतु[ः]स्समुद्रां[त]ा भूमिः कामदुघाभवत् [१५*] सिं-
 34 हासनशुषस्तस्य कीत्या¹³ भांति दिशो दश । उ-
 35 दयाद्रिगतस्त्र्यं[दो]ज्योत्स्नायैव¹⁴ कळानिधेः । [१६*]
 36 ¹⁵तुलापुरुषदानादिमहादानानि षोडश । क-
 37 तवान् प्रतिराजन्यवक्षपातात्मवैभवः¹⁶ ॥ [१७*]
 38 ¹⁷श्रीमद्राजाधिराजराजपरमेश्वरः । पूर्वद-
 39 क्षिणपश्चिमीत्तरसमुद्राधीश्वरः । अनि[वा]-
 40 रित[ः] ।*] दुष्टराजराजन्यभुजंगवैनतेयः ।
 41 [श]रणागतवक्षपंजरः । कलिकालधर्मः ।
 42 कर्णाटकलक्ष्मीकर्णावतंसः । चतुर्वर्णाश्र-¹⁸

¹ Read तस्मिन्.

² Read सोभूच्छी.

³ The *anusvāra* is at the beginning of the next line.

⁴ Read मन्दाकिनौ.

⁵ The *anusvāra* is at the beginning of the next line.

⁶ Read वीरश्री.

⁷ Read °दशी वीरश्रीभुक्. To the स of वीरसि both ः and ॐ are affixed.

⁸ Read यत्कीर्तिलक्ष्माः.

⁹ Read ब्रह्माण्डं.

¹⁰ Read मण्डपः.

¹¹ Read धर्मण.

¹² Read तपरे.

¹³ Read कीत्या.

¹⁴ Read °सेन्दीज्योत्स्नायैव.

¹⁵ Read पुरुष.

¹⁶ Read पादात्तवैभवः.

¹⁷ Read °जाधिराज.

¹⁸ Read चतुर्वर्णां.

- 43 [म]पालकः । कुलगिरितटलिखितघोषणः [1*]
 44 [र]णरंगभिषणः¹ । परराजराजीवसुधाक-
 45 रः । परनारीसहोदरः । पुण्यश्लोकप्रहसः² ।
 46 शार्दूलमदभंजनः । चेरचीळपांड्यस्थ[र]-
 47 पनाचार्यः । वेदभा[ष्य]प्रकाशकः । वैदीकमा[र्ग]-
 48 [स्थ]ापनाचार्यः । कर्मोपेताध्वर्यः³ । राजकल्य[र*]णशेख[र][: 1*]

Second Plate ; Second Side.

- 49 १[सि]धसारस्वतेत्यादि[वि]रुदावळिभूषितः स खलु [अ]विरप्र-⁵
 50 तापहरिह[रदे]वमहारायः । धात्रीनेत्रगुणक्षपेतरयुते⁶ अिसा-
 51 लिवाहे गते [शाखे⁷ गो]त्रधच प्रमादिनि तिथौ मास्यूर्जके ना-
 52 मनी⁸ । पत्ने तत्र वळ्ळके बुधदिने ⁹श्रीपौर्णिमास्यां¹⁰ तिथौ (।)
 53 काले पु[ण्य]म[हं]तरे¹¹ शुभकरे सीमीपरागे वरे । [१८*] श्रीतुं-¹²
 54 गभद्रापरिघे¹³ नगरे विजयांघ्ये¹⁴ । पंपायां भास्कर[क्षे]-
 55 चे श्रीविरूपाक्षसंनिधौ । [१९*] चंद्रगिरिमहाराज्ये प्रा[ज्ये]
 56 पैयुरिकोटके¹⁵ । नलटुरिपाळ्सीमाख्ये मेगुणाव[ल]-
 57 नाडुके । [२०*] तौडीरमंडले स्थिते विद्विः(ः)रुपशोभिते [1*]
 चि[र]-
 58 वापुर्युदग्भागे पनप्पाकस्य दक्षिणे । [२१*] नैर्ऋत्याम[र]-
 59 णीनद्यास्तोरनल्लुरिपश्चिमे¹⁶ । [२२*] स¹⁷तत्तासीद्गामवरो
 60 ग्रामी ¹⁸नल्लुरिसं[क्षि]तः । पार्श्वकेदारजनुषा यो रेजे स-
 61 स्वसंपदा । [२३*] ¹⁹बुमारमाकळ्ताभ्यां²⁰ सहितौ शिवके-
 62 श्वौ । यळंगोविल्नीलदृषन्नामानौ²¹ यत्त²² तिष्ठतः । [२४*]
 63 पुरं सावणराजीयं²³ प्रतिनाम्नेति विश्रुतं ।

¹ Read भीषणः.

² Read °हर्षः.

³ Read °ध्वर्युः.

⁴ Read सिद्ध.

⁵ Read श्रीवीर.

⁶ Read क्षपेक्षरमिते श्रीश°

⁷ Read शाके.

⁸ Read नामनि. The grammatically correct reading, which is, however, precluded by the metre, would be °र्जकनामनि.

⁹ To the अ both long and short ः are attached.

¹⁰ Read पौर्णिमास्यां तिथौ.

¹¹ Read महन्तरे.

¹² The *anusvara* is at the beginning of the next line.

¹³ Read परिखे.

¹⁴ Read विजयाङ्घ्ये.

¹⁵ Read पैयुरिकोटके.

¹⁶ Read नल्लुरि. The second half of verse 22 seems to have been omitted. Probably the omitted portion contained the boundary of the granted village in the western direction.

¹⁷ Read तत्रा°.

¹⁸ Read नल्लुरि.

¹⁹ Read लमा.

²⁰ Read कलत्राभ्यां.

²¹ Read दृष°.

²² Read यत्त.

²³ Read राजीयं.

- 64 ¹द्वित्तिद्वादशसंयुक्तं तमिमं ग्राममुत्तमं । [२५*] सर्वमा-
 65 न्यं चतुस्त्रीमासंयुतं च समंततः । निधिनिज्ञेप-
 66 पाषाणसिद्ध[स]ाध्यजलान्वतं² । [२६*] ³अक्षाख्यागामिसं-
 67 यु[क्तं⁴ अ]ष्टभो[ग्यं] सुभूतिदं⁵ । वापीकूपतटाकैश्च क-
 68 च्छारामैश्च शोभितं । [२७*] ⁶पुत्तपौत्तादिभिर्भोग्यं (।) क्रमा-
 69 [द]ाचंद्रतारकं । ⁷दानस्य[।*]धमनस्यापि विक्रयस्या-
 70 पि चोचितं । [२८*] ⁸अदाद्दामवरं रंभ्यं ⁹श्रीनल्लुरि[ति] सं-¹⁰
 71 ज्ञितं । [श्री]भक्काधरिव[य्य]ीय सानुजाय विपश्चि¹¹ । [२९*]
 72 ¹²सिभरद्वाज[गो]त्तियवरनारायणा[त्त]जः । आर्चं [श्रीभ]-
 73 ऋयज्व[।*] तु ष[ड्वृ]त्तिमिह चाश्रुत । [३०*] तस्यानुजो महातेजा[।*]¹³
 श्रुतिसा[ग]-
 74 [र]पारगः । नृसिंहयज्वा च कृ[ति]¹⁴ वृति[ष]ट्कमवाप्तवान् । [३१*] परितः¹⁵
 75 प्रयितै[स्त्रि]धैः पुरोहितपुरोगमैः । विविधैर्वि[बु]धै[।*] स्त्रीत[पधि]-¹⁶

Third Plate.

- 76 [कै]रधिकैर्गिरा । [३२*] वीरः श्रीवरभुक्कभूपतनयः क्ष्मा-
 77 पालचूडा[मणी]:¹⁷ ¹⁸पुंखत्कीर्तिविभूषित-
 78 [त्रि]भुवनः स्फूर्जत्[प्र]तापोदयः [।*] आचंद्रार्कम[गा]-
 79 [रव]त् वसु[म]तीमाचक्रवाळाचलं श्रीमानाहव[राघ]-
 80 वो हरिहर[।*] स्वां पालयत्यन्वहं । [३३*] स भूयो याजकी
 धीमान् को-
 81 टिश्रा[र]ाध्यनंदनः । शासनश्लोककर्ता वै मल्लनाराध्यवृ-
 82 त्तिकः । [३४*] तच्छासननिदं¹⁹ स्वामीशासनेन विलिखितं । शासना-
 83 चार्यवर्य्येण सुदृणेन च शिल्पि[न]ा ॥ [३५*] स्वदत्ता[द*]द्विगु[णं] पु-
 84 ष्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि-

¹ Read वृत्ति.

² Read सिद्ध and जलान्वितम्.

³ Read अचिख्या°.

⁴ Read युक्तमष्ट.

⁵ Other inscriptions read समुद्रं instead of सुभूतिदं.

⁶ Read पुत्तपौत्ता°.

⁷ To the दा a second vertical line is attached besides the sign of length.

⁸ To the दा of अदा a second sign of length is affixed.

⁹ Read नल्लुरि°; the *akshara* ति is engraved below the line.

¹⁰ The *anusvāra* is at the beginning of the next line.

¹¹ Read विपश्चिते.

¹² Read श्रीभरद्वाज; गोत्तिय, i.e. गोत्रीय, is used in the sense of सर्गोच.

¹³ The letter जा is engraved above the line.

¹⁴ The letter ति is engraved below the line; read कृतौ इति.

¹⁵ Read परीतः प्रयतैः स्त्रिधैः.

¹⁶ Read स्त्रीतपधि°.

¹⁷ Read मणिः.

¹⁸ Read पुंखत् ?

¹⁹ Read °नमिदं स्वामि.

- 85 ष्कलं भवेत् । [३६*] स्वदत्तां परदत्तां वा यो हरेति^१ वसुंधरा[म्*] ।
षष्टि-^२
- 86 वर्षसहस्राणि विहायां जायते क्रिमिः । [३७*] एकेव^३ भगिनी लो-
87 के सर्वेषामिव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता व-
88 सुंधरा । [३८*] सामान्योयं धर्मसेतु^४ नृपाणां काले काले पा-
89 लनियो^५ भवन्निः । सर्वानितान् भाविनः पार्थिवेन्द्रान् भूयो
90 भूयो याचते रामचंद्रः । [३९*] महंशजाः परमहीपति[वं]शजा
91 वा ये वंशजा[.]*^६ ^७सततमुज्वलधर्मचित्ता[.]* । ^८तद्धर्ममेव परि-
92 पालनमुद्दहंति ^९तप्तादपद्मयुगळं शिरसा वहामि ॥ [४०*]
93 श्रीविरूपाक्ष^{१०} [॥*]

TRANSLATION.

(Line 1.) Let there be prosperity! Obeisance to the blessed Gaṇādhpati!

(Verse 1.) Adoration to Śaṁbhu (Śiva), who is adorned, as with a *chāmara*, with the moon that is kissing (*his*) lofty head, (*and*) who is the principal pillar at the building of the city (*which consists*) of the three worlds!

(V. 2.) Let it protect you,— the staff-like tusk of Hari (Vishṇu), who disported himself as a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mēru) as its point!

(V. 3.) I make obeisance to Vighnēśvara (Gaṇapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamina of golden lotus-flowers.

(V. 4.) Let it always bring you prosperity,— the body of Vishṇu, the primeval Boar, who carries on the tip of (*his*) huge tusk the Earth along with Śrī (Lakshmi)!

(V. 5.) Obeisance to that Boar, on whose graceful tusk rests the Earth!— On this (*earth*) (*are performed*) sacrifices by good men who know the meaning of the Vēdas; by these (*sacrifices*) the gods are pleased; the head of the race of these (*gods*) (*is*) Hari (Indra); to him (Indra) belong the clouds; these (*clouds*) pour forth rain; by rain all creepers and grain grow; (*and*) by these, the men created by Pitāmaha (Brahmā) are gladdened.

(V. 6.) There was (*produced*) the Moon, who supports the life (*of the inhabitants*) of the three worlds, who appears to be an incarnation of joy, (*and who is*) the chief ornament on the diadem of Paramēśvara (Śiva).

(V. 7.) In his (*the Moon's*) race, there was a glorious ruler of the earth, (*called*) Yadu, after which praiseworthy (*king*) the descendants of the race of the Moon are (*also*) called Yādavas.

(V. 8.) In this praiseworthy race of Yadu was born that glorious lord Saṁgama, by whom all subjects were protected according to the ancient rules.

(V. 9.) The lotus of his fame had the golden mountain (Mēru) for its seed-vessel, (*and*) the great Mandâkinî (Gaṅgâ) river for a stream of honey.

^१ Read हरेत.

^२ Read षष्टिं वर्ष.

^३ Read एकैव.

^४ Read सेतुर्नृ.

^५ Read पालनीयो भवन्निः.

^६ Read भूभुजाः?

^७ Read सुज्वल.

^८ Read महंशं.

^९ Read तत्पाद.

^{१०} In Kanarese characters.

(V. 10.) In consequence of (*his*) numerous good deeds (*in former births*), this glorious king Saṅgama begat a son, the glorious king Vira-Bhu[k]ka, who was an auspicious mirror to the goddess of heroes.¹

(V. 11.) People identify this king Bhukka with Śiva, devoid of terrible surnames, as he is slow of fire (*i.e.* anger) (*and*) not surrounded by dissolute friends (*bhujāṅga*), [*while Śiva is quick of fire and adorned with serpents (bhujāṅga)*].

(V. 12.) The sporting goddess of his fame (*had*) the mundane egg for a jewelled hall, the Moon for a parasol (*set with*) pearls, and Venus and the Sun for a (*double*) lamp.

(V. 13.) While that glorious king Vira-Bhukka was righteously protecting the earth, the people, unafflicted by calamities, were continually enjoying festivals.

(V. 14.) From this great lord (*mahēśvara*), who was the husband of Gauri, was born the lord Harihara, a king who was renowned by (*his*) power (*śakti*), (*and*) who was a partial incarnation of Skanda.²

(V. 15.) While this (*king*) was engaged in upholding the observances of all the castes and orders, the earth up to the four oceans became the celestial cow (*in fulfilling all desires*).

(V. 16.) The ten directions are illumined by the fame of him who is seated on the throne, as by the light of the full-moon who is standing over the eastern mountain.

(V. 17.) Having taken away the wealth of rival kings (*as suddenly*) as a falling thunderbolt, (*he*) performed the sixteen great gifts, *viz.* the gift of his weight (*in gold*), etc.

(Line 38.) This glorious Virapratāpa-Hariharadēva-Mahārāya, who was adorned by a series of such *birudas* as :— The illustrious king of kings and the supreme lord of kings; the lord of the eastern, southern, western and northern oceans; the unopposed; a Vainatēya (*i.e.* Garuḍa) to the snakes (*which are*) wicked kings and princes; an adamantine cage for refugees; the Dharma (*i.e.* Yudhisṭhira) of the Kali age; the ear-ornament to the goddess of the Karnātaka (*country*); the supporter of the four castes and orders; he whose proclamations are engraved on the slopes of the principal mountains; he who is formidable on battle-fields; the moon to the day-lotuses (*which are*) hostile kings; a brother to the wives of others; he whose (*only*) delight is the fame of virtue; the destroyer of the pride of the Tiger;³ the master in establishing the Chēra, Chōḷa, and Pāṇḍya (kings); the publisher of the commentaries on the Vēdas; the master in establishing the ordinances prescribed by the Vēdas; he who has provided the Adhvaryu (*priests*) with employment; the auspicious ornament of kings; he whose eloquence is well-known;—

(Verse 18.) After the auspicious Śālivāha Śāka (*year*) measured by the earth (1), the eyes (2), the qualities (3), (*and*) the moon (1), (*i.e.* 1321), had passed,
⁴ in the (*cyclic year*) Pramādin, in the month called Ūrjaka (Kārttika), in the bright fortnight of this (*month*), on Wednesday, the holy full-moon *tithi*, at the lucky time of an auspicious (*and*) excellent eclipse of the moon;—

(V. 19.) At the city (*nagara*) called Vijaya (*i.e.* Vijayanagara), whose moat is the holy Tuṅgabhadra, at Pampā, at the Bhāskara-kshētra, in the presence of (*the god*) Śri-Virūpāksha;—⁵

¹ The mirror is one of the eight auspicious objects (*aṣṭa-māṅgala*). In saying that Bukka was an "auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite of that goddess.

² The god Skanda is the son of Mahēśvara (Śiva) and Gauri, and bears a spear (*śakti*).

³ The tiger was the emblem of the Chōḷa kings.

⁴ The unintelligible syllables गौचधच and the word तिथौ, *i.e.* तिथौ, after प्रमादिनि are left untranslated; see p. 119 above.

⁵ The construction is here interrupted by verses 20 to 24. The verb follows in verse 29.

(V. 20.) In the great Chandragiri-mahârâjya, in Paiyûri-kôṭṭa, in the Megunâ-vaḷanâdu (*also*) called Nalaṭuripâlem-simâ;—

(V. 21.) In the renowned Toṇḍiramandala, which is adorned by learned men, on the northern side of Chiruvâpuri, on the south of Panappâka;—

(V. 22.) On the south-west of the Araṇi river, (*and*) on the west of Toranallûri;—

(V. 23.) There was the best of villages, the village called Nallûri, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields;—

(V. 24.) Where Śiva and Kêśava (Vishṇu) under the names of Yaḷaṅgôvil and Niladrishad reside along with (*their*) consorts Umâ and Ramâ (*respectively*).

(V. 25.) This best of villages, which was well known under the other name Sâvaṇarâjyapuram, (*and*) which was accompanied with twelve shares;—

(V. 26.) Free of taxes, up to (*its*) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water;—

(V. 27.) Together with the *akshinî* and *âgâmin*, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves;—

(V. 28.) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (*endure*), (*and*) with the right to present, mortgage, and sell (*it*);—

(V. 29.) (*The king*)¹ gave (*this*) excellent (*and*) lovely village, called Śrinallûr, to the learned [Au]bhala,² the best of sacrificers,³ and to his younger brother.

(V. 30.) The pious [Aubha]a-Yajvan, the son of Nârâyaṇa, who was the best of the descendants of the holy *gôtra* of Bharadvâja, received six shares of this (*village*).

(V. 31.) His younger brother, the pious (*and*) glorious Nṛisimha-Yajvan, who had crossed the ocean of the Vêdas, also received six shares.

(V. 32.) Surrounded by several pious (*and*) amiable scholars, who walked in the path prescribed by the Vêdas, who were full of eloquence, (*and*) who were headed by the family priest (*purôhita*).⁴

(V. 33.) The son of the favourite of fortune, king Bhukka,— the heroic Harihara, the crest-jewel of kings, the illustrious Râghava (Râma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (*always*) rising, protects day by day, as long as the moon and the sun (*endure*), like a (*single*) house, the earth which is his own, up to the Chakravâla mountain.

(V. 34.) The composer of the verses (*ślôka*) of (*this*) edict (*śâsana*) (*was*) the wise son of Kôṭisârâdhya, Mallanârâdhyavṛittika, who had frequently performed sacrifices.

(V. 35.) The sculptor Muddaṇa, the best among the masters (*of the writers*) of edicts, caused this edict to be engraved by order of the lord (Harihara).

[Verses 36 to 39 are four of the usual imprecatory verses.]

(V. 40.) "I bear on (*my*) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift."

(Line 93.) Śri-Virûpâksha.

¹ See p. 125, note 5.

² This name is probably derived from Ahôbilam, a famous Vaishnava shrine in the Karnûl district, which is mentioned in inscriptions of Harihara II. and later Vijayanagara kings.

³ *Adhvarya*- and *yajvan* (v. 30 f.) appear to be synonymous with *adhvaryu*, 'a student of the Yajurveda.'

⁴ This verse has to be construed with verse 29, before which it ought to stand. The composer appears to have copied it from earlier Vijayanagara grants without the necessary discrimination.

No. 20.—ACHYUTAPURAM PLATES OF INDRAVARMAN.

By E. HULTZSCH, PH.D.

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya. Prakasa Rao of Achyutapuram, near Mukhalingam, in the Gañjâm district. They were brought to my notice by Mr. G. V. Ramamurti of Parlâ-Kimedî, and forwarded to me at my request by the Collector of Gañjâm. The owner has consented to let me deposit the plates in the Madras Museum. The plates are three in number and measure $5\frac{7}{8}$ by 2 inches. Their rims are not raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about $\frac{5}{16}$ " thick and about $3\frac{1}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $\frac{3}{4}$ " by $\frac{5}{8}$ ". It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is $15\frac{1}{4}$ oz. and that of the ring and seal 6 oz.,—total 1 lb $5\frac{1}{4}$ oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II.¹ The language is nearly correct Sanskrit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l. 23 f.), the inscription is written in prose.

The plates record a gift of land, which was made at Kaliñganagara (l. 1) by one of the kings of Kaliñga (l. 4) of the Gāñga family (l. 6),—the Mahārāja Indravarman (l. 8), alias Rājasimha (l. 24), during (the sun's) progress to the north (*udag-ayana*, l. 13), i.e. during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued.² This second date is "the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaitra" (l. 23). Dr. Fleet has published another copper-plate grant of the Mahārāja Indravarman, alias Rājasimha,³ which is dated in "the ninety-first year (in words and numerical symbols) of the reign." The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I. alias Rājasimha. This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, viz. Vinayachandra, the son of Bhānuchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions⁴ and styles the king "the establisher of the spotless family of the Gāngas,"—an epithet which, as noticed by Dr. Fleet, does not occur in other grants of the Gāngas of Kaliñga.

The object of the grant was a portion of a field in the village of Siddhārthaka in the district of Varāhavartani⁵ (l. 8), which was given to a Brāhmaṇa of the Chhandōga school (l. 12). The field was situated near a tank named Rājataṭaka (ll. 10 and 15), i.e. "the King's Tank," the water of which the donee was permitted to utilise for irrigation purposes (l. 17 f.).

¹ See the photo-lithographs, *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

² Similar double dates occur in other Gāñga grants; *Ind. Ant.* Vol. XIII, pp. 120 and 122 f., and Vol. XVIII. p. 144.

³ *Ind. Ant.* Vol. XVI. pp. 131 ff.

⁴ The only exception to this is the omission of the word *sukha* after *sarva-rtu* in line 1 of the Achyutapuram plates.

⁵ The same district is referred to in two other Gāñga grants; *Ind. Ant.* Vol. XIII. pp. 120 and 273.

According to line 12f. the grant was made on the occasion of the consecration of a tank (*taṭāka*)¹ in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (*Rājataṭāka*), near which the field was situated.

TEXT.²*First Plate.*

- 1 ओ³ स्वस्ति [॥*] सर्वतुरमणीयाद्विजयकलिङ्गनगरात्सकलभुवननिर्माणैक-
- 2 सूत्रधारस्य भगवती 'गोकर्णस्वामिनश्चरणकमलयुगलप्रणामा-
- 3 दपमतकलिकलङ्गी विनयनयसम्पदामाधारः स्वासिधारापरि-
- 4 च्छन्दाधिगतसकलकलिङ्गाधिराज्यश्चतुरदधितरङ्गमेखलावनित-
- 5 लप्रविततामलयशाः) अनेकसमरसंक्षोभजनितजयशब्दी
- 6 गाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्त-

Second Plate; First Side.

- 7 चूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुद्धातः
- 8 परममाहेश्वरः श्रीमहाराजेन्द्रवर्मा । वराहवर्त्तन्यां सिद्धार्थकग्रामे
- 9 सर्वसमवेतान्कुटुम्बिनस्समाज्ञापयति [॥*] विदितमस्तु वो यथास्मिन्त्या-
- 10 मे राजतटाकचेत्रे⁴ हलस्य भूच्छेदीकृत्य सर्वकरपरिहा-
- 11 रेशाचन्द्रार्कप्रतिष्ठङ्कृत्वा 'मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौत-
- 12 मसगोत्राय च्छन्दीगसब्रह्मचारिणे दुर्गाशर्मणे मातृभट्टारिक[†*]-

Second Plate; Second Side.

- 13 पादानान्तटाकप्रतिष्ठापनसुदगयने⁷ उदकपूर्वमस्माभिसंप्रदत्ता [†*]
- 14 तद्विदित्वा स्वभूमिमनुपालयता[त्र] केनचित्परिवाधा⁸ कार्या । सीमालिङ्गानि
[†*]
- 15 पूर्वैण राजतटाकपाली [†*] सैव दक्षिणेन [†*] पश्चिमेन परिपाट्या वस्ती-
कचयं [†*]
- 16 उत्तरपाल्या कपाटसन्ध्यपरि पाषाणस्ततः सेष्टकीन्यः पाषाण-

¹ The grant recorded in the Alamanda plates was made on a similar occasion; see *ante*, p. 20. The construction of a tank is one of the seven meritorious acts called *samtāna* or *samtati*; see *ante*, p. 92, note 3.

² From the original plates.

³ Expressed by a symbol in the original.

⁴ Read गोकर्ण.

⁵ The engraver had originally omitted the word राजतटाकचेत्र. He discovered his mistake after he had written the words हलस्य भूच्छेदीकृत्य, which he effaced, and over which he engraved राजतटाकचेत्रे ह. Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.

⁶ Read मातापितृराज.

⁷ Read प्रतिष्ठापन उदयन.

⁸ Read परिवाधा.

i.

1. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 2. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 3. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 4. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 5. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 6. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः

ii.

7. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 8. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 9. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 10. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 11. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः
 12. ॐ अक्षयवर्षे पक्षे चतुर्विंशत्यंशे इन्द्रवर्मणो राज्ञोऽयं शिलालेखः

- 17 स्तुती धिमारतरुहयं ततः कारकद्वयचेति । तटाकीदकबन्धमीचे न केनचि-
 18 द्विघातः कार्येति¹ । भविष्यद्राजभिषायन्दानधर्मोनुपास्यस्तथा च व्यासगीता²
 [1*]

Third Plate.

- 19 बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [1*] यस्य यस्य यदा भूमिस्तस्य
 20 तस्य तदा फलं [11*] षष्टिं वर्षसहस्राणि मोदते दिवि भूमिदः [1*]
 आक्षेप्ता चानु-
 21 मन्ता च तान्येव नरके वसेत् [11*] स्वदत्तां परदत्तां वा यद्वादत्त युधि-
 छिर [1*]
 22 मही³ म[हि]मता श्रेष्ठ दानाच्छेयोनुपालनमिति । प्रवर्धमानविजय-⁴
 23 राज्यसंवत्सराः सप्ताशीतिः[*] ८० ७ चैवामावासां । इदं विनयचन्द्रेण
 24 भानुचन्द्रस्य सूनुना [1*] शासनं राजसिंहस्य⁵ लिखितं स्वसुखाश्रया ॥

TRANSLATION.

(Line 1.) Ōm. Hail! From the victorious (*city of*) **Kaliṅganagara**, which is pleasant in all seasons,— the devout worshipper of **Mahésvara**, the glorious *Mahārāja* **Indravarma**,— who adores the feet of (*his*) mother and father; whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) excessive valour; who has (*effected*) the establishment of the spotless race of the **Gāṅgas**; who has caused the cry of “victory” to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (*country*) of **Kaliṅga** by the quivering of the edge of his own sword; who is a receptacle of modesty, wisdom, and wealth; (*and*) who is freed from the stains of the **Kali** (*age*) by (*his*) prostrations at the pair of lotus-feet of the god **Gōkarnasvāmin**, the sole architect for the construction of the whole world,— addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of **Siddhārthaka** in (*the district of*) **Varāhavartani** :—

(L. 9.) “Be it known to you that, at the consecration of a tank (*in honour*) of the feet of the lady (*our*) mother, during (*the sun's*) progress to the north (*udag-ayana*), we have given, with libations of water, (*one*) plough of land in a field (*near*) the **Rājataṭka** in this village,— having portioned (*it*) off, with immunity from all taxes, having made (*the grant*) to last as long as the moon and the sun, for the increase of the religious merit of (*our*) mother and father and of ourselves,— to **Durgasarma**, a member of the **Gautama gōtra** (*and*) a student of the **Chhandōga** (*sākhā*). Knowing this, nobody shall cause hindrance to (*the donee and his descendants*) while they preserve (*i.e.* cultivate and enjoy?) their own land.

(L. 14.) “The marks of the boundaries (*are the following*) :— In the east, the *band* (*pālī*) of the **Rājataṭka**; in the south, the same; in the west, three ant-hills in succession; on

¹ Read कार्यं इति.

² This sentence appears to be left incomplete through a mistake of the engraver. Read व्यासगीताः श्रीका भवन्ति, as in line 13 of the **Parīā-Kimeḍi** plates of **Indravarma**, *Ind. Ant.* Vol. XVI p. 134.

³ Read मही. ⁴ The न of मान is entered below the line in the original; a caret (*hamsapāda*) over the line between मा and पि marks the place in which it must be inserted.

⁵ Read सिंहस्य.

the northern side, a boulder on the top of a gate,¹ then another boulder (*covered*) with bricks, then a couple of *dhimāra* (or *adhimāra*?) trees, and then a *kāraka*² tree. Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka-bandha*) of the tank.

(L. 18.) "And future kings should preserve this meritorious gift; for there are (*the following*) verses composed by Vyāsa:—"

[Three of the customary verses.]

(L. 22.) (*In*) the year eighty-seven,— (*in figures*), 80 (*and*) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra.

(L. 23.) This edict (*sāsana*) of Rājasimha was written at the command of his (*the king's*) own mouth by Vinayachandra, the son of Bhānuchandra.

No. 21.—CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN.

By E. HULTZSCH, PH.D.

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gañjām and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gañjām district. Mr. G. V. Ramamurti of Parlā-Kimedī informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Grahame.³ Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure $8\frac{1}{2}$ by $3\frac{3}{8}$ inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about $\frac{7}{16}$ " thick and $4\frac{3}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $1\frac{1}{8}$ by $1\frac{1}{4}$ " in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 lb 2 oz., and that of the ring and seal 1 lb $2\frac{1}{2}$ oz.,—total 3 lb $4\frac{1}{2}$ oz.

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman I.,⁴ with which,—unlike the two grants of Indravarman II.,⁵—it shares the Nāgarī forms of ण and ण. In line 26 f. the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.⁶ The language is not very correct Sanskrit. With the exception of three imprecatory verses (ll. 20-24) and one verse which records the name of the writer (l. 24 f.), the inscription is in prose. As regards orthography,—the *jihvāmūliya* is employed once (in °*taḥ*=*Kaliṅga*², line 2), and the *upadhmanīya* five times (in lines 7, 10, 17, 18, 19). The *anusvāra* before *ś* is expressed by *ṣ* in *nistriṣṣa* (l. 4), *vaṣṣyēna* (l. 24), and *viṣṣati* (l. 26 f.). In accordance with Pāṇini, viii. 4, 47, the letter *k* is doubled before *r* (in *dharmma-kkrama-vikkramāṇām*, l. 19), and the letter *t* before *y* (e.g. in *prattyaksham*, l. 25, but not in *satya-tyāga*, l. 8), and before *r* (e.g. in *yattra*, l. 16, but not in *Krishnātrēya-sagōtra*, l. 12). The erroneous doubling of *t* in *Māttrichandra* (l. 24) shows that the vowel *ri* was pronounced as *ri*, which is actually used for *ri* in *kritvā* (l. 10).

¹ This appears to refer to the sluice of the tank.

² This is perhaps the Telugu *gāra-cheṭṭu*, 'a bramble.'

³ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 7; Vol. II. p. 21 f.; and *Ind. Ant.* Vol. XIII. p. 48.

⁴ *ante*, p. 127. ⁵ *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

⁶ In his *Gupta Inscriptions*, p. 292, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.

The plates record the grant of the village of **Poppaṅgika** in **Saraūmaṭamba**, a subdivision of the district of **Krôshṭukavartani** (l. 9), as an *agrahâra* (l. 10) to six Brâhmana brothers, who resided at **Kaliṅgânagara** (l. 11) and belonged to the Chhandôga school (l. 12). The grant was made at **Kaliṅgânagara**¹ (l. 2) by one of the kings of **Kaliṅga** (l. 5) of the Gânga family (l. 4),—the *Mahârâja Dêvêndravarma*, who was the son of **Guṇârṇava** (l. 8). The date of the grant was the eighth *tithi* of the bright fortnight of the month of **Mâgha** (l. 11), during (*the sun's*) progress to the north (*udag-ayana*).² The edict itself was engrossed and issued in “the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twentieth (*solar*) day (in words and figures) of the month of **Śrâvâṇa**” (l. 26 f.). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gânga era. The second date is preceded by the names of the writer of the edict and of an official witness (l. 24 f.), and followed by the name of the engraver (l. 27).

Owing to the uncertainty in which the Gânga era is still involved, nothing can at present be said about Dêvêndravarma, the son of Guṇârṇava, but that he must be distinct from Dêvêndravarma, the son of Anantavarman,³ and that the name **Guṇârṇava** occurs twice in the list of the ancestors of Chôḍagaṅga of Kalinga.⁴

TEXT.⁵*First Plate.*

- 1 श्रीं स्व[स्ति] [॥*] सकलवसुमतीतलतिलकायमान[त्*] सर्व्वर्तुसुखरमणीयाद्विजयव-
- 2 तङ्कलिङ्गनगराश्चेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन-
- 3 निर्मार्णैकसूत्रधारस्व भगवतो ७गोकर्णस्वामिनश्चरणकमलयुगलप्रणामादि-
- 4 गलितकलिकलङ्घो गाङ्गामलकुलतिलको ८निजनिस्त्रिङ्गधारीपार्जितस्सकल-⁹
- 5 कलिङ्गाधिराज्य[:*] १०प्रविततचतुरुदधितरङ्गमेखलावनितलामलयशा(:) अनेका-
- 6 ह्वसङ्घोभजनितजयशब्द[:*] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभाम-
- 7 च्चरीपुञ्जरश्चितचरण७परममाहेश्चरो मातापितृपादानुध्यातो नयविनय-

¹ The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacole plates of Anantavarman's son Dêvêndravarma (*Ind. Ant.* Vol. XIII. p. 275, text line 2), in the Alamanda plates (*ante*, p. 18, text line 2), and in the Parlâ-Kimedî plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No. 31 below).

² Compare the first date of the Achyutapuram plates, *ante*, p. 127. In the Chicacole plates, *udagayana* cannot be taken in the sense of *utardayana-samkrânti*, because the latter cannot coincide with the eighth *tithi* of the bright fortnight of Mâgha.

³ *Ind. Ant.* Vol. XIII. p. 273, and Vol. XVIII. p. 146.

⁴ *ibid.* Vol. XVIII. p. 170 f.

⁵ From the original plates.

⁶ Expressed by a symbol in the original.

⁷ Read नीकर्ण.

⁸ Read निस्त्रिंश.

⁹ Read ०सकल.

¹⁰ As in another Gânga grant (*Ind. Ant.* Vol. XIII. p. 121), the participle *प्रवितत* is erroneously placed at the beginning of the compound, while the sense requires it to stand between *अवनितल* and *अनलयशा*; as in two other grants (*Ind. Ant.* Vol. XVI. p. 134, and *ante*, p. 128).

Second Plate ; First Side.

- 8 ¹श्रीर्योदार्यसत्यत्यागसम्पदामाधारभूत[:*] ²श्रीगुणार्णवसुतुर्माहाराज[:*] श्रीमा-
न्देवेन्द्रवर्मा
- 9 क्रौष्टुकवर्त्तन्यान्तरउमटखे³ पोष्यङ्गिकग्रामे सर्वसमवेतान्कुटुम्बिनस्समाप्तापयत्यस्ति⁴
[||*] विदि-
- 10 तमस्तु भवतां यथास्माभिरयं ग्राम[:*] सर्वकरभरैऽपरिहृत्याचन्द्रार्कप्रतिष्ठम-
ग्रहारङ्गित्वीदकपू⁵
- 11 र्वं मातापित्रीरात्मनश्च⁶ पुण्याभिहृद्ये माघमासुद्गुयने शुचाष्टम्यां कलिङ्गा
नगरवास्त-
- 12 व्यभ्यञ्चन्दोगसन्नन्नचारिभ्यो⁸ कृष्णात्रेयसगोत्रेभ्य वेदवेदाङ्गपारगेभ्योच्छरम्पशर्म-
भवशर्मशिवशर्मविष्णुशर्मसोमशर्मकुमारशर्मभ्यो⁹ भ्रातृभ्य[:*] सम्पत्तस्तदेवं¹⁰
विदित्वा यथो-
- 14 चित्तभागभोगसुपनयन्त[:*] सुखं प्रतिवसथ इति¹¹ [||*] च¹² ग्रामस्य सोमा-
वधयो भवन्ति [I*] पूर्वस्थां

Second Plate ; Second Side.

- 15 दिशि विषयगर्ता गता [I*] दक्षिणस्यान्दिश्यपि गर्तेव [I*] पश्चिम[:*]-
स्यान्दिश्यपि पोष्यङ्गिकपर्वतोद-
- 16 कं सायदकपर्वतोदकश्च यत्त्रैकीभूत्वा¹³ वहति यावद्दक्षिणदिक्था¹⁴ गर्तेति [I*]
उत्तरस्यान्दिशि को-
- 17 सम्बृहत्तगिण्णिगिण्णिवृत्त¹⁵ ततः कुरुडुम्बिग्रामस्य च सीमा ¹⁶नेस्तिन्दुकवृत्तऽ-
पुनरपि तिन्दुक[:*]
- 18 कुञ्ज(र)म्बूहृत्तवेणुगुल्मसहितष्कतम्बृहत्त¹⁷ अतऽपुरुषच्छायया यावत्पूर्वदिक्था¹⁸
विष-
- 19 यगर्तेति [||*] भविष्यतश्च राज्ञऽप्रज्ञापयति [I*] धर्मक्रमविक्रमाणांमन्य-¹⁹
तमयो[गा*]दवाप्य म-

¹ Read श्रीर्योदार्य.² Read गुणार्णव.³ Read °वर्तन्यां सर°. The ट of °टखे is badly executed, but nevertheless certain.⁴ Read °आपयति.⁵ Read °हारं कुली°.⁶ Read °रात्मनश्.⁷ Read शुद्धा.⁸ Read °चारिभ्यः and °गोत्रेभ्यो.⁹ Read शर्मभ्यो.¹⁰ Read संपन्नः । तदेवं.¹¹ Read °वसतेति.¹² Read अस्थ.¹³ Read °भूय.¹⁴ Read दिक्था.¹⁵ Read वृत्तौ.¹⁶ Read वतक्षिन्दक.¹⁷ Read सहितः कदम्बवृत्तौ.¹⁸ Read दिक्था.¹⁹ Read °माषामन्य

- 20 हीमनुशासद्विरयन्दानधर्मोनुपालनीयो व्यासगीताञ्चाञ्च¹ श्लोका भवन्ति [1*]
बहुभिर्बसुधा
- 21 दत्ता राजभिः² सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य
तदा फलं [1*] स्वदत्ताम्परदत्ता-

Third Plate.

- 22 आ³ यत्राद्रक्ष युधिष्ठिर [1*] महीमहिमतां श्रेष्ठ दानाञ्छेयोनुपालनं
[1*] षष्टिं
- 23 वर्षसहस्राणि स्वर्गं मोदति भूमिदः [1*] आक्षेप्ता चानुमन्ता च ता-
न्येव नरके
- 24 व[से]दिख्यपूर्वनटवह्नेन³ मातृचन्द्रस्य सूनवा [1*] लिखितम्पल्लवचन्द्रे-
- 25 ण शासनं स्वसुखाज्ञया [1*] महत्तरशवरनन्दिशर्मप्रत्यक्षमिति [1*] प्र-
- 26 वर्धमानविजयराज्यसम्बच्छरशतं⁴ चिराशीते⁵ १०० ८० ३ आवशे मासि
दिवे⁶ वि-
- 27 क्वति २० ० [1*] उत्कीर्णं खण्डिचन्द्रभोगिकतनयेन सर्वचन्द्रेणेति(ः) ॥

TRANSLATION.

(Line 1.) *Om. Hail! From the victorious (city of) Kalinganagara, which is the ornament of the whole earth (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,— the son of the glorious Gunârjaya, the glorious Mahârâja Dêvendravarma,— who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (his) mother and father; who is a devout worshipper of Mahêśvara; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crowd of all vassals, prostrated by (his) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of Kalinga by the edge of his own sword; who is the ornament of the spotless race of the Gângas; (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gôkarnasvâmin, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahêndra mountain,— addresses (the following) order to the ryots and all (other inhabitants) of the village of Poppaṅgika in Sarsūmatamba, (a subdivision of the district) of Krôstukavartani:—*

(L. 9.) “Be it known to you that we have given this village,— having exempted (it) from the burden of all taxes, having converted (it) into an *agrahâra* which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (our) mother and father and of ourselves, in the month of Mâgha, during (the sun’s) progress to the

¹ The group च looks as if it consisted of च and च.

² Read दत्ता वा.

³ Read वसेदिति ॥ चपूर्वनटवह्नेन मातृचन्द्रस्य.

⁴ Read संवत्सर.

⁵ Read त्रशीतिः.

⁶ Read दिने विंशे.

north (*udag-ayana*), on the eighth (*tithi*) of the bright (*fortnight*),— to the brothers Achchharampaśarman, Bhavaśarman, Sivaśarman, Vishṇuśarman, Sōmaśarman, and Kumāraśarman, who reside at Kalingānagara, who are students of the Chhandōga (*śākhā*), who are members of the Kṛishnātrēya *gōtra*, (*and*) who have thoroughly studied the Vēdas and Vēdāngas. Knowing this, dwell ye in peace, delivering (*to the donees*) the customary shares and enjoyments !”

(L. 14.) The boundary-limits of this village are (*the following*):— In the eastern direction lies the trench (*which marks the boundary*) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppaṅgika hill and the water from the Sāyadaka hill unites and runs, (*and*) which extends as far as the southern direction. In the northern direction, a *kosamba* (?) tree and a *ginigini* (?) tree; then, the boundary of the village of Kurudumbi; then, a *tinduka* tree; again, a *tinduka* (*and*) a *kadamba* tree, together with a crooked *jambū* tree and a bamboo clump; (*and*) then, for (*a distance which equals*) the shadow of a man,¹ the district trench,² which extends as far as the eastern direction.

(L. 19.) And (*the king*) addresses (*the following*) request to future kings :— “ Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this meritorious gift; and, with reference to this (*subject*), there are (*the following*) verses composed by Vyāsa :—”

[Three of the customary verses.]

(L. 24.) (*This*) edict was written at the command of his (*the king's*) own mouth by Pallavachandra, the son of Mātrichandra (*and*) a descendant of the race of Apūrvanata.

(L. 25.) (*It was written*) in the presence of the Mahattara, the Śavara³ Nandiśarman.

(L. 26.) (*In*) the year one hundred and eighty-three,— (*in figures*), 100 80 3,— of the prosperous and victorious reign, in the month of Śrāvana, on the twentieth,— (*in figures*), 20 0,— (*solar*) day.

(L. 27.) (*This edict*) was engraved by Sarvachandra, the son of Khaṇḍichandra-Bhōgika.⁴

√ No. 22.— THE SIDDAPURA EDICTS OF ASOKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the three enlarged versions of Aśōka's New Edicts, discovered by Mr. Lewis Rice, the indefatigable and successful explorer of the archaeological treasures of Mysore, is based on inked estampages, received from Dr. Hultzsch.⁵ The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are :— (1) Mr. Lewis Rice's *editio princeps*, published in his *Report* of February 1892; (2) M. Senart's edition, translation, and valuable full discussion of No. I. in the *Journal Asiatique*, 1892, pp. 472 ff. (*Notes d'Épigraphie Indienne*, No. IV.); and (3) my own short note in the *Vienna Oriental Journal*, Vol. VII. pp. 29 ff., in which I announced the discovery,— made with the help of a photograph kindly sent by Mr. Rice,— that the last letters of the three

¹ This description appears to presuppose the position of the sun at an angle of 45° over the horizon.

² The same trench formed the boundary in the east; see line 14 f.

³ The Śavaras or Śabaras (Sauras) are the savage aborigines of the Gañjām and Vizagapatam districts. A Śabara or Śavara chief Udayana is referred to in the Udayandiram plates of Pallavamalla and in an inscription at Sirpur on the Mahānadi; see Dr. Fleet's *Gupta Inscriptions*, p. 293.

⁴ On the title *Bhōgika* see Dr. Fleet's *Gupta Inscriptions*, p. 100, note 2.

⁵ [The two accompanying Plates are prepared from a duplicate set of inked estampages.— E. H:]

inscriptions belong to the Northern or Kharôshtri alphabet, and that the last sentence gives the name of the writer.

The inscriptions are incised on three different rocks in the neighbourhood of the village of Siddapura, which is the head-quarters of a sub-division of the Molakalmuru talukâ of the Chitaldroog district in the Mysore state. On their exact position, size, and state of preservation see Mr. Rice's *Report*, pp. 1-3. With respect to their palæography I would make the following additions to his remarks (*op. cit.* p. 3) :—

1. The type of the letters comes nearest to those of the Girnâr version of the Rock-Edicts; where, in particular, we have the same wavy *ra*, and the same contrivances for expressing groups with *ra*, which appear in *prânesu drahyitavyam* (No. I. l. 9), as well as *pta*, which must be read *tpa*. And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarât or Kâthiâvâd, and those from the south of India. The land-grants of the Traikûtakas, of the Gurjaras, and of the rulers of Valabhî all show characters of the Southern type.

2. The particular uncouth form of *ma*, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhattiprôlu Stûpa.

3. The *â*-stroke, turned upwards, to which Mr. Rice calls attention, occurs also in the Kâlsi version of the Rock-Edicts and elsewhere. In addition, the curious *â*-stroke, bent downwards at the end, in *ñâtikesu* (No. I. l. 11) deserves to be mentioned. I do not remember any other sign exactly like it in the old inscriptions. There are also a few other letters, resembling those in the later inscriptions, e.g. the cursive *a* in *amisâ* (No. I. l. 3), and the *tu* in No. I. l. 4. With respect to the *e* of *ekam* (No. I. l. 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind. Every other *e* has three strokes.

4. The first numeral sign is indeed, as Mr. Rice states, partly different from those found in the Sahasrâm and Rûpnâth versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Asôka, and that hence this alphabet must have had a longer history.

Finally, I have to point out that the Northern or Kharôshtri letters exactly agree with those of the Manshra and Shânbâzgarhi inscriptions. The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Paḍa. Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions. The latter two kinds of mistakes occur exclusively in Nos. II. and III. and are more numerous in No. III. than in No. II. It almost looks as if Paḍa had written No. I. first and then had become tired of recopying the documents. The verbal differences like *hevam âha* (No. II. l. 3) instead of *ânapayati* (No. I. l. 1), and *sâvite* (No. II. l. 11) instead of *sâvâpite* (No. I. l. 5) are just such as the clerks and copyists of modern India are very apt to introduce. The use of the two alphabets probably indicates that Paḍa was proud of, and wished to exhibit, his accomplishments. In fact, his winding up with *lipikarena* in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters. The use of the Northern characters may further be taken to indicate that Paḍa once served in Northern India, where the Kharôshtri alphabet prevailed; for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharôshtri alphabet was commonly known all over India.

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms. To the dialect of Magadha belong the substitution of *e* for Sanskrit *cs* (e. g. in *girite* and *piye*), the word *munisâ*, and perhaps also *chu*. With the peculiarities of the Southern Prakrit agree the use of *ra*, instead of which the ancient Mâgadhi would have required *la*,

the word *mahāt̐pa*, and perhaps the frequent change of the dental *na* of suffixes to *na*, e. g. in *devānam*, *mahāmātānam*, *pakamāminena*, *sāvane*. The mixing of the two dialects is probably due to the fact that the edicts were drafted in an office where a royal prince and high officials from Magadha presided over a number of subordinates who were natives of the South. The fact that Paḍa uses in No. I. (l. 9) *sacham*, and in the corresponding passage of No. II. (l. 17) *śacham*, in my opinion conveys the lesson that in Aśōka's times, just as now, most, if not all, Prākṛit dialects possessed two sibilants, which the uneducated and the half-educated classes, to which latter the professional writers belonged and still belong, used promiscuously in the same words. The vacillation is just the same as when the inhabitants of Gujarāt say in one sentence *ē suṁ kahē chhē* ("what does he say?"), and in the next *tamē suṁ kahyūṁ* ("what did you say?"). Similar instances of laxness in the use of the palatal and dental sibilants may be observed in most parts of India, and this laxness is at the bottom of the frequent interchange of the signs for the sibilants in some versions of Aśōka's Edicts, where, of course, *sha* and *śa* must both be taken to mark the palatal sibilant.

The dictionary of the Aśōka inscriptions receives quite a number of additions through the second part of these inscriptions and through the sentence which serves as introduction to both. It must be noted that the introduction certainly did not come from the Imperial Secretariat at Pāṭaliputra. It is just possible that the second portion, too, which as yet has not been discovered elsewhere, may have been drafted at *Suvāṇṇagiri* and may furnish the *Ayaputa's* view of the essentials of Aśōka's *Dhamma*. The difference in the origin would naturally account for the difference in the language.

Irrespective of the fact that the *Śiddhāpura* inscriptions with their summary of the well-known *Dhamma* make the position of these more difficult, who contend that Aśōka-Priyadarśin is not the author of the New Edicts,—their great value lies therein that they prove a portion of the Dekhan table-land to have belonged to the Maurya emperor. This has been generally recognised. But I must repeat what I have already stated in the *Vienna Oriental Journal*, viz. that this news did not come quite unexpectedly to me. Ever since the late Dr. Bhagvānlāl found a piece of the eighth Rock-Edict near *Supārā* in the *Thānā* collectorate, I felt convinced that the Mauryas had held the whole of Gujarāt and of the *Koṅkaṇ*. The former province must, of course, have been conquered, if its southern continuation was subject to the ruler of Pāṭaliputra. And to the conquest of the whole *Koṅkaṇ* by the Mauryas points the fact that, in the 7th century A.D., *Palikēsīn II.* found there *Maurya* chieftains or kings whom he ejected or subjected. As the ancient *Maurya* emperors sent their sons as viceroys into the provinces, it might easily happen that, on the overthrow of the central government, one or the other of the princes, serving in the remoter districts, managed to save something out of the wreck and continued the name of the dynasty in an out-of-the-way place. It is in this way, I think, that we have to explain the existence of *Maurya* rulers in the *Koṅkaṇ* and in *Rājputānā* during the 7th and later centuries. Finally, the occupation of portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a mission to *Mahishamaṇḍala* or *Mysore* during Aśōka's reign, and partly on account of the frequent occurrence of the family name *Mōrē*, i.e. *Maurya*, among the peasants, landholders and other inhabitants of various portions of the Dekhan,¹ which circumstance, it seems to me, must be explained in the same manner as the survival of the names *Chalkē* or *Shelkē*, i.e. *Chalukya*; *Shendē*, i.e. *Sinda* or *Sēndraka*; *Sēlār*, i.e. *Śilahāra*; and so forth. Mr. Rice's important discovery has now made all speculation unnecessary. But these points deserve mention as corroborative evidence, especially for Mr. Rice's view that Aśōka had direct control over the *Mysore* territory. This is also suggested by some other considerations.

¹ See the *Bombay Gazetteer*, Vol. XVIII. pp. 285 and 325; Vol. XIX. p. 75; Vol. XXI. p. 110. In the second passage it is asserted that the Mauryas once ruled in the Dekhan.

The Siddapura edicts were sent to Isila from an office, presided over by an **Ayaputa** and **Mahāmātas**. This scheme of government corresponds exactly to that, which, as the second Separate Edict of Dhauri teaches us, was adopted in Tōsali, where a **Kumāla** and **Mahāmātas** ruled, to all of whom the edict is addressed. The natural inference is, therefore, that of Mr. Rice, who takes **Ayaputa** to be an equivalent of **Kumāla**, while M. Senart's supposition that the Ayaputa is a local chief (*op. cit.* p. 494; Notes, p. 27) appears more far-fetched. And it is not difficult to show that *ayaputa* may be used in the sense which Mr. Rice attributes to it; for the *St. Petersburg Dictionaries* adduce passages in which the corresponding Sanskrit word *āryaputra* means 'a prince.' Moreover, in Dr. Bhagvānlāl's **Katak** inscriptions,¹ Nos. I. and III., the kings **Khāravēla** and **Vakadēpa** receive the epithet *aira*,² i.e. *ārya* (*aya*), and in the **Nāsik** cave-inscription No. 15,³ king **Pulumāyi** is indicated by the word *maha-airaka*, i.e. *mahārya*. Hence *airaputa* or *ayaputa* might indeed be used for 'a king's son.' It may also be urged that, if the Ayaputa had been a *māṇḍalika* or *padésika*, as Aśōka himself calls the local chiefs, the ministers would not be mentioned as sending *their* orders together with *his*. Such a proceeding would be against all etiquette. On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him. Finally, we also quote the circumstance that Paḍa, one of the writers in the Ayaputa's office, presumably had acquired his knowledge of the Kharōshtrī characters while serving in Aśōka's northern possessions.

The extent of Aśōka's possessions in the Dekhan cannot as yet be ascertained. But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Koṅkaṇ, after the annexation of the latter district. In the direction of the Western Ghāts I would also look for **Suvāmagiri**, the head-quarters of the viceroy of the Dekhan. If it still exists, it will now go by a name like **Sōngir** or **Sōngadh**, **Sōndurg**, **Suvarṇdurg**, or the like.

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the **New Edicts**. They confirm, it is true, the view of Professor Oldenberg who, years ago,⁴ contended that, in the **Rūpnāth** Edict, *aḍhatiyāni* ought to be read, instead of *aḍhitisāni*, as I had done. But this is also highly probable according to a new impression of the **Rūpnāth** version, made over to me by Dr. Fleet, according to which I shall publish a new transcript in the *Indian Antiquary*.⁵ The reading *aḍhatiyāni*, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Aśōka's conversion to Buddhism agree with those of the Buddhist tradition. The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half. Again,— and this is a point not yet recognised,— he does not say that he "approached or entered the *Samgha*" more than a year ago, but more than six years ago. When I wrote my first articles, I had not seen that the apparent *i* above *va* is the upper part of a *ḍa*, and hence read in the **Sahasrām** version *savimchhale*, instead of *saḍvachhale*, i.e. *shaḍvatsaram*. Moreover, misled by the imperfect facsimiles, I believed that mistakes like *chha* for *sa* were common in Aśōka's Edicts. Hence, I unhesitatingly corrected in the **Rūpnāth** Edict the inconvenient *chhavachhare*, i.e. *shaḍvatsaram*, 'a period of six years,' to

¹ *Actes du Sixième Congrès International des Orientalistes*, Vol. III. Part ii. p. 152.

² Misread *vera* by Dr. Bhagvānlāl, who, in objecting to a Prākṛit diphthong *ai*, had apparently forgotten the existence of the form *thaira* and similar ones.

³ *Rep. Arch. Suro. West. Ind.* Vol. IV. p. 111, and p. 112, note 1.

⁴ *Zeitschrift der Deutsch. Morg. Ges.* Vol. XXXV. pp. 473 ff.

⁵ [Vol. XXII. pp. 299 ff.]

savachhare, 'one year.' The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years. With respect to the other, equally or perhaps more important question, who the *Vyútha* or *Vivutha* was and to what the numerals refer, the Siddâpura inscriptions yield, as far as I can see, no positive results. I shall discuss these problems again in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, and will note here only this much, that I still take the *Vivutha* to be the *Tathâgata*, and still refer the numerals to the number of years elapsed since the *Nirvâna*.

TEXTS.¹

No. I.

- 1 [S]uvamñagirite² ayaputasa mahâmâtânam cha vachan[e]na I[si]lasi mahâmâtâ
ârogiyam vataviyâ hevam cha vataviyâ [!]*

First Edict.

- Devânam piye ânapayati [!]*
- 2 Adhikân[i] adhâtiyâni [va]sâni ya hakam . . . no tu kho bâdham pakamte
husam [!]* Ekam savachharam sâtireke tu kho sa[rñ]vachhar[a]m³
- 3 yam mayâ Samghe upayite bâdham cha me pakamte [!]* Iminâ chu kâlena
amisâ samânâ munisâ Jambudîpas[i]
- 4 misâ devehi [!]* [Paka]masa⁴ hi iyam phale [!]* No hiyam sakye
mahâtpeneva pâpotave [!]* Kâmam tu⁵ kho khudakena pi
- 5 paka[mami]nena⁶ vipule svage sakye ârâdhetave [!]* *E[t]âyathâya iyam sâvane
sâvâpate [!]*
- 6 mahâtpâ cha imam pakame[*yu*] . i⁷ antâ cha mai⁸
jâneyu chirathitike cha iyam
- 7 pa [!]* Iyam cha aþe vaðhisiti vipulam pi cha vaðhisiti
avaradhiyâ diyadhiyam
- 8 [vaðh]isit .⁹ [!]* Iyam cha sâvan . sâv . p . te Vyúthena 256 [!]*

Second Edict.

- Se hevam Devânam piye
- 9 âha [!]* mâtâpitisu susûs[i]taviye¹⁰ [!]* Hemeva garut[*vam*]¹¹ prânesu
drahyitavyam [!]* Sacham
- 10 vataviyam [!]* Se ime dhammaguñâ pavatitaviyâ [!]* Hemeva antevâsinâ

¹ From inked estampages, received from Dr. Hultzsch.

² The *sa* is mutilated on the right, but the *w*-stroke is distinct.

³ Possibly *savachharam*, as the indentation, taken for an *anusvâra*, is rather irregular in its outlines.

⁴ The first syllable is damaged, but not *pâ*, as the photograph might seem to indicate.

⁵ The *ta* consists here of a semicircle, open below, and a vertical standing above it, in accordance with the practice prevailing in much later inscriptions.

⁶ Only the upper portions of the two *ma* have been preserved, and the second very imperfectly.

⁷ The *yu* is faintly visible on the impression. Read *tî*.

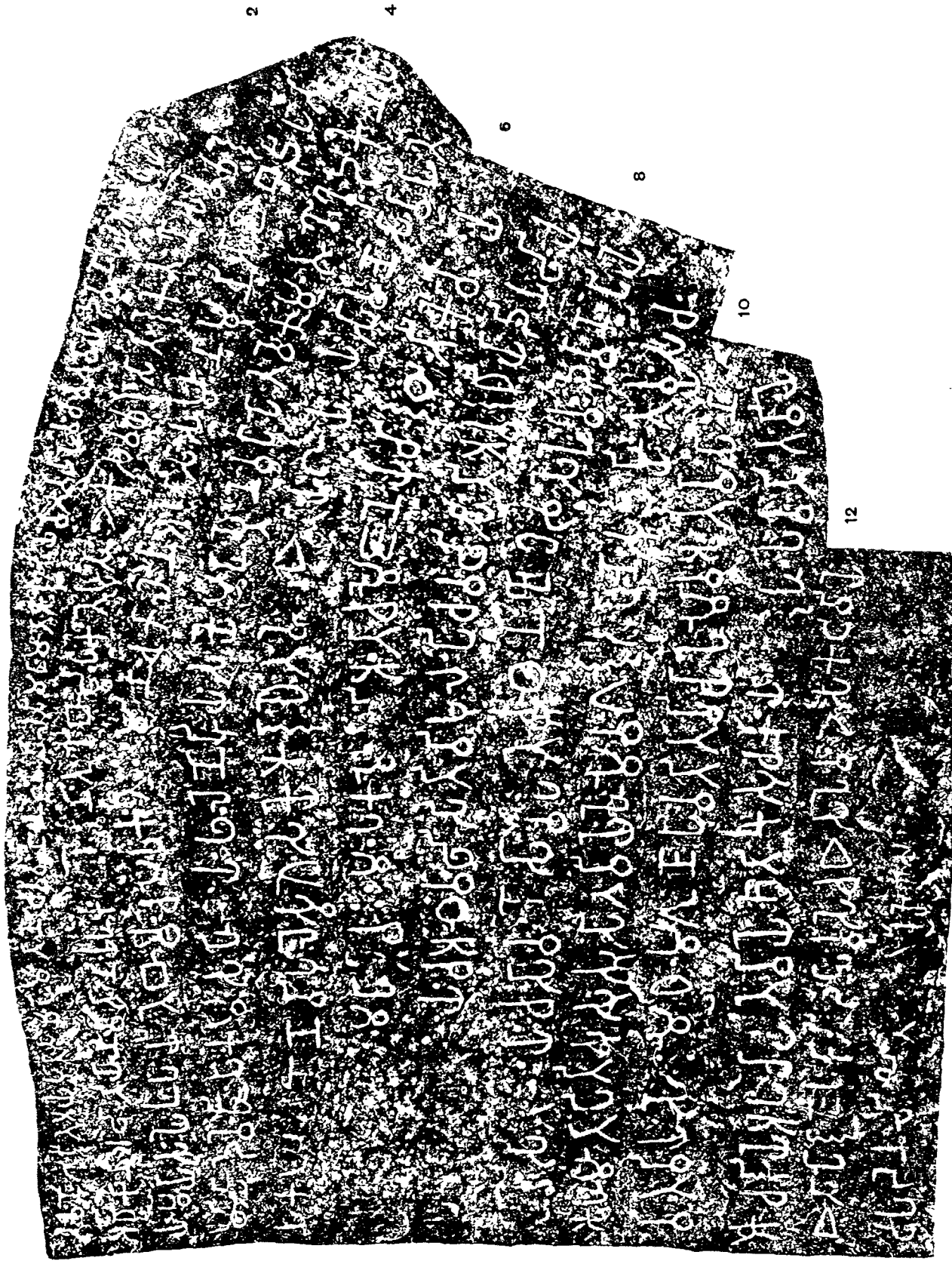
⁸ Read *me*.

⁹ The lower portions alone of *radh* have been preserved.

¹⁰ The impression shows faint traces of the vertical stroke of the vowel *i*.

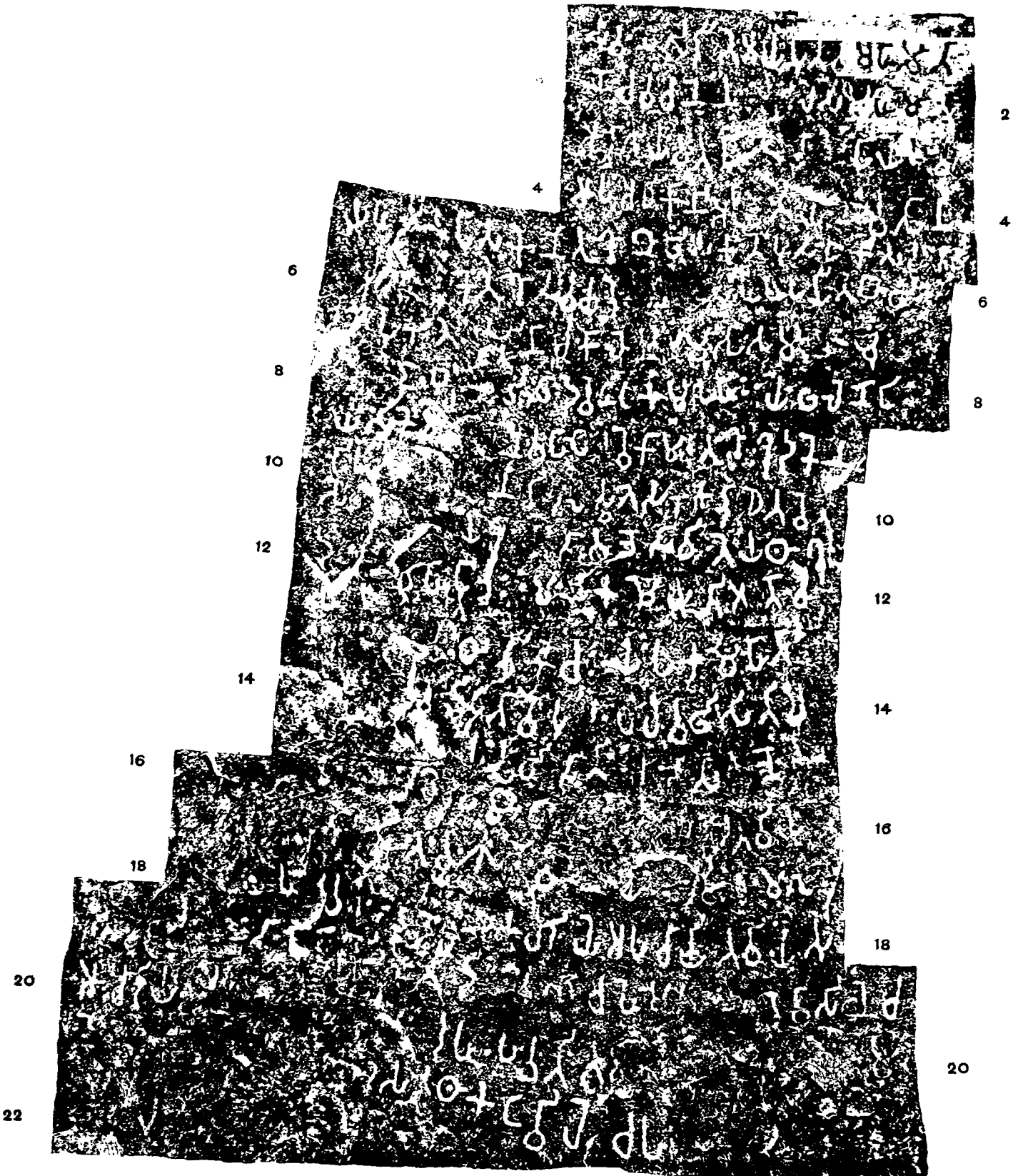
¹¹ The impression shows traces of a probably angular sign which was attached to the lower right of the *ta* and of the *anusvâra*. There is thus a presumption that the reading was *garutram*; but *garutam* is not absolutely excluded.

Siddapura Inscription No. I of Devanam Piye.



2 4 6 8 10 12

Siddapura Inscription No. II of Devanam Piye.



E. HULTZSCH.

SCALE ·055.

W. GRIGGS, PHOTO-LITH

NEGATIVE BY WIELE & KLEIN, BANGALORE

- 11 āchariye apachā[yi]taviye nātikesu cha k[u?]¹ ya[thā]raham² pavatitaviye [I*]
 12 Esā porānā pakiti d[igh]āvuse cha esa hevaṃ esa kātiviye³
 13 cha [I*] Paḍena li[kh]it[am] lipikareṇa⁴ [I*]

No. II.

- 1 [S]uvamṇagirite⁵ ayaputasa mahāmâtâ-
 2 nam [cha va]chanena I[s]ilasi mahāmâtâ
 3 ārogiyam vatavi[yâ]⁶ [I*]

First Edict.

- 4 āha [I*] Adhikāni a[dh] . t . y . [. i] . am piye hevaṃ
 5 ya ha . [u]pāsake no tu *kho bādha [pakam]te husam [I*] Ek[am]
 samva . . .
 6 [sâ . i] . ke⁷ tu kho samvachhare [yam] . . . ghe upa[y]ite
 bādham
 7 [cha me pakam]te [I*] Iminâ chu kâle[na] . m[i]sâ samâ . mu-
 8 . . Jambud . . . [m]isâ devehi [I*] Pakama[sa] hi iyam phale [I*]
 No hi-
 9 ya s[ak]e . . . n[eva] pāpo[ta]ve [I*] Kāman tu kho khudakena
 10 pi pa . . . na vi . ul . svage sak . ārâdhetave [I*]
 11 Se . . . ya [i] . m sāvape sāvite [I*] Yathâ khu-
 12 da . . mahâtpâ cha imam [pa]kameyu ti amtâ cha
 13 thitike cha iyam pakame hot[u]⁸ [I*]
 14 va[dh]i[s]iti v[i]pu . am p[i] cha vadhisiti a-
 15 yam vadhisiti [I*] I . m [cha] sâ[va]ṇe
 16 [I*]

Second Edict.

- 17 [hyi]tavyam [I*] Śa[cha]m va . . yam [I*]
 Im . dharmmagu-
 18 [I*] H . m [ācha]riye apachāyi-
 taviye sn¹⁰

¹ This reading is not absolutely certain. The stroke which I interpret as a *u*, is attached to the lower left side of the consonant. The blot taken by others for an *anusvāra* is very irregular in its outline.

² The circle and the central dot of *tha* are faintly visible on the impression; compare the much plainer *tād* in line 20 of No. II.

³ Read *kaṭaviye*.

⁴ Written in Northern or Kharoṣṭri characters. The apparent semicircles below the last signs are not connected with the letters, and are mere flourishes.

⁵ The first syllable is damaged, but unmistakable. The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read *si*, are accidental.

⁶ Deceived by the double *vativyā*, the writer has omitted *vativyā cha hevaṃ* before this word.

⁷ The signs *sā . i* are faintly visible on the impression.

⁸ The reverse of the impression shows the *u*-stroke of *hotu*, and proves that the apparent *i*-stroke in the same syllable is due to an accidental fissure.

⁹ The lacuna in line 16 is too small to have contained the whole text of the version of No. I. Some indistinct signs are visible before *taviye*.

¹⁰ This is probably the end of *nātikesu*.

19	. . . . .	sâ	porâp	. . . . .	tî	dî[ghâ]vu[s .]	cha
	heme[va . te]vâsine cha						
20	âchariye	. . . . .	. . . . .	. . . . .	thâraham	pavatitav	. ¹
21	. . . . .	esa	[ta]thâ	kaṭaviye	cha	[||*]	
	Pa						
22	. . . . .	ṇa ²	[||*]				

No. III.

First Edict.

12	. . . . .	v . pulam pi .
11	. . . . .	sa (?) the[na] 256

Second Edict.

	. . . . .	v . v . (?)
10	. . . . .	tâpitusu . .[si]ta[vi]ya he . e â . esu
9	. [hy . ta]v . am	sacham vataviyam e
8	hevam pa[va]titaviyâ ³ ? ? am	na te s . t . va
7	. . . . .	taviya hemeva â[chariye] amtevasi[nâ]
6	. . . . .	[r]âṇâ paki sita[v]iya i[v]e
5	. . . . .	chariy . am [â]cha[riy . sa] nâtikâ te
4	. . . . .	titaviye esâ . râ . [pak]iti di . â cha sa â
3	. . . . .	vati ye hevam [m]e Devânam pi[y]e
2	. . . . .	kaṭaviye ḍena ⁴ [likhit]am
1	. . . . .	kareṇa ⁵ [||*]

TRANSLATION OF No. I.

The officials in Isila must be wished good health and be addressed thus from **Suvarṇagiri** [1]⁶ (*Suvarṇagiri*) with the words of the **Prince** and the officials (*residing there*):—

First Edict.

“The Beloved of the gods issues (*these*) commands:— [2] More than two years and a half [3] (*have elapsed*), since I (*became*) a lay-hearer; but, indeed, I did not exert myself strenuously. One period of six years,— [4] but indeed more than a period of six years, (*has elapsed*), since I have entered [5] the community of the ascetics (*and*) have strenuously exerted myself; but during this time the men who were (*considered*) true in **Jambudvîpa**, (*have been made to appear*) false together with the gods. [6] For this is the result of exertion. For, this cannot be attained by a great man alone. But in any case, [7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss. For this purpose this sermon

¹ Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions.

² The *ṇa* is in the Northern character.

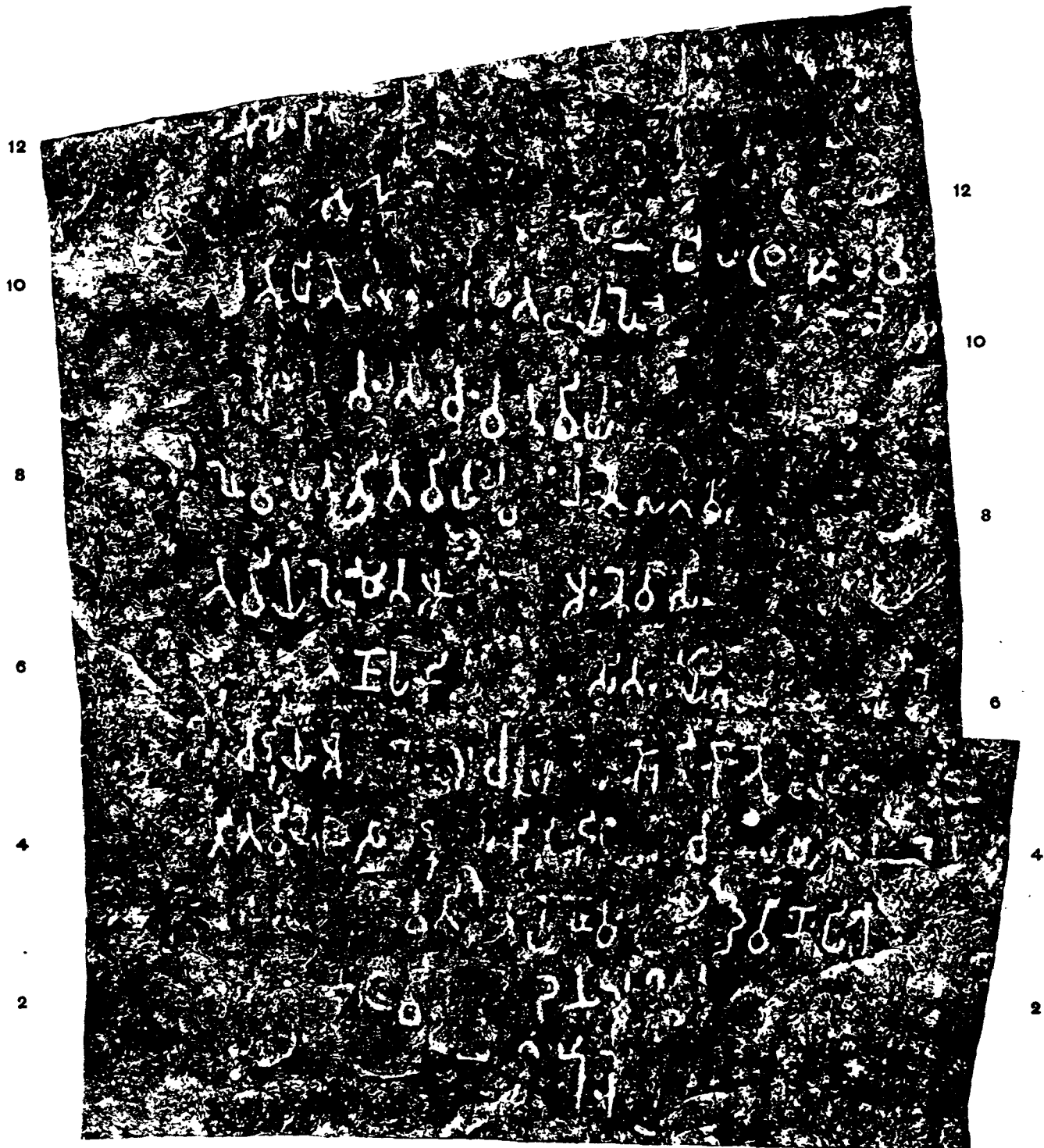
³ As far as this word, the text of the second edict seems to have been in good order. The following five lines exhibit a great confusion. The copyist seems to have repeated the same sentences twice or even three times.

⁴ The *ḍe* is somewhat abnormal and looks almost like a mutilated *da*, for which I mistook it when writing the note in the *Vienna Oriental Journal*, Vol. VII. pp. 29 ff. The space between *ye* and *ḍe* looks too small for two letters, and remnants of one only are visible. It seems, therefore, probable that there was no *cha* after *kaṭaviye*, and that the idea of reading the name *Chapaḍa*, mentioned as possible in the *Vienna Oriental Journal*, Vol. VII. p. 32, must be given up.

⁵ This is written in Northern or Kharoṣṭhī letters. Indistinct remnants of *pi* are visible to the right of *ka*.

⁶ The figures within crotchets refer to the remarks given below.

Siddapura Inscription No. III of Devanam Piye.



E. HULTZSCH.

SCALE ·08.

W. GRIGGS, PHOTO-LITH.

NEGATIVE BY WIELS & KLEIN BANGALORE

has been preached :—“Both small men and great men shall exert themselves to this (end),”[8] and even my neighbours [9] shall know it, and this exertion shall be of long duration. And this matter will grow, and it will even grow largely, at the least it will grow one size and a half. And this sermon has been preached by the Departed, 256 [10] (years ago).”

Second Edict.

“Even thus [11] speaks the Beloved of the gods :—Obedience should be rendered to mother and father. Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken. Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them. This is the ancient standard (of virtuous conduct), [14] this conduces to long life,[15] and this should thus be performed.”

Written by Paḍa the scribe.

REMARKS.

1. Possibly the termination *te* (*tas*) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the affix *tasi* may serve to express any case-relation. If so, the translation has to be altered slightly. In addition to the parallel passages mentioned by Mr. Rice and M. Senart, the second line of the Nāsik inscription No. XI. B (*Rep. Arch. Surv. West. India*, p. 106) ought to be compared, where we read:—*raño Gotamîputasa Sâtakaṇṇisa mahâdeviya cha jîvasutâya râjamâtuya vachanena Govadhane Sâmako âroga vatavo tato eva vatavo*. Regarding the meaning of *ayaputa* see the introductory remarks.

2. The second version has :—“The Beloved of the gods speaks thus.”

3. *Aḍhatiya* is, in Sanskrit, not *ardhatritiya*, as Mr. Childers asserts, but *ardhatraya*.

4. *Savachhara* or *saṁvachhara* would have to be translated by ‘a year,’ but for the *varies lectiones* of Sahasrâm,—*saḍvachhale* (formerly misread *savinchhale*), and of Rûpnâth, *chhavachhare*, which both correspond to the Sanskrit *shaḍvatsaram*. Instead of *saḍ* (compare also *saḍvîsati*, Pillar-Edicts I-VI.), *sa* or *saṁ* may, of course, be used, the following consonant being doubled; compare *sapanâla* in the Sahasrâm Edict, and *â-saṁ-mâsike*, Pillar-Edict V.

5. *Upayîte*, *upayite*, or *up . te*, i.e. *upêtaḥ*, is the reading of all the versions. *Up . te* is plain in the facsimile of the Rûpnâth version, where formerly I read wrongly *papite*. As Asôka contrasts here the period *yaṁ mayâ saṁghe upayîte* with that when he was *upâsake*, ‘a lay-worshipper,’ it appears that the phrase means that he had entered the Saṁgha, and had become, at least nominally, a monk; compare the Sanskrit phrases *yajñam*, *vrâtam*, or *brahmacharyam upa-i*. The Sanskrit translation of the passage is: *yaṁ mayâ saṁgha upêto bâdham cha mayâ prakrântam*. The prothesis of *y* in *yîta* for *îta*, i.e. *ita*, may be compared with that of *v* before *u* in *vuchhati*, *vutta* (*upta*), and so forth. It is common before *é* in Marâṭhî words, e.g. *yêk* for *êka*, *yêraṇḍa* for *êraṇḍa*, etc.

6. I do not think it either permissible or necessary to change, as M. Senart does, the word *devehi*, which occurs in two versions; for the passage gives a good sense if *devehi* is taken as equivalent to *dêvaiḥ saha*, as certainly may be done. With this explanation, the transliteration into Sanskrit would be: *Êtêna tu kâlênâmrishâ santô manushyâ mrishâ [krîtâḥ] dêvaiḥ [saha]*. The general meaning is that those men who were considered to be true, i.e. true prophets and instructors, like the ascetics and Brâhmanas teaching the Vaishnavas, Saivas, and other sects, were deprived of their high position by the efforts of Asôka and lost the confidence of the people, and that their gods fell with them. The Rûpnâth Edict says, l. 2 :—*Yi imâya kâlâya Jâmbudîpasi amisâ devâ husu te dâni masâ kaṭâ*, and distinctly asserts the overthrow of the Brâhmanical deities. Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods. The question whether the Sahasrâm

Edict agrees with the Rūpnāth version or with that of Śiddāpura, or if it tells us something still different, as M. Senart thinks, will be discussed on another occasion. I, of course, admit that M. Senart is right in rejecting Dr. Bhagvānlāl's conjectural emendation *husam te* for *saṃta*, which, in 1877, I inserted in my text. I now believe that *saṃta* does not require any alteration.

7. *Kāman*, 'in any case,' may also be translated by 'at his desire.'

8. The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with *khudakā cha* and ending with *pakameyu ti*, and it does not, as I thought formerly, go as far as *diyaḍhiyam vaḍhisiti*. The *ti* after *pakameyu* proves the correctness of the former statement. The use of an additional pleonastic *yathā* in No. II. at the beginning of the sentence is in accordance with classical Sanskrit usage; see the examples quoted in the larger *St. Petersburg Dictionary* under *yathā*.

9. The correct explanation of *amā* has first been given by M. Senart. If further proof were needed, it is furnished by the additional *mai*, i.e. *me*, of our version.

10. As stated already in the introductory remarks, I still believe the word *Vyūtha* to refer to **Gautama-Buddha**, and the figure to the number of years elapsed since the **Nirvāna**. But I now admit that *Vyūtha-Vivūtha* may be derived from *vivas*, and I take it as representative of *Vyushṭa*. The verb *vivas* occurs indeed not rarely in the sense of 'to elapse, to pass away;' see, e.g., Gōbhila's *Grīhyasūtra*, ii. 8,—*jananād daśarātrē vyushṭē*, which Professor Oldenberg renders correctly: "When ten nights have elapsed after (the child's) birth;" and *Pañchatantra*, ii. p. 25, l. 11 (Bombay S. Ser.),—*anēna vārttāvvyatikarēṇa rajanī vyushṭā*.

11. The correct beginning of the second edict has been first recognized by M. Senart.

12. *Garutva*, which (if the correct reading) is analogous to the form *tadatva* (Rock-Edicts, Kālsī, X.), can of course be used like *gaurava*¹ in the sense of 'respect for.' *Drahyitavyam* is the future passive participle formed from the stem of the present *drahyati*, which corresponds to the Sanskrit *drahyati*. It may be noted that the Pāli dictionary does not give any representative of the Sanskrit verb *drah*, though the participle *daḥa* and its derivatives show that one must have existed.

13. If the reading *ku* is the correct one, the word must be taken as a representative of *khu* or *kho*; compare the Shāhbāzgarhi version of the Rock-Edicts, IV. 9, etc.

14. *Pakiti* has here either the meaning of *svarūpa* or of *yōni*, which the Sanskrit *prakriti* has so often. *Dharmasya* or *āchārasya* must be understood.

15. Compare Manu, ii. 121:—*Abhivādanaśīlasya nityam vriddhōpasēvinaḥ | chatvāri tasya vardhanta āyur vidyā yasō balam ||* and the parallel passages quoted in the Synopsis to my *Translation*.

No. 23.—UDAYENDIRAM PLATES OF NANDIVARMAN.

By F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

This inscription has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the *Indian Antiquary*, Vol. VIII. pp. 167 ff., and in the *Manual of the Salem District*, Vol. II. pp. 349 ff. I re-edit it from an excellent impression received from Dr. Hultzsch, to whom the original plates, which are at **Udayendiram** in the Guḍiyātam tālukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The inscription is on three copper-plates, each of which measures 8 $\frac{1}{4}$ " long by 2 $\frac{5}{8}$ " high. The first and second plates are inscribed on both sides, and the third is inscribed on one side

¹ See the passages quoted in the two *St. Petersburg Dictionaries*.

only; the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskrit), but is an endorsement in Tamil. The plates are held together by a ring, 3" in diameter and about $\frac{3}{8}$ " thick, which is now cut. It holds a circular seal, $2\frac{1}{8}$ " in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin. The engraving is good, and the writing is well preserved.—Of the inscription proper (on plates i.b, ii. and iii.a) the size of the letters is between $\frac{1}{4}$ " and $\frac{3}{8}$ ". The characters belong to the southern class of alphabets. They closely resemble the characters of what the late Dr. Burnell has termed the Eastern Chálukya alphabet of about A.D. 680 (*Elements of South-Indian Palæography*, second edition, Plate v.), and differ¹ therefore decidedly from those of the Uruvupalii grant of the Pallava dynasty (*Ind. Ant.* Vol. V. p. 51, Plate), with which the present inscription otherwise has much in common. The language is Sanskrit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in prose.—The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of *aksharas* that are devoid of meaning. In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular. Thus, the sign of *visarga* is throughout omitted; and similarly the sign of *anusvára* or of the final *m* is omitted everywhere except in the word *Pallav[ā*]nám*, in line 10. We have *a* instead of final *ó* in *prapautra*, l. 2, *pautra*, l. 4, *-dikshita*, l. 8; and instead of final *é* in *-ráshtira*, l. 11. The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal. Unaspirated letters are employed instead of aspirates in *Vasáka* (for *Vaisákha*), l. 19, *lavda* (for *labdha*), l. 8, and *bakti* (for *bhakti*), l. 6; and sonant consonants instead of surd ones in *bhattáragó* (for *bhattáraka*), l. 9, and *Daitriya* (for *Taittiríya*), l. 12. Besides, we find *ch* for *ś* in *Kulacharmmanē*, l. 13; *tth* for *ddh* in *-áttharaṇa* (for *-óddharana*), l. 9; *dh* for *ḍ* in *-áddhi-práddhánai* (for *-áddi-práddánaiḥ*), l. 5; and for *ddh* in *sidhi*, l. 3, and *sannadhó*, l. 9; *b* for *v* in *brata*, l. 7; and *v* for *p* in *wanata*, l. 3; and for *b* in *vala*, lines 1 and 14, *lavda*, l. 8, and *vappa*, l. 9. In lines 17 and 18 a final *m* has been five times left unchanged before a consonant, where it should have been changed to *anusvára*; and *m* is irregularly doubled in the body of a word in *avagammya*,² l. 14, and at the end of a word before a following vowel in *°svásanam=ati°* (for *°chchhásanam=ati°*) and *sáriranam=aruha°* (for *sáriram=arha°*), in l. 16. Instead of the conjunct *jñ* we have *ñy*³ in *râñya* (for *râjñá* and *râjñah*), in lines 1 and 2; and, to facilitate the pronunciation, a vowel has been inserted or *y* vocalised in a conjunct in *ráshtira* (for *ráshtiré*) l. 11, *aruhati* (for *arhati*), l. 16, *salóká* (for *slóká*), l. 16, *-mariyádayá*, *mariyádeyá*, *mariyádayá* (for *-mariyádaya* and *mariyádayá*), lines 2, 11, and 13, and *aivariya* (for *aivariya*), l. 14. The vowel *ri* is represented by the syllable *ir* in *viridha* (for *vridha*), twice in l. 4, *praviridha* (for *pravridha*), l. 5, and *bhaviridhaé* (for *abhivriddhayé*), l. 14; and, on the other hand, *ri* is employed instead of *iri*⁴ in *Daitriya* (for *Taittiríya*), l. 12. Lastly, the short vowel *e*, which is unknown to Sanskrit, but common in Tamil, is improperly used, partly through the influence of a following *y*, in *mariyádeyá* (for *mariyádayá*), l. 11, *vijeyá* and *vejeya* (for *vijaya*), in lines 8, 14, and 19, and *veneya* (for *vinaya*), l. 4. In addition to these errors the text contains others which need not be enumerated here.—The size of the letters of the endorsement on the first side of the first plate is between $\frac{1}{8}$ " and $\frac{1}{4}$ "; the characters are Tamil and Grantha; and the language is Tamil.

¹ This difference is shown especially, *e.g.*, by the forms of the initial *a* and of the consonants *k*, *t*, *n*, and *r*.—I may state here that in the present inscription it is often quite impossible to distinguish between the superscript *i* and *ś*, and that, accordingly, in my transcript of the text, I have put *i* and *ś*, where either of the two was required.

² Here the doubling of *m* might be justified by Pāṇini, viii. 4, 47.

³ It is clear that *jñ* was so pronounced by the writer.

⁴ *Saṭri* for *satra* (*sattrā*) in l. 7 is probably due only to an error of the engraver.

The inscription professes to be one of the devout worshipper of Bhagavat (Vishnu), the law-abiding *Mahārāja* of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhāradvāja *gōtra*, who is described as the son of the *Mahārāja* Skandavarman (l. 6), the son's son of the *Mahārāja* Simhavarman (l. 4), and the great-grandson of the *Rājā* Skandavarman¹ (l. 2). It informs us (in ll. 11-14) that, from the victorious Kāñchīpura (l. 1.), Nandivarman gave the village of Kāñchivāyil and four pieces of forest-land, situated in the district (*rāshtra*) of Adēyāra, to a Brāhmaṇa inhabitant of Kāñchivāyil, named Kuḷaśarman, who belonged to the Kauśika *gōtra* and to the Vēdic school of the Taittirīyas, and whose *sūtra* was the Pravachana.² The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment those who should transgress the king's commands, and cites two of the ordinary imprecatory verses; and it closes (in l. 19) with the statement that this document (*paṭṭikā*) was issued on the fifth (lunar day) of the bright half of Vaiśākha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamil endorsement on plate i.a runs thus:—“ In the twenty-sixth year (*of the reign*) of Madirai-koṇḍa Kō-Parakēsarivarman,³— we, (*the members of*) the assembly of Kāñchivāyil, *alias* Igaṇmaraimaṅgalam, and we, (*the members of*) the assembly of Udayachandramaṅgalam, (*have agreed as follows*):— We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).”

Without the endorsement, this inscription is very similar to the Uruvupalli grant of the Pallava *Yuvamahārāja* Vishṇugōpavarman, published by Dr. Fleet in the *Indian Antiquary*, Vol. V. pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Palakkada, but) from Kāñchīpura, and that the rulers mentioned in it are Skandavarman, Simhavarman, Skandavarman, and Nandivarman (instead of Skandavarman, Viravarman, Skandavarman, and Vishṇugōpavarman), lines 1-10 of it read much like a mutilated copy of lines 1-16 of the Uruvupalli grant; and in a similar, though perhaps less striking manner,⁴ lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vishṇugōpavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Viravarman and Vishṇugōpavarman⁵ of the one grant are identical with the Simhavarman and Nandivarman of the other. I myself am of opinion that the present inscription must, on palaeographical grounds, be assigned to a later period than the Uruvupalli grant; and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document,⁶ the writer of which took for his model either the Uruvupalli grant of Vishṇugōpavarman itself or some other inscription of the same prince.

The Tamil endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes in the *Indian*

¹ For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see *Ind. Ant.* Vol. V. p. 52.

² The expression *Pravachana-sūtra* occurs seven times in the description of the donees in the grant of Nandivarman Pallavamalla (*Ind. Ant.* Vol. VIII. pp. 276 and 277). I do not know what particular *sūtra* is referred to by it.

³ See *South-Indian Inscriptions*, Vol. I. p. 112.

⁴ Compare also lines 29-35 of the grant of Simhavarman in *Ind. Ant.* Vol. V. p. 156.

⁵ Or the Simhavarman, during whose reign the grant of Vishṇugōpavarman was issued.

⁶ Compare also Dr. Fleet's remarks in *Ind. Ant.* Vol. IX. p. 101, and Vol. XV. p. 274.

Antiquary, Vol. VIII. p. 273 ff. Dr. Hultzsch thinks that this grant and its endorsement, the characters of both of which are modern, were copied from a lost, but genuine original. The original of the grant of Nandivarman Pallavamalla must now¹ be assigned to about the first half of the 8th century A.D. As pointed out to me by Dr. Hultzsch, the lost original of the Tamil endorsement of the grant of Pallavamalla must belong to the time of the Chôla king Parântaka I.,² and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramaṅgalam, which was only founded by that grant. Probably both endorsements which we possess now, were copied at different times from the endorsement on the lost original of the grant of Nandivarman Pallavamalla. To judge from the alphabets employed, the endorsement of the subjoined grant may actually belong to the time of Parântaka I., while the existing copy of the Pallavamalla grant and of its endorsement has to be assigned to a still more recent period.

As regards the localities which, in addition to Kāñchipura, are mentioned in this inscription, Mr. Foulkes has already stated that the village of Kāñchivâyil, under its Sanskrit name of Kāñchidvâra, is mentioned in line 72 of the grant of Pallavamalla,³ and that the same grant, in the word *Āsrayanādī-vishaya* in line 62, contains the Sanskrit equivalent of the term *Adēyâra-râshtra*⁴ of the present inscription. The village of Udayachandramaṅgalam is probably identical with the modern Udayēndiram, which in another inscription is called Udayēndumaṅgala.⁵

TEXT.⁶

First Plate; Second Side.

- 1 Svasti [||*] Jita[m*] bhagavatâ rân̄ya⁷ [||*] Śrī-vijaya-Kāñchipurât=parama-
brahmanyasya sva-bâhu-va(ba)l-â-
- 2 rj̄jin(t)-ôrj̄jita⁸ vidhi-vihita-sarvva-mariyâdas̄ya⁹ rân̄ya śrī-Skandavarmanah[||*]
prapantra¹⁰ abhyarchchi-
- 3 ta-śakti-sidhi(ddhi)-samppannasya pratâp-ôva(pa)nata-râjamaṅgalasya vaśu(su)dhâtal-
aikavira-¹¹
- 4 sya mâ(ma)hârâja-śrī-Siṅghavarmanah¹² putra dēva-dvija-guru-virdh-âpachâyinô¹³
virdha-ve-
- 5 neyasya¹⁴ saugô-hiranya-bhûmy-âdhi-prâdhânai¹⁵ pravirdha-dharma-saṅchayasya
prajâ-

See *South-Indian Inscriptions*, Vol. I. pp. 11 and 145.

² See *ibid.* p. 112.

³ See also *Ind. Ant.* Vol. XXII. p. 66 f.

⁴ Adēyâra is either a mistake for, or an attempt to Sanskritise, Adaiyâru, 'the river of refuge,' which occurs in another Udayēndiram grant; *Salem Manual*, Vol. II. p. 371, plate vi. a, text line 2 f.

⁵ See *ante*, p. 75.

⁶ From an impression received from Dr. Hultzsch.

⁷ This is the actual reading of the original. It is most probably intended for *râjûd*, but this word is meaningless and superfluous here.

⁸ Here one or more words have been omitted. Dr. Fleet's Uruvupalli grant (*Ind. Ant.* Vol. V. p. 51) has *-ôrj̄jita-kshâtra-tapônidhêh*; the same reading we have in Dr. Hultzsch's fragment, *Ep. Ind.* Vol. I. p. 398; and similar expressions occur elsewhere.

⁹ Read *-maryâdas̄ya râjûah*.

¹⁰ Read *ôtrô=bhya*.

¹¹ Originally *vaśudhâlavikara* was engraved; but the *aksharas* *ta* and *ka* are added below the line, and the *ka* between *ô* and *ra* is struck out.

¹² Read *-Siṅghavarmanah pautrô*.

¹³ Read *-vriddh-âpachâyinô vriddha-vimajasya*.

¹⁴ The *akshara* *sa* before *gô* is quite meaningless; what one would have expected, is *antka-gô*.

¹⁵ Read *-âdi-prâdhânaiḥ pracriddha*.

Second Plate ; First Side.

- 6 pālana-dakshasya saty-ātmanô ¹mahârâja-śrī-Skandavarmanā[h*] putrô bhagavata-
ba[k]ti-samp[â]-²
7 dita-sarvva-kaly[â*]ṇa[h*] prajā-samrañjana-paripālan-ōnyayēpagata-śatata-satī-
brata-³
8 dīkshita naika-samara-sâhas-âvamardda-lavda-vijeyâ-prakâsana ⁴ kaliyuga-dô-
9 sh-âvasak-dharmm-âttharaṇa-⁵nitya-sannadhô(ddhō) bhagavaka-pānudhyatô ⁶ vappa-
bhattârāgô-pāda-bha-
10 kta[h*] parama-bhāgavatô Bhâradvāja-sagôtra[h*] Pallav[â*]nām dharmma-
[ma*]hârāja[h*] śrī-Nandivarm[mā ?]

Second Plate ; Second Side.

- 11 ṇa⁷ Adēyâra-râshṭira Kāñchivâl-grāma âraṇya-kshêtra-chatusṭṭayañ=cha pûrv-
ôpabhukta-mariy[â]-
12 deyâ⁸ Kāñchivâyil-v[â*]stavyâya brahmāṇa⁹ Kausi(sī)ka-sagôtr[â*]ya Daitriya-
charaṇaya¹⁰ sūtrata
13 Pravachanâya Kuḷacha(śa)rmmanê brahmadê-mariyâdayâ¹¹ sarvva-parihâr-ôpata¹²
dêva-bhō-
14 ga-hala-¹³varjjam=asmad-âyu-vala-vejeya-aisvariya-bhavirdhaê¹⁴ dattavâ[n ||*] Tad=
avagammya¹⁵ sa-
15 rvva-parih[â*]rai[h*] K[â*]ñchivâyil-grāma[m]=âraṇya-kshêtra-chatusṭṭayañ=cha
parihârai¹⁶ pahârata [||*] Yô=¹⁷

Third Plate ; First Side.

- 16 smasvâsanamm=atīkrâmê śa pāpa sâritramm=aruhaty=âpi chatra brahma-gîtâ[h*]
salôkâ¹⁸ bhavanti [||*]
17 ¹⁹Bhûmi-dânam=param(m)=dânam(m)=na bhûtam(m)=na bhati(vi)shyati [||*] sêva²⁰
haraṇât=sapân=na bhûtam(m)=na bhavishyati [||*]

¹ The *akshara ja* is engraved below the line.² Read *bhagavad-bhakti-sampâ*.³ I believe the intended reading to be *paripālan-ōdyōga-satata-sattra-vrata-dīkshitô*; compare the Uruvupalli grant, line 10.⁴ Read *-labdha-vijaya-yasah-prakâsah*; see *ibid.* line 11.⁵ Read *-âvasanna-dharm-ôddharaṇa*; see *ibid.* line 12.⁶ Read *bhagavat-pādānudhyatô bappa-bhattâraka-pāda*.⁷ This *akshara* looks as if it had been struck out. Perhaps *varmanā* may have been originally engraved, and this may have been altered to *varmmâ*. Read *varmm=Adēyâra-râshṭrê Kāñchivâyil-grāmam=*.⁸ Read *-maryâdayâ*. ⁹ Read *brāhmaṇaya*.¹⁰ Read *Taittirīya-charaṇaya Pravachana-sūtrāya*. The word *sūtrata* of the original is evidently intended for *sūtratah*.¹¹ Read *brahmadēya-maryâdayâ*.¹² Read *-ôpêtam*; compare *Ind. Ant.* Vol. V. p. 156, line 25.¹³ The *akshara la* of *hala* is engraved below the line.¹⁴ Read *asmad-âyur-bala-vijay-aisvary-âbhividdhayê*. As the donor is spoken of in the third person, one would have expected *sv-âyur-* instead of *asmad-âyur-*.¹⁵ Read *gamyâ*.¹⁶ What was intended, is probably *pariharata parihârayata cha*; compare *Ind. Ant.* Vol. V. p. 156, line 30; and p. 52, line 29.¹⁷ Read *Yô=smach-chhâsanam=atīkrâmêt=sa pāpah sâritram danḍam=arhati || Api ch=âtra*; compare *ibid.* p. 52, line 30; p. 137, line 4; and p. 156, line 30.¹⁸ Read *ślôkâ*.¹⁹ Metre: Ślôka (Anushtubh); and of the next verse.— Read *-dānât=param*.²⁰ Read *tasy=aisvâ haraṇât=pāpam*.

- 18 Śva-dattam=para-dattam=va¹ harēti vasunvarā [*] sata-sahasrasya hantu[h*]
pivati kilvisha[m=i]-
- 19 ū [||*] Pravardhamāna-vejya-rājya-pratasatsarē² Vaśāka-māsē śukuksh[ē]
pañchamyā[m*] datt[ā*] paṭṭikā [||*]

*Endorsement: First Plate; First Side.*³

- 1 Madirai-ko[n]ḍa Kō-Pparakēsaripanmar[kku] yāṇḍ=irubattāṛāva-
2 [du] Kāñchivāyil āgiya Igaṇmaraimaṅgalattu sa-
3 bhayōmum U[d]aiyaśandiramaṅgalattu sabhai-
4 yōmum [*] ,ivv-irāṇḍ=urōmuṇ=gōḍi⁴ oṇṇ=āyinaimaiyil
5 idaṇ mēṇ=paṭṭadu ōr-ur=āy⁵ vālvōm=ā[nō]m [||*]

No. 24.—UNAMANJERI PLATES OF ACHYUTARAYA;

SAKA-SAMVAT 1462.

By F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

These plates were found by Mr. M. Aiyāsvāmi Aiyar, Inspecting Schoolmaster of the Chingleput tālukā, in the possession of the Munsif of the village of Ūnamāñjēri, four miles east of the Vaṇḍalūr Railway Station. At Dr. Hultzsch's request, they were lent to him by the Tahsildar of Chingleput; and I now edit the inscription from two excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces. They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph. Each plate is between $7\frac{5}{8}$ " and $7\frac{3}{4}$ " broad, and, including the arch at the top, about $10\frac{3}{8}$ " high; and the writing runs across the breadth of the plates. The plates are held together by a ring, which had been cut before they were received by Dr. Hultzsch. It is about $3\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed. This seal is $1\frac{3}{8}$ " in diameter. It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun. On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion; otherwise the plates are in a perfect state of preservation. The writer and engraver have done their work fairly well; but they have omitted ten aksharas (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 149-150, not to mention minor errors.—The characters are Nandināgari, excepting the word *śrī-Virupāksha* in line 199, which is in large Kanarese characters. The inscription offers the rare sign for *jh*, in the word *pītōjhitas* (for *pītōjjhitas*) in line 77; and it has a sign for the rough *r*, which is like the ordinary sign for *r* combined with the superscript sign for the same letter, in the words *mūru*, l. 82, *Śemkaṇānīrpaṭṭu*, l. 99, and *Uruvār*, l. 148. The average size of the letters is about $\frac{3}{16}$ ".—The language is Sanskrit, and, excepting the words *śrī-Gaṇādhipatayē namaḥ* at the commencement of line 1, the whole is in verse.

¹ Read *Sva-dattam=para-dattam vā yō harēti vasundharām | gavām śata-*.

² Read *-vijaya-rājya-prathama-samvatsarē Vaiśākha-māsē śukla-pakshē*.

³ The text and translation of this endorsement have been supplied by Dr. Hultzsch.

⁴ Read *urōmun*.

⁵ Read *ūr*.

The orthography calls for few remarks. The palatal sibilant is five times employed for the dental (e.g. in *babhásé*, l. 19), and once (in *títhísu=*, l. 63) for the lingual; and the dental sibilant twice for the palatal (in *āmburāsī*, l. 47, and *visva*, l. 117), and once (in *nispḥalam*, l. 193) for the lingual. The sign of *visarga* is nine times wrongly omitted, mostly before the word *śrī*. And *b* is three times used instead of *bh*, in *tapóbir* and *buja*, l. 7, and *mahībujām*, l. 12. Besides we need only notice here that the word *Pañktiratha* (= Daśaratha) is spelt *Pañttratha*, in l. 24, and *tāmra tāmra*, in lines 188 and 190.—Of Sanskrit words which either are not given by the dictionaries, or have as yet been met with only in lexicographical works, our text only offers *kāpālikā*, 'a cloud (of dust),' l. 48, *Pūshaja*, 'the son of the Sun,' i.e. Karṇa, and *amhati*, 'a gift,' the two last in the *biruda Pūshaja-darpa-hṛid-amhati-saumḍa*, 'fond of bestowing gifts which take away the pride of Karṇa,' in line 81. Like other inscriptions of the same dynasty,¹ this one also contains the Kanarese *birudas Bhāshege-tappuva-rāyara-gaṁḍaḥ*, 'the disgracer of those kings who break their word,' in l. 80, and *Mūru-rāyara-gaṁḍaḥ*, 'the disgracer of the three kings (of the South),' in l. 82; and it similarly employs the *biruda Hīndurāya-suratrānaḥ*, 'the Sultān among Hindū kings,' in l. 84, and has several times the Kanarese words *rāya* and *mahārāya* for *rājan* and *mahārāja*. In l. 184 we also have *rāyasa*, 'a secretary,' and in l. 194 (only by a mistake of the writer) *varusha*; and several terms and names which are not Sanskrit occur in the description of the village in lines 97-99, and in the list of the donees which commences in line 120.

The inscription is one of the king **Achyutēndra**, or **Achyutarāya**, or **Achyutēndra-mahārāya** of **Vijayanagara**. It clearly divides itself into two parts. The first part, up to l. 91, gives in thirty-eight verses a eulogistic account of Achyutēndra and some of his predecessors, and the second part, from l. 91, records the grant of a village, made by the king in Śaka-Saṁvat 1462.

Of the thirty-eight verses with which the inscription opens, twenty-two (*viz.* the verses 1, 3-13, and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of Achyutēndra's immediate predecessor **Krishnarāya**, edited and translated by Dr. Hultzsch in the *Epigraphia Indica*, Vol. I. p. 361 ff. And, omitting mythical beings, the genealogy furnished by these verses, as given by Dr. Hultzsch, *ib.* p. 362, is this:—

- | | |
|-----------------------------------|-----------------|
| 1. Timma, md. Dēvaki. | |
| | |
| 2. Īśvara, md. Bukkamā. | |
| | |
| 3. Narasa or Nṛisimha. | |
| | |
| a. by Tippāji— | b. by Nāgalā— |
| 4. Vira-Nṛisimha (or -Nārasimha). | 5. Kṛishnarāya. |

Beyond what appears from this tabular statement, the verses referred to contain hardly any historical information whatever.²

Verse 14³ of the present inscription records that the king **Nṛisimha** (Narasa) from a third wife, **Ōbāmbikā-dēvī**, had one more son, named **Achyutēndra**; and verse 25 states that this prince, the younger brother of **Kṛishnarāya**, on the death of that king, succeeded him.⁴ The seven verses (26-32) which follow—some of them imitations of preceding verses—eulogize

¹ See, e.g., *Ep. Ind.* Vol. I. p. 363.

² See Dr. Hultzsch's remarks, *ib.* p. 362.

³ Verse 2, which is not in the Hampe inscription, invokes the protection of the god Hari (Viṣṇu). It is found also in other Vijayanagara inscriptions.

⁴ The latest date for **Kṛishnarāya**, known to me from published inscriptions, corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for **Achyutarāya** to Monday, 15th August, A.D. 1530; see *Ep. Ind.* Vol. I. p. 399, and *Ind. Ant.* Vol. IV. p. 329.

Achyutendra in the ordinary conventional manner. Verses 33-37 give a string of *birudas* of his which are not new to us,¹ and record (as the Hampe inscription does of Kṛṣṇarāya) that he was waited upon by the kings of Aṅga, Vāṅga, and Kalinga. And this part of the inscription ends with another verse in praise of Achyutendra, which is merely an imitation of verse 24 of this same inscription.

According to verses 39-53 (in lines 91-115) the *Mahārāya Achyutendra*, being on the bank of the river Tuṅgabhadra, on the 12th lunar day of the bright half of Kārttika—the day when the god Vishṇu rises from his sleep—of the year 1462 of the era of Śālivāha, which was the (Jovian) year Śārvari, in the presence of the god Viṭṭhalésvara,² and surrounded by many holy men, granted the village of Uhinai, which (apparently in consequence of this grant) was also called Achyutendramahārāyapura, to a number of Brāhmaṇas learned in the Vēdas and famous for their knowledge of the Śāstras; the king having been requested to do so by his trusted minister,³ the chief of the *Nāyakas* Virūpāksha, who was born in the family of Ananta and is described as the moon of the sea of the [Ā]diyappendra *Nāyakas*.⁴ The village of Uhinai, thus granted by Achyutendra (in terms which are common to the copper-plate grants of the Vijayanagara kings), was situated in the Śeṅkaḷanirpaṭṭu *śimā* of the Kumuli *nādu* of the Raṇḍāyira-mahāvēli *paṭṭu* of the Āmūru *kōṭa* of the Paḍaviḍu *mahārājya* of the Jayaṅkoṇḍa-Chōla *maṇḍala*; and lay to the east of the village of Ayyaṅchēri, to the south of the village of Kuḷappāka, to the west of the villages of Nallampāka and Vēṅkampāka, and to the north of the village of Aruṅkāl.

The date, given in the preceding paragraph, does not admit of verification; but the fact that it fell in the Jovian year Śārvari shows the year to have been Śaka-Saṃvat 1462 expired, and for this year the 12th of the bright half of Kārttika would correspond to the 12th October, A.D. 1540.

As regards the localities, Uhinai, according to Dr. Hultzsch, must be the former name of the very Ūṇamāñjēri where the plates were found; for by the *Chingleput Taluk Map* this village lies to the east of Ayyaṅjēri, to the south of Kuḷappākkam, to the north-west of Nallampākkam, and to the north of Ariṅgāl, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai. Śeṅkaḷanirpaṭṭu, the name of the *śimā* to which Uhinai belonged, appears, also according to Dr. Hultzsch, to be an older form of Śeṅgalpaṭṭu⁵ (Chingleput); and Kumuli, from which the *nādu* was called, is the modern Kumili,⁶ in the Chingleput tālukā, south of Ariṅgāl. Raṇḍāyira-mahāvēli, the name of the *paṭṭu*, Dr. Hultzsch informs me, would mean 'the two thousand great *vēlis*,' *vēli* being a measure of land. The Āmūru *kōṭa* Dr. Hultzsch⁷ considers to have been named after Āmūr or Āmbūr, a town in the Vēlūr tālukā of the North Arcot district; and the Paḍaviḍu *mahārājya*, according to the same scholar,⁸ was called after a town now named Paḍavēdu in the Pōlūr tālukā of the same district. The Jayaṅkoṇḍa-Chōla *maṇḍala* is frequently mentioned in Vol. I. of Dr. Hultzsch's *South-Indian Inscriptions*.

¹ Compare *Ep. Ind.* Vol. I. p. 365, verses 25-28.

² This beautifully sculptured temple (No. 4 on the *Madras Survey Map of Hampe*) is still in tolerably good preservation. It contains inscriptions of Kṛṣṇarāya and Sadāśiva; see Dr. Hultzsch's *Progress Report* for December 1888 and January 1889.

³ The term in the original (l. 108) is *svāmi-kārya-dhurina*, 'able to bear the burden of the business of his master.'

⁴ On the officials, so named, compare Dr. Hultzsch in *Ind. Ant.* Vol. XIII. p. 127.

⁵ Śeṅkaḷanirpaṭṭu, according to Dr. Hultzsch, is an incorrect spelling of Śeṅgaḷunir-paṭṭu, 'the town of the red lotus,' while Śeṅgal-paṭṭu apparently means 'the town of bricks.'

⁶ Kumili-nādu (in Āmūr-kōṭam in Jayaṅkoṇḍa-Chōla-maṇḍalam) occurs also in a Tirukkaḷukkuṅṅam inscription of Kulōttuṅga I.; *Ind. Ant.* Vol. XXI. p. 284.

⁷ See *South-Indian Inscriptions*, Vol. I. p. 126.

⁸ *ib.* p. 83, and *ante*, p. 36, note 6.

To proceed with our analysis of the inscription, the village of Uhinai (or rather the income from it), according to verse 54 (ll. 115-117), was divided into 60 *vr̥ittis*, or shares.¹ Of these, one *vr̥itti* and a quarter were set aside for the benefit of the god **Raghunātha** (Vishṇu); and the same amount was reserved for the worship of the god **Chandīśvara** (Śiva; vv. 55 and 56).² The bulk was distributed, in amounts ranging from a quarter of a *vr̥itti* to five *vr̥ittis*, among forty-eight Brāhmaṇas who are named in the verses 57-104 (ll. 120-179). Each of these verses³ gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the *gōtra* or *anvaya* of the latter, and the Vēdic texts studied by him. The names of the donees and their fathers' names which occur in vv. 57-104, arranged in alphabetical order, are the following:—

Achchān, v. 75; Appa, v. 96, or Appan, v. 83; Anantabhāṭṭa, v. 76; Anantaya, vv. 86, 97; Appan, v. 82; Appaya, vv. 85, 98; Ammaya, v. 103; Allālabhāṭṭa, v. 79; Āchchān, v. 87; Ānaikkūṭa, v. 79; Kāchanādhvarin, v. 57; Kāchambhāṭṭa, v. 61; Kāmābhāṭṭa, vv. 90, 95; Kālahastin, v. 99; Kālahastibhāṭṭa, vv. 70, 101; Kuppaya, v. 89; Koṇḍapa, v. 94; Koṇḍaya, vv. 91, 101; Gaṅgādharabhāṭṭa, v. 60; Gautam[a]bhāṭṭa, v. 64; Chautikaṅṭi-Rāmārya, v. 69; Chaṇḍibhāṭṭa, vv. 70, 71; Timmaya, vv. 88, 91, 103; Timmājjōtishika, vv. 58, 102; Timmābhāṭṭa, vv. 62, 72; Timmāvadhānin, vv. 59, 61; Tiruvēnkam-Uḍa[i]yār, vv. 84, 98; Durgābhāṭṭa, v. 57; Dévarēbhāṭṭa, v. 65; Dharmaya, v. 82; Nadābhārata-Nāgārya, v. 92; Nayinār, vv. 78, 84, 89, 97; Nāgappa, v. 95; Nāgābhāṭṭa, vv. 67, 68; Nārāyaṇa, vv. 80, 93; Nārāyaṇārya, v. 86; Padmaya, v. 100; Per[i]ya-Perumāl, v. 75; Paunaya, v. 90; Basāvābhāṭṭa, v. 63; Bhūtanātha-śrī-Chiṭṭibhāṭṭa, v. 74; Bhairavabhāṭṭa, v. 59; Maṇḍala, v. 88; Maṇḍala-śrī-Purnsha, vv. 80, 93; Mallāvadhānin, v. 73; Mallubhāṭṭa, vv. 65, 99; Rāghavabhāṭṭa, v. 66; Rāma, vv. 77, 81; Rāmaya, v. 94; Rāmābhāṭṭa, v. 74; Lakshmaṇabhāṭṭa, v. 64; Laddagiri-Timma, v. 72; Liṅgaya, v. 92; Liṅgābhāṭṭa, vv. 67, 71, 100; Varadaya, v. 87; Varadābhāṭṭa, v. 69; Viṭṭhalabhāṭṭa, v. 66; Virūpākshabhāṭṭa, v. 63; Virārāghava, v. 62; Vēnkaḍatt-Appa, v. 81; Vēnkaḍatt-Uḡuvār-ārya, v. 77;⁴ Sīnniyappa, v. 83; Sellappa, v. 96; Śrīdharabhāṭṭa, v. 73; Sabhāpati-kavīndra, v. 104; Sōmavāra-śrī-Gurvaya, v. 60; Sōmāsi, v. 85; and Svayāmbhūnātha, v. 104.

The *gōtras* or, as they are here commonly called, *anvayas* of the donees were those of **Kāśyapa**, vv. 57, 60, 75; **Kāśika**, vv. 82, 83, 85, 88; **Gautama**, v. 74; **Bhāradvāja**, vv. 59, 61, 62, 65, 69, 76, 79-81, 84, 86, 87, 89-94, 96, 98, 99; **Maudgalya**, v. 63; **Maunabhārgava**, vv. 58, 102; **Vatsa**, vv. 66, 97; **Vasishṭha**, v. 72; **Viśvāmitra**, vv. 64, 67, 68, 70, 71, 95; **Samkṛiti**, v. 77; **Sāvārya**, v. 104; and **Harita**, vv. 73, 100, 101, 103.

Twenty-one donees were students of the R̥igvēda (*bahvricha*), eighteen students of the Yajurvēda (*yājusha*), and one (in v. 104) was a student of the Sāmavēda (*sāmaga*). Six followed⁵ the *sūtra* of Drāhyāyaṇa, and one (in v. 103) that of Āpastamba.

After having enumerated the donees, our inscription, in verses 105-108 (ll. 180-185), further states that the Brāhmaṇas, to whom the sixty *vr̥ittis* had thus been assigned in the village, made up thirty additional *vr̥ittis*⁶ and gave these, as a preferential share, to the

¹ The sum of the *vr̥ittis*, specified in vv. 55-104, actually is 60½.

² **Raghunātha** and **Chandīśvara** were evidently the names of the temples of Perumāl (Vishṇu) and Śvara (Śiva) at Uhinai (Ūṇamāñjēri).

³ Verse 78 (in ll. 149-150) is mutilated.

⁴ These two names are derived from Vēnkaḍam, the Tamil name of the holy mountain near Tirupati in the North Arcot district.

⁵ The original text somewhat oddly says that they were 'born in the *sūtra* of Drāhyāyaṇa (or Āpastamba); see vv. 85-87, 89, 96, and 103.

⁶ It is not quite clear to me whether these thirty *vr̥ittis* were taken from the portions which, according to what precedes, had been assigned to the Brāhmaṇas, or whether the village of Uhinai had originally been divided into ninety *vr̥ittis*, of which the aforesaid donees at once set thirty aside for the minister. The former arrangement appears to me to be the one which is indicated by the wording of the text.

minister, the secretary (*rāyasa*) **Vēnkatādri**,¹ a son of the minister **Timmaya** and grandson of the minister **Mosalimadūvīrama**, who belonged to the *gōtra* of **Harita**, was a distinguished student of the *Yajurveda*, and followed the *sūtra* of **Āpastamba**.

Verse 109 then states that this is an edict (*sāsana*) of **Achyutarāya**. Verses 110 and 111 add that this edict on copper, by the order of the *Mahārāya* **Achyutēndra**, was composed by **Sabhāpati**, and engraved by **Vīrañāchārya**, the son of **Mallāna**. And the inscription ends with five of the ordinary benedictive and imprecatory verses. Below it is engraved, in large Kanarese characters, the word *śrī-Vīru(rū)pāksha*.

TEXT.²

First Plate.

- 1 Śrī-Gaṇādhipatayē namaḥ | (||) ³Namas=tuṅga-sīrasā-chumbi-charādra-chāma-
- 2 ra-chāravē | trailōkya-nagar-ārambha-mūlastambhāya Śambhavē | (||) [1*] Harēr=lilā-
- 3 varāhasya dāmsatrā-damḍaḥ ssa⁴ pātu vaḥ | Hēmādri-kalāsā yatra dhātrī chchha-
[t*]tra-sri-
- 4 yam dadhau | (||) [2*] Kalyāṇāy=āstu tad=dhāma p[r*]atyūha-timir-āpaham | yad=
Gajō=py=Aga-
- 5 j-ōdbhūtām Hariṇ=āpi cha pūjyatē | (||) [3*] Asti kshīramayād=dēvair=mathya-
mānān=ma-
- 6 hāmudhēḥ | navanitam=iv=ōdbhūtām=apani[ta*]-tamō mahaḥ | (||) [4*] ⁵Tasy=
āsīt=tanayas=tapō-
- 7 bi(bhi)r=atulair=anvartha-nāmā Budhaḥ | ⁶ puṇyair=asya Purūravā bu(bhu)ja-balair=
āyu[r*]=dvi-
- 8 shām nighnataḥ | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō yuddē(dddē) Ya-
yātīditan⁷
- 9 khyātas=tasya tu Turvasur=Vasu-nibhaḥ śrī-Dēvayānī-patēḥ | (||) [5*] ⁸Tad-vamśē
Dēvaki-
- 10 jānir=didipē Timma-bhūpatīḥ | yasasvī Tuluv-ēmdrēshu Yadōḥ Kṛiṣṇa iv=
ānva-
- 11 yē | (||) [6*] Tatō=bhūd=Bukkamā-jānir=Īsvara-kshītipālakaḥ | atrāsam=agunabhram-
- 12 sam mauli-ratnam mahību(bhu)jām | (||) [7*] Sarasād=udabhūt=tasmān=Naras-
āvanipāla-
- 13 kaḥ | Dēvakī-nāndanāt=Kāmō Dēvakī-nāndanād=iva | (||) [8*] ⁹Vividha-sukrit-ōddā-
- 14 mē Rāmēśvara-pramukhē muhur-mudita-hṛīdaya sthānē sthānē vyadhata yathāvi-
- 15 dhi [1*] budha-parivṛitō nānā-dānāni yō bhuvī shōḍaśa tribhuvana-jan-ō-
- 16 dgītam spī(sphī)tam yaśaḥ punaruktayan | (||) [9*] ¹⁰Kāvērīm=āsu ba[d*]dhvā
bahāla-jala-
- 17 rayām tām vilāṅghy=aiva¹¹ śatruṃ jīva-grāham gṛihītvā samiti bhūja-balā-
- 18 t=tam cha rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api nija-vasē paṭṭanam
- 19 yō babhāśē(sē)¹² | kīrti-stambham nikhāya tribhuvana-bhavana-stūyamān-āpadānaḥ
|| 10*

¹ This name occurs (with the date A.D. 1536) in the list of great ministers and chiefs during the reigns of **Kṛiṣṇa**, **Achyuta**, and **Sadāsīva**, compiled by Mr. R. Sewell, *Lists of Antiquities*, Vol. II. p. 249.

² From impressions supplied to me by Dr. Hultzsch.

³ Metre of verses 1-4 : Ślōka (Anushtubh).

⁴ Read *sa*. ⁵ Metre : Śārdūlavikrīḍita.

⁶ This sign of punctuation is superfluous.

⁷ Read *Yātīḥ kshītau*.

⁸ Metre of verses 6-8 : Ślōka (Anushtubh).

⁹ Metre : Hariṇī.

¹⁰ Metre of verses 10 and 11 : Sragdharā.

¹¹ The original has a sign of punctuation between *ghyai* and *va*.

¹² This sign of punctuation is superfluous.

- 20 Chêram Chôramlam¹ cha Pâ[m*]dyam tam=api cha Madhurâ-vallabham mâna-
bhûsham |² vîry-ô-
21 dagram Turushkam Gajapati-nripatim ch=âpi jîtvâ tad-anyân | â-Gamgâti-
22 ra-Lamkâ-prathama-charama-bhûbhrit-ta-âmtam nitâmtam |² khyâtaḥ kshônîpatinâm
23 srajam=iva sîrasâm sâsanam yô vyatânî | (||) [11*] ³Tippâji-Nâgalâ-dê-⁴
24 vyôr=iva Nṛisim(sim)hê[m*]drâ[t*]=tasmât=Pañ[k*]tirathâd=iva | (||) [12*] Vîrau
vinayinau
25 Râma-Lakshmanâv=iva nanidanau | jâtau Vira-Nṛisimhê[m*]drâ(dra)-Kṛishnarâya-

Second Plate ; First Side.

- 26 mahîpatî | (||) [13*] Asmâd=Ôbâmbikâ-dêvyâm=Achyutêndra-mahîpa-
27 tiḥ | Dêvakyâm Danujârâtir=Vasudêvâd=iv=âbhavat | (||) [14*] ⁵Vira-sri-Nâra-
28 simhas=sa Vijayanagarê ratnasimbâsana-sthaḥ kîrttyâ nîtyâ nirasyan=Nṛiga-
29 Naja-Nahushân=apy=avanyâm=ath=ânyân | â Sêtôr=â Sumêrôr=avanisura-nu-
30 taḥ svairam=â ch=ôdayâdrêr=â pâschâty-âchal-âmtâd=akhila-hridayam=âvarjya râjyam
31 sâsâsa | (||) [15*] Nânâ-dânâny=akârshît=Kanakanasâdasi yaḥ sri-Virûpakshadêva-sthâ-
32 nê sri-Kâlahast-îsîtur=api nagarê Vêmkatâdrau cha Kâmchyâm | Śrîsailê Ś-
33 nâsailê mahati Hariharê=hôbalê Saṅgamê cha |⁶ Śrîramgê Kumbbaghônê hata-ta-
34 masi Mahânândi-tîrtthê Nivṛittau | (||) [16*] Gôkarnê Râma-sêtau jagati tad-
itarêshv=a-
35 py=asêshêshu puṇya-sthânêshv=ârabdha-nânâvidha-bahala-mahâdâna-vâri-pra-
36 vâhaiḥ | yasy=ôdamchat-turamgaḥ-prakara-khura-rajah-śushyad-ambbôdhi-magna⁷
kshâmâbhṛi-
37 t-paksha-chchhid-ôdyattara-tku(ku)lisadhar-ôtkamṭhitâ⁸ tku(ku)mṭhit=âbhût | (||) [17*]
Brahmâmqam vi-
38 sva-chakraṁ ghaṭam=udita-mahâbhûtakam ratna-dhënum sapt=âmbbôdhimê=cha kalpa-
kshiti-
39 ruha-latikê kâmchanîm kâma-dhënum [1*] svarṇa-kshâmâm yô hirany-âsva-
ratham=api tu-
40 lâ-pûrusham gô-sahasram |⁹ hêm-âsvam hêma-garbbham kanaka-kari-ratham pañcha-
lâm-
41 galy=atânî | (||) [18*] Prâjyam¹⁰ prasâsya nirvighnam râjyam dyâm=iva sâsitum |
tasmi-
42 n=gunêna vikhyâtê kshîtêr=imdrê divam gatê | (||) [19*] Tatô=py=avârya-vîryaḥ sri-
Kṛishnarâ-
43 ya-mahîpatîḥ | bibharti maṇikêyûra-nirvisêsham mahîm bhujê | (||) [20*] Kîrttyâñ-
ya-
44 sya samantataḥ praśri(sri)tayâ viśvam ruch-aikyam |¹²vrajêd=ity=âsamkya purâ
Purâri-

¹ Read *Chôlam*.

² These two signs of punctuation are superfluous.

³ Metre of verses 12-14 : Ślôka (Anushtubh).

⁴ Here the following *aksharas* have been omitted : *vyôḥ Kausalyâ-sri-Sumitrayôḥ | dê.*

⁵ Metre of verses 15-18 : Sraḡdharâ.

⁶ This sign of punctuation is superfluous.

⁷ Read *turamga-prakara*.

⁸ The reading *-ôdyattara-* also occurs in v. 17 of the Hampe inscription, and in v. 17 of a copper-plate inscription of Sadâsiva, of which Dr. Hultsch has sent me an impression. I nevertheless consider it to be a mistake for *-ôdyat-kara-*.

⁹ This sign of punctuation is superfluous.

¹⁰ Metre of verses 19 and 20 : Ślôka (Anushtubh).

¹¹ Metre : Śârdûlavikrîḡita.

¹² The original has a sign of punctuation between *vrajê* and *d*.

- 45 r=abhavad=bhâl-êkshana[h*] prâyaśaḥ | Padmâkshô=pi chatur-bhujô=jani chatur-
vaktrâ=dbhava.¹
- 46 t=Padmabhûḥ |² Kâlî khaḍgam=adhâd=Ramâ cha kamalam vipân cha Vâni
karê |(|) [21*] Śatru(trû)ṇâm³
- 47 vâsam=êtê dadata iti rushâ kim nu sapt=âmburâsi(sîn=) nânâ-sênâ-ttu(tu)raṅga-
48 tri(tru)ṭita-vasumati-dhûli-kâpâlikâbhiḥ | sam(sam)śôshya svairam=etat-pratini-
49 dhi-jaladhi-ś[r]êṇikâ yô vidhattê |⁴ brahmâṇḍa-svarṇamêru-pramukha-nija-ma-
50 hâdâna-tôyair=amêyaiḥ |(|) [22*] Mad-dattâm=arhi-sârthâ[h*] śriyam=iha
suchiram bhûm-
- 51 jatâm=ity=avetyaḥ |⁵ prâyaḥ pratyûha-hêtôs=tapana-ratha-gatêr=âlayân=dê-

Second Plate; Second Side.

- 52 vatânâm [|*] tat-tad-dig-jaitra-vri[†*]ty=âpi cha biruda-padair=amkitâ[m*]s=tatra tatra
53 stambhân(ñ)=jâta-pratishṭhân=vyatanuta bhuvî yô bhûbhṛid=abhraṁkash-âgrân |(|) [23*] Stu-
54 ty-audâryaḥ sudhîbhiḥ sa Vijayanagarê [ra*]tnasimhâsana-sthaḥ kshmapâlân=Kri-
55 shṇarâya-kshitipatir=adharîkṛitya nityâ Nṛig-âdin | â pûrvâdrêr=ath=â-
56 stakshitidhara-katakâd=â cha Hêmâchal-âmtâd=â Sêtôr=arthi-sârtha-śriyam=i-
57 ha bahalîkṛitya kirttyâ babbâsê⁶ |(|) [24*] Kṛitavati⁷ sura-lôkaṁ Kṛishṇarâyê
nij-âm-
- 58 sam tad=anu tad-anujanmâ punya-karm=Âchytêndrah | akhilam=avani-lôkaṁ sv-âm-
59 sam=êty=âri-j[ê]tâ vilasati Hari-chêtâ vidvad-ishta-pradâtâ |(|) [25*] ⁸Yô=sau patṭ-
âbhi-
- 60 shiktô bhuvam=api nikhilâm pâlayêm⁹ jaitra-yâtr-ârambhai(bhê) samjṛimbhamân-
ôdbhata-
- 61 paṭaha-rav-âchânta-rôdô-mtarâlê | Madraṁ bhîty=âpanidraṁ samadhigata-ma-
62 hâsaila-śṛiṅgam Kalîṅgam sâtamkaṁ Vanika(ga)m=Aṅgam saba-balam=akarôśch(ch)=
chhaurya-
- 63 bhâṅg-ânushaṅgam¹⁰ |(|) [26*] ¹¹Yat-kirtti-chandraś=charati kshamâyâm
tithîśv(shv)=asêśhâsu viva-
- 64 rddhatê cha | tanôti chakrasya mudam samimdhê divâ cha sâyam kumudair=vi-
65 rumdhê |(|) [27*] Madam¹² manasi mârutaṁ sithilayaty=amêyai[sta?]¹³yair=yad-asva-
paṭalî khu-

¹ Read -vaktrô-dbhava.² This sign of punctuation is superfluous.³ Metre of verses 22-24 : Sragdharâ.⁴ This sign of punctuation is superfluous.⁵ Read =avetya prâyaḥ. The reading âlayân at the end of this line is preferable to the reading âlayam of other inscriptions.⁶ The Hampe inscription of Kṛishṇarâya, v. 29, reads samimdhê.⁷ Metre : Mâlinî.⁸ Metre : Sragdharâ.⁹ Read pâlayam=.¹⁰ The sense would be better expressed by -ânushaktam, but I have no doubt that the above reading is correct.¹¹ Metre : Upajâti.¹² Metre : Pṛithvî.— This verse clearly is an imitation of part of v. 22, above, and its general sense is not doubtful. The text of it, also, with the exception of a single akshara, is quite clear in the impressions. But the end of the first Pâda (tayair or stayair) yields no sense, and I fail to see the construction of the verse, as read above. I feel almost certain that, in the first Pâda, we ought to read sithilayanty= (instead of sithilayaty=) and to take this to qualify asva-paṭalî, and that in the last Pâda we should read ambudhîm and (qualifying this) raya-virôdhinâm vâjinâm. For the rest, I would suggest, with some diffidence, reading amêyaiś=tamô (instead of ameyaiśtayair) and bala-(or para-)pramathân-bâyaiô (instead of bala-pramathamasyanô). With these alterations the meaning of the verse would be about this : " Seeing how the multitude of his horses, humbling the conceit of the winds, has created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether, eager to destroy the opponent forces, Achyutêndra angrily is drying up the ocean, because it impedes the progress of his chargers."

- 66 raiḥ kṣi[ti*]-rajōbhīr=utthāpitaiḥ | ajiṇad=iti krudhā kim=u viśōsha-
 67 yaty=āmbudhi-bala-pramathamasyanō raya-virōdhinam vājinam |(II) [28*] Kārā-
 68 gṛih-ākālita-vāsa-virōdhi-bhūpa-dār-āvali-kara-vichālita-chā-
 69 marasya | Rājādhīrāja-Pararājabhayamkar-aikavīr-ādīkāni
 70 birudāni bahūni yasya |(II) [29*] Śrīraṅga-Vēmkāṭamahāchala-Sētu-Kānc̣hī-
 71 Śrīśaila-Sōnagiri-Hēmasabh-ādīmēshu | sthānēshu tīrtha-niva-
 72 hēshu cha pāvanēshu dānāni shōḍaśa bahūni kṛitāni yēna |(II) [30*] ²Sapt-ām-
 73 bhōdhīn=suvarṇ-āśva-ratham=api tulā-pūrusham viśva-chakram | ³ hēmāśva-sva-
 74 rṇamēdiny-amaratarulatāḥ kāmēchanīm kāmā-dhēnum | brahmām̄dam [sva(ra)]-
 75 tna-dhēnum kanaka-kari-ratham gō-sahasram cha sirān=pam̄ch=āpi svarṇa-ga-
 76 rbbam̄ ya iha bhuvī mahābhūta-kam̄(kum̄)bha[m*] vyatānit |(II) [31*] Ambhōdēna ⁴
 nipīyamā-

Third Plate; First Side.

- 77 na-salilō=gastyēna . pīt-ō[j*]jhitas=taptō Rāghava-sāyak-āgni-si-
 78 khayā samtapyamānaḥ sadā [i*] aṁtasthair=vaḍavā-mukh-ānala-sikhā-jālair=vi-
 79 śushkō ddhru(dhru)vam̄ yad-dān-āmbu-ghan-āmbur=āmbudhir=ayam̄ pūrṇaḥ
 samu[d*]dyōtatē |(II) [32*] Bhīsha-⁵
 80 na-vairi-vikham̄dana-cham̄ḍaḥ ⁶ Śēsha-mahābhara-hṛid-bhujadam̄ḍaḥ [i*] Bhāsbage-
 81 tappuva-rāyara-gam̄ḍaḥ Pūshaja-darpa-hṛid-am̄hati-saum̄ḍaḥ |(II) [33*] Rājādhīr[ā]-⁷
 82 jas=Sarvajñās-śrī-Rājaparamēśvaraḥ | Mūru-rāyara-gam̄ḍas=cha Vāri-
 83 rāsi-gabhīra-dhīḥ |(II) [34*] Para-dārēshu [ti(vi)]mukhaḥ Para-rāja-bhayam̄ka-
 84 raḥ | Śiṣṭa-sam̄rakshaṇa-parō Dusṭa-sārdūla-mardanaḥ |(II) [35*] Him̄durāya-
 85 suratrāṇa Im̄duvam̄sa-sikhāmaniḥ | Ar-ībha-gam̄ḍa-bhērum̄dō yō=
 86 rddhanāri-naṭēśvaraḥ | ityādi-birudaiḥ ⁹ kirtti-[bha]ritair=yutaḥ |(II) [36*] Am̄-
 87 gēn=āpi Kalīngēna Vam̄gēna cha parair=nr̄ipaiḥ | jaya jīva mahā-
 88 rāy-ēty=anīsam̄ giyatē cha yaḥ |(II) [37*] Sa¹⁰ jayati narapālas=satya-
 89 dharma-pratishṭhō Vijayanagara-rājad-ratnasim̄hāsana-sthaḥ |
 90 Nṛiga-Naḷa-Nahush-ādīm̄(dīm̄=) nīchayan=rāja-nītyā nirupama-bhujā-
 91 vīry-audārya-bhūr-Achyutēmdraḥ |(II) [38*] ¹¹ Śak-ābdē Śālivāhasya sahasrē-
 92 ṇa chatuś-sataiḥ | dvishashtyā cha sam̄yuktē(ktai)r-gaṇanām̄ prāpitē kra-
 93 māt |(II) [39*] Śārvari-nāmakē varshē māsi Kārttika-nāmani | su-
 94 kla-pakshē cha punyāyām̄-utthāna-dvādaśī-tithau |(II) [40*] Tum̄gabhadra-
 nadī-
 95 tīrē Viṭṭhalēśvara-sam̄nidhan | nānā-sākh-ābhīdhā-gōtra-sūtrē-
 96 bhyās=sāstravittayā | vikhyātēbhyō dvijātībhyō vēdaividbhyō viśēsha-
 97 taḥ |(II) [41*] Prakhyāta-śrī-Jayam̄koṇḍa-Chōla-mam̄ḍalla(la)-vāsinam̄ |
 Peḍaviḍu-mahā-
 98 rājyē khyātam̄=Ām̄ūru-kōṭa-gam̄ |(II) [42*] Raṁḍāyira-mahāvēli-ppattan Ku-
 99 muḷi-nāḍukē | vara-Sem̄kalanirpattū-sim̄āyām̄ cha kṛita-sthitim̄ [(II) 43*] A-
 100 ¹²yyam̄chēry-āhvaya-grām̄ād=āsām̄ prāchim̄=upāsritam̄ | Kuḷappāk-ābhīdhā-grā-
 101 mād-dakshīnasyām̄ diśi sthitam̄ |(II) [44*] Nallampāk-ābhīdhā-grām̄ād=Vēmkam̄-

¹ Metre of verses 29 and 30: Vasantatilakā.² Metre: Sragdharā.³ This sign of punctuation is superfluous.⁴ Metre: Sārdūlavikṛīḍita.⁵ Metre: Dōdhaka.⁶ Originally °ḍaḥ śēsha was engraved.⁷ Read Bhāsbage- (dat. sing. of Kanavese bhāśhe = Sanskrit bhāśha).⁸ Metre of verses 34-37: Ślōka (Anuṣṭubh).⁹ Here three syllables are missing.¹⁰ Metre: Mālinī.¹¹ Metre of verses 39-108: Ślōka (Anuṣṭubh).¹² The sign of the superscript r in Ayyam̄chēry- is engraved twice.

Third Plate Second Side.

- 102 **pākāch=cha** paschimam | Arumkāl-iti vikhyātā¹ grāmād=uttara-sthitim |(II)[45*]
 103 **Achy[u]tēnd[r]amahārāyapuram=ity=apar-ābhidham** | sarva-sasyais=sadā yu-
 104 **ktam=Uhinai-grāmam=uttamam** |(II)[46*] Sarvamānyam chatus-simā-saṃyutam cha sa-
 105 **maṃtatah** | nidhi-nikshēpa-pāshāna-siddha-sādhyā-jal-ānvitam |(II) [47*] A-
 106 **kshiny-āgāmi-saṃyuktam** gaṇa-bhōgyam sa-bhūruham | vāpī-kūpa-taṭākaiś=cha ka-
 107 **śchchh(chchh)-ārāmaś=cha** saṃyutam |(II) [48*] Putra-pautr-ādibhir=bhōgyam
 kramād=ā-chandra-tārakam | dāna- ॥
 108 **sy=ādhamanasy=āpi** vikrayasy=āpi ch-ōchitam |(II) [49*] Svāmi-kārya-dhurīṇena svā-
 109 **dhina-naya-saṃpadā** | yaśasvin=Ādiyappēndra-nāyak-āmbuni-
 110 **dh-īndunā** || [50*] Agra-ganyēna sūrāṇām=Anant-ānvaya-janma-
 111 **nā** | vinayēn=ēva mūrttēna viśvās-āvō(vā)sa-vēsmanā | vijūāpitō
 112 **Virūpāksha-nāyakēndra-manasvinām(nā)** |(II)[51*] Paritah prayataih snigdhaih pu-
 113 **rōhita-purōgamaiḥ** | vīvidhair=vibudhaiś=śrautapathikair=adhikai-
 114 **r=girā** |(II) [52*] **Sarāta[dra-ma]hārāyō²** mānanīyō manasvinām | sahirā-
 115 **nya-payōdhārā-pūrvakam** dattavān=mudā |(II) [53*] Asmin=grāmē=tivikhyātē
 116 **shashṭi-vṛitti-samanvitē** | vṛittimantō vilikhyantē viprā vēdānta-pā-
 117 **ragāḥ** |(II) [54*] Vishnavē **Raghunāthāya** visva(śva)-rakshā-vidhāyinē | vṛittir=a-
 118 **tra** sapād=aik[ā*] **sudh-[ā*]hārāya(rtha)m=arppitā** |(II) [55*] **Chandīśvarāya**
 dēvāya tāra-
 119 **kādhiśa-maulayē** | atra pūjā-kṛitē vṛittih sapād=aik[ā*] samarppitā |(II) [56*]
 120 **Durgābhaṭṭas=sudhīr=atra** Kāchanāddhvari-nāṃdanah | pañcha vṛittir=avāpnōti
 121 **yājushah** Kāśyap-ānvayah |(II) [57*] Maunabhārgava-gōtra[h*] śrī-Timamājyōtishi-
 122 **k-ātmajah** | Timamājyōtishikō vṛitti-dvayam=atr=aiti bahvrichah |(II) [58*] Tim-
 123 **māvadhāninas=sūnur=Bhāradvāj-ānvay-ōdbhavah** | sudhī-
 124 **r=Bhairavabhaṭṭ-ākhyō** bahvrichō=tra dvi-vṛittikah || [59*]

Fourth Plate ; First Side.

- 125 **Yājushas=Sōmavāra-śrī-Gurvayah** Kāśyap-ānvayah | pañcha vṛittir=i-
 126 **h=āpnōti śrī-Gaṃgādharabhaṭṭa-jah** |(II) [60*] **Bhāradvāj-ānvay-ōdbhūta[h*]** sūnus=
 Tim-
 127 **māvadhāninah** | arddha-vṛittim=avāpnōti Kāchambhaṭṭō=tra bahvrichah |(II)
 [61*] Bhāra-
 128 **dvāj-ānvayas=sūnus=Timābhaṭṭasya** bahvrichah | vṛittim=ēkām=iḥ=āpnōti
 129 **vivēki Virarāghavah** |(II) [62*] Śrī-Virūpākshabhaṭṭasya sūnur=Maudgalya-gōtra-
 130 **jah** | bahvrichō Basavābhaṭṭas=sudhīs=sārdha-dvi-vṛittikah |(II) [63*] Viśvāmitr-
 ānva-
 131 **y-ōdbhūtō Gantāmbhaṭṭasya** nāṃdanah | ³dhīmān=Lakshmanabhaṭṭ-ākhyō bahvrichō=
 132 **tr=ārdha-vṛittikah** |(II) [64*] **Bhāradvāj-ānvay-ōdbhūtō** Dēvarēbhaṭṭa-nāṃdanah |
 Mallu⁴
 133 **bhavaty=ardha-vṛittimān=atra** bahvrichah |(II) [65*] Sūnur=Viṭṭhalabhaṭṭasya
 śrī-Vats-ānva-
 134 **ya-sambhavah** | atra Rāghavabhaṭṭō=rdha-vṛittim=āpnōti bahvrichah |(II) [66*]
 Liṃgābhaṭṭasya
 135 **sūnu[h*] śrī-Viśvāmitr-ānvay-ōdbhavah** | Nāgābhaṭṭō bhavaty=ēka-vṛittimān=atra

¹ Here one syllable is missing. Read *vikhyātāt=sugrāmād=* (?).

² Read *Achyutēndra-mahārāyō*.

³ Read *dhīmān=La°*.

⁴ Read *Mallubhaṭṭō*; see below, v. 99.

- 136 bahvrichah | (II) [67*] Nâgâbhattô(tt-â)hvayô dhimân=Nâgâbhattasya namdanah |
Visvâmitr-[â]-
- 137 nvayô=tr=aikâm vṛittim=âpnôti bahvrichah | (II) [68*] Bhâradvâj-ânvayaś=
Chautikamṭi-
- 138 Râmârya-namdanah | bahvrichô Varadâbhattô vṛittim=êk[â*]m=ih=âsnutê [(II) 69*]
Nam-
- 139 danaś=Chaumḍibhattasya Visvâmitr-ânvay-ôdbhavaḥ | śrî-Kâlahastibhatt-â-
- 140 khyô bahvrichô=tra dvi-vṛittikah | (II) [70*] Namdanaś=Chaumḍibhattasya Visvâ-
mitr-ânvay-
- 141 y-ôdbhavaḥ | bahvrichô vṛittim=atr=aikâm Liṅgam(gâ)bhattas=samaśnutê |(II) [71*]
Vasishṭha-gôtra-jô
- 142 Laddagiri-Timm-âkhyasûri-jah | Timmâbhattô bahvrichô=tra satripâd-aika-
- 143 vṛittimân | (II) [72*] Mallâvadhâninas=sûnur=bahvrichô Harit-ânvayah | sudhîś=Śrî-
- 144 dharabhatt-âkhyô vṛittim=êkâm=ih=âsnutê |(II) [73*] Yâjushô Bhûtanâtha-śrî-
Chittibha-
- 145 ṭtasya namdanah | Râmâbhattas=sapâd-aika-vṛittikô Gautam-ânvayah |(II) [74*]
Yâjushah Pe¹
- 146 rya-Perumâl-â[tma]jah Kâsyap-ânvayah | Achchân-âkhyas=cha pādôna-vṛitti-dvayam=i-
- 147 h=âsnutê |(II) [75*] Namdanô=namtabhattasya Bhâradvâj-ânvay-ôdbhavaḥ | yâjushô=
namtabhattô=
- 148 tra sârddh-aikâm vṛittim=âsnutê |(II) [76*] Vêmkadatt-Uṇvâr-ârya-sûnus(s)=
Śa(sa)mḍikṛiti-gôtra-jah | śrî-
- 149 Râmô=tra sapâd-aikâm vṛittim=âpnôti yâjushah |(II) [77*] ²Nayinâr-âtmajas=sat-
ripâd-aikâ[m*]
- 150 vṛittim=âsnutê |(II)[78*] Bhâradvâj-ânvay-ôdbhûtô yâjushô=llâlabhatta-jah | Ânaikkut-â-
- 151 hvayô dhimân=pādôna-trayatraya-vṛittikah³ |(II) [79*] Nârâyaṇô Mamḍala-śrî-Puru-

Fourth Plate ; Second Side.

- 152 ahasy=[â*]tmasambhavaḥ | Bhâradvâjas=sapâd-aikâm vṛittim Drâhyâyaṇô=snutê |(II)
[80*] Bhâra-
- 153 dvâj-ânvay-ôdbhûtô Vêmkadatt-Appa-namdanah | śrî-Râmô yâjushô dhimân=arddha-
vṛittim=ih=â-
- 154 ânutê |(II) [81*] Kausik-ânvaya-sambhûtô ⁴yâjô=ppan-sudhî-sutah | sârddha-
dvi-vṛittimân=atra Dharmayô dhimatâ[m]
- 155 varah |(II) [82*] Śîmniy-pp-âhvayô dhimân=yâjushah Kausik-ânvayah | Amnan-
âkhyasudhî-sûnur=atra sâ-
- 156 rddha-dvi-vṛittikah |(II) [83*] Nayinâr-âtmajô Bhâradvâja-gôtrô=tra yâjushah |
śrî-Tirûvêmkam-Uḍayâ⁵
- 157 t[r]ipâd-vṛittim samaśnutê |(II) [84*] Kausik-ânvaya-sambhûta[h*] śrî-Sômâsi-
sutô=ppayah | vṛittim=êkâ-
- 158 m=ih=âpnôti śrî-Drâhyâyaṇa-sûtra-jah |(II) [85*] Bhâradvâj-ânvay-ôdbhûta[h*]
śrî-Drâhyâyaṇa-sûtra-jah | abhyê-
- 159 ty=Anamṭayô=tr=ârdhha-vṛittim Nârâyaṇârya-jah |(II) [86*] Bhâradvâj-ânvayô
Drâhyâyaṇa-sûtra-sam[u]dbhavaḥ | a-

¹ Perya-Perumâl is used, for the sake of the metre, instead of Periya-Perumâl, the Tamil equivalent of Mahâ-Vishnu.

² Half the number of syllables of this verse is missing.

³ Read *pādôna-traya-vṛittikah*.

⁴ Read *yâjushô*.

⁵ Read *Tiruvêmkam-Uḍayâr*, as below, l. 172. *Uḍayâr* represents the Tamil word *udaiyâr*, 'lord, god.'

152
 154
 156
 158
 160
 162
 164
 166
 168
 170
 172
 174
 176
 178

180
 182
 184
 186
 188
 190
 192
 194
 196
 198

ॐ नमो भगवते वासुदेवाय



- 160 tr=ârdha-vṛttimân=Âchchân-sûnur=Varadayas=sudhîh | (||) [87*] Kauśik-ânvaya-sambhûtô yâjushô Maṁḍal-âtma-
- 161 jah | vṛttim=êkâm=ih=âpnôti Tam(tim)mayô dhimatâm varah | (||) [88*] Bhâradvâj-ânvay-ôdbhûtas=srî-Drâ-
- 162 hyâyana-sûtra-jah | Kuppayô Napi(yi)nâr-âkhya-sûri-jô=tr=ârdha-vṛttikah | (||) [89*] Kâmâbhattasya sûnu[h*]
- 163 srî-Bhâradvâj-ânvay-ôdbhavaḥ | vṛttim=êkâm=ih=âpnôti bahvṛichah Paunayas=sudhîh | (||) [90*] Bhâradvâ-
- 164 j-ânvay-ôdbhûtaḥ Koṁḍayas=âtmasambhavaḥ | yâjushas=Timmayô dhimân=ardha-vṛttim=ih=âsnutê | (||) [91*]
- 165 Naḍabhârata-Nâgârya-naṁdanô Liṁgayas=sudhîh | Bhâradvâj-ânvayô=tr=ârdha-vṛttim=âpnôti
- 166 yâjushah | (||) [92*] Nârâyaṇô Maṁḍala-srî-Purushasy=âtmasambhavaḥ | Bhâradvâj-ânvay-ôdbhûtô yâ-
- 167 jushô=tr=ârdha-vṛttimân | (||) [93*] Koṁḍap-âkhya-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavaḥ | yâjushô [Râ]ma-
- 168 yô vṛttim=êkâm=atra samaśnutê | (||) [94*] Viśvâmitr-ânvay-ôdbhûtaḥ Kâmâbhattasya naṁdanah [*] a-
- 169 rddha-vṛttim=avâpnôti Nâgappô bahvṛichas=sudhîh | (||) [95*] Bhâradvâj-ânvay-ôdbhûta[h*] srî-Drâhyâ-
- 170 yana-sûtra-jah | Śellappa-naṁdanô=tr=ârdha-vṛttim=Amṇas=samaśnutê | (||) [96*] Vatsa-gôtra-sam[udbhû]-
- 171 tô Nayinâr-âtmasambhavaḥ | pâda-vṛttim=ih=âpnôti yâjushô=naṁtayas=sudhîh | (||) [97*]
- 172 Bhâradvâj-ânvayô dhimân=yâjushô=ppaya-naṁdanah | ¹srî-Tirûvêmkam-Uḍayâr-âhva-
- 173 yô=tr=ârdha-vṛttikah | (||) [98*] Kâlahasti-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavaḥ | Mallubhatta-
- 174 s=tripâd-vṛttim bahvṛichô=tra samaśnutê | (||) [99*] Harit-ânvaya-sambhûtô Liṁgâbhattasya naṁdanah | ba-
- 175 hvṛichah Pa[dma]yah pâda-vṛttim=atra samaśnutê | (||) [100*] Śrî-Kâlahasti-bhattasya naṁdanô Harit-â-
- 176 nvayah | pâda-vṛttim=ih=âpnôti bahvṛichah Koṁḍayas=sudhîh | (||) [101*] Maunabhârgava-gôtra-[jah(jas=)]
- 177 Timmâjyôtishik-âtmajah | Timmâjyôtishikô=tr=ârdha-vṛttim=âpnôti bahvṛi- [chah | (||)] [102*]
- 178 Harit-ânvaya-sambhûtas=Timmayô=mmaya-naṁdanah [*] tripâd-vṛttim=ih=âpnôti var-Âpastamba-sûtra-[jah | (||)] [103*] [Sâ-?]
- 179 varṇa-gôtra-sambhûtas=Sabhâpati-kavindra-jah | sudhîs=Svayambhûnâth-âkhyas=sâmagô =tr=aika-vṛttikah | (||) [104*]

Fifth Plate.

- 180 Vêda-sâstr-ârttha-ta[t*]tva-jñâ vṛttimamô mahîsurâḥ | grâmô=smin=kalpitâḥ pûrvaṁ shashti-vṛttî-
- 181 r=vin=âdhunâ | (||) [105*] Punas=sarvê=dhikîkritya trimśad-vṛttîr=maha(na)svinah | Harit-ânvaya-jâtâ-
- 182 ya var-Âpastamba-sûtrinê | yajus-sâkhâvatâm=agra-yâyinê guṇa-sâlinê | (||) [106*] Pau-
- 183 trâya khyâta-Mosalimadûvirama-maṁtrinah | dharma-marm-ârtha-vidushê Timmay-â-

- 184 *mâtya-sûnavê* |(II) [107*] *Nitya-kl̥i(kli)pt-âsvamêdhâya n̥rip-âgr-ôpakriyâ-girâ |*
râyasa-śrī-Vêm-
- 185 *katâdri-mam̥trinê naya-tam̥trinê | uddhâr-âm̥satay=aiv=aitâs=trim̥sad-v̥pittir=adur=*
mudâ || [108]*
- 186 *Pûrayatô¹ budha-vâmchâ(chhâ) vârayatô vairi-bhûpa-chitta-madam | a-*
 187 *chyuta-vihita-bhûr=Achyutarâyasya sâsanam̥ tad=idam̥ |(II) [109*]*
²*Achutêmdra-ma-*
- 188 *hârâya-sâsanêna Sabhâpatih̥ | abhân̥m̥ri(t=pa)da-sam̥darbham̥³ tad=idam̥ tam̥(tâ)-*
 189 *mra-sâsanam̥ |(II) [110*] Achyutêmdra-mahârâya-sâsanân=Mallaṅ-âtmajaḥ | tvashṭâ*
 190 *śrī-Viraṅachâryô vyalikhat=tâm̥(tâ)mra-sâsanam̥ |(II) [111*] Dâna-pâlanayôr=maddhyê*
 191 *dânâch=chhrêyô=nupâlanam̥ | dânat=svargam=avâpnôti pâlanâd=achyutam̥*
 192 *padam̥ |(II) [112*] Sva-dattâ[d*]=dvigunam̥(ṅa-) punyam̥ para-datt-ânupâlanam̥ |*
para-datt-â-
- 193 *pahârêṅa sva-dattam̥ nispha(shpha)lam̥ bhavêt |(II) [113*] Sva-dattâm*
para-dattâm vâ
- 194 *yô harêta vasum̥dharâm̥ | shashṭir=varusha-sahasrâṅi⁴ vishtâyâm*
 195 *jâyatê krimih̥ |(II) [114*] Ai(ê)k=aiva bhaginî lôkê sarvêshâm=êva bhûbhū-*
 196 *jam̥ | na bhôjyâ(gyâ) na kara-grâhyâ vipra-dattâ vasum̥dharâ [|| 115*] ⁵Sâ-*
 197 *mânyô=yam̥ dharmâ-sêtur=n̥ripânâm̥ kâlê kâlê pâlanîyô bhava-*
 198 *dbhis(dbhiḥ |)=sarvân=êtân=bhâvinah̥ pârthiv-êmdrân=bhûyô nbhû(bhû)yô yâchatê*
Râmacham̥draḥ || [116]*
- 199 *Śrī-Viru(rû)pâksha [||*]*

No. 25.—SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE
 BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 860.

By J. F. FLEET, I.C.S.; PH.D., C.I.E.

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Îrayya bin Uddânayya Muraḍimaṭha, a resident of Sûḍi in the Rôn tâlukâ, Dhârwar district.

The plates are five in number, each measuring about 9 $\frac{5}{8}$ " by 4" The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily.—The ring on which the plates are strung, is about $\frac{5}{16}$ " thick, and circular in shape, about 3 $\frac{3}{8}$ " in diameter. It had not been cut, when the grant came into my hands. The surface of the seal in which the ends of the ring are secured, is slightly oval, about 1 $\frac{3}{8}$ " by 1 $\frac{3}{8}$ ". It has, in high relief on a slightly countersunk surface, an elephant, standing to the proper right, with its trunk hanging down.—The weight of the five plates is 188 tolas; and of the ring and seal, 23 $\frac{3}{8}$ tolas: total, 211 $\frac{3}{8}$ tolas.—The characters belong to what is usually known as the Old-Kanarese alphabet. The average size of the letters is about $\frac{3}{16}$ ". The engraving is fairly good: but it is not particularly

¹ Metre: Giti.—In the third Pâda of this verse one or two syllables are missing. I would suggest reading *achyuta-vihitam bhûmêr=*.

² Metre of verses 110-115: Ślôka (Anushtubh).

³ [Read *abhd̥atn=mr̥idu?*—E. H.]

⁴ Read *shashṭim varsha-*. Metre: Śâlini.

deep; and so the letters do not show through on the reverse sides of the plates. The interiors of them shew, as usual, marks of the working of the engraver's tool, almost throughout. It seems unnecessary to lithograph the whole record; but, as a specimen, I give plates i., iii. b., and iv. a and b.—Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit. In addition to two of the customary benedictive and imprecatory verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84.—The orthography presents nothing calling for remark.

The inscription purports to be a record of that Western Gaṅga prince Bûtuga, who, according to the Âtakûr inscription (*Epigraphia Indica*, Vol. II. p. 167), slew the Chôla king Râjâditya, in the war between the latter and the Râshtrakûta king Kṛishṇa III., in or just before A. D. 949-50. And the object of it is to record a grant of land, which he is supposed to have made, to a Jain temple which his wife Divalâmbâ had founded at Sûṇḍi, *i.e.* Sûḍi. The record, however, is spurious.

The date on which the grant purports to have been made, is Sunday, the eighth *tithi* of the bright fortnight of the month Kârttika of the Vikârin *samvatsara*, Śaka-Samvat 860 expired. The details, however, do not work out correctly. By the mean-sign system of the cycle, by which alone Vikârin can be connected with the given year, the *samvatsara* commenced on the 19th November, A.D. 937, in Śaka-Samvat 860 current, and ended on the 15th November, A.D. 938, in Śaka-Samvat 861 current (860 expired). During this period, the month Kârttika fell in A.D. 938; and the given *tithi* ended on Thursday, 4th October, A.D. 938, at about 49 *ghaṭis*, 45 *palas*, = 19 hrs. 54 min., after mean sunrise (for Bombay). By the southern luni-solar system, Vikârin coincided with Śaka-Samvat 861 expired or 862 current: but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained; for, in Śaka-Samvat 862 current the given *tithi* began on Tuesday, 22nd October, A.D. 939, at about 30 *gh.* 25 *p.*, = 12 hrs. 10 min.

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gaṅgas, or the Gaṅgas of Gaṅgavâḍi,—a province which lay principally in what is now the Mysore territory. These records have been mistakenly accepted by Mr. Rice as genuine. And it is most unfortunate that this has happened; for the supposed facts and dates that are stated in them, permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong. I have before now indicated the true nature of these records, and some of the reasons for stamping them as spurious.¹ Mr. Rice, however, has remained unconvinced. And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago,—in the hope of being able to convert him at last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents for themselves, from falling into the same errors, and from being misled by such of his published statements as are based on these records.

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows:—

(1) The Tanjore grant of Arivarman, *i.e.* Harivarman, dated in the Prabhava *samvatsara*, Śaka-Samvat 169 expired, with details falling in A.D. 248; published by myself, *Ind. Ant.* Vol. VIII. p. 212, with a lithograph.

(2) The Harihar grant of an unnamed son of Vishṇugôpa,—who is, I suppose intended to be Mâdhava II.,—dated in the Śâdhârâṇa *samvatsara*, Śaka-Samvat 272 (expired),

¹ See, *e.g.*, *Ind. Ant.* Vol. XII. p. 111.—My present remarks, of course, entirely supersede all that I have previously written on this subject.

with details falling in A.D. 351; published by Mr. Rice, *Ind. Ant.* Vol. VII. p. 173, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 293.

(3) The Mallohalli grant of Avinita-Koṅgaṇi, dated in the twenty-ninth year of his reign, in the Jaya *saṃvatsara*, which is taken by Mr. Rice to be Śaka-Saṃvat 377 current (A.D. 454-55); published by Mr. Rice, *Ind. Ant.* Vol. V. p. 136, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 289.

(4) The Merkara grant of the same person, dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A.D. 466; published by Mr. Rice, *Ind. Ant.* Vol. I. p. 363, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 282: the text, translation, and lithograph, have all been reproduced in his *Coorg Inscriptions*, p. 1.

(5) The Bangalore Museum grant of Durvinita-Koṅgaṇi, dated in the third year of his reign, which is taken by Mr. Rice to be A.D. 481-82; published by Mr. Rice, *Ind. Ant.* Vol. VII. p. 174: the translation is also given in his *Mysore Inscriptions*, p. 294.

(6) The Mallohalli grant of the same person, dated in the thirty-fifth year of his reign, the Vijaya *saṃvatsara*, which is taken by Mr. Rice to be Śaka-Saṃvat 436 current (A.D. 513-14); published by Mr. Rice, *Ind. Ant.* Vol. V. p. 138, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 291.

(7) The Hosūr grant of Śripurusha-Prithuvi-Koṅgaṇi, dated Śaka-Saṃvat 684 expired, with details falling in A.D. 762; published by Mr. Rice,— translation only,— *Mysore Inscriptions*, p. 284.

(8) The Nāgamaṅgala grant of the same person, dated in the fiftieth year of his reign, Śaka-Saṃvat 698 expired (A.D. 776-77); published by Mr. Rice, *Ind. Ant.* Vol. II. p. 155, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 287.

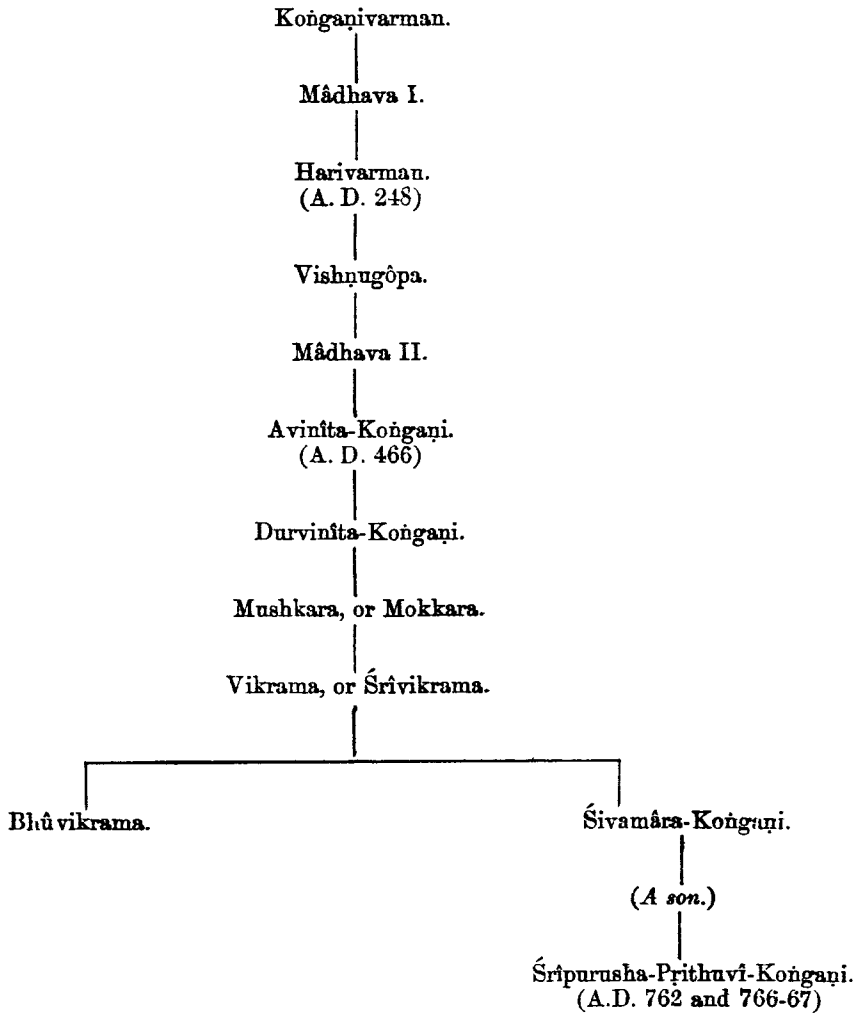
(9) The British Museum grant of Eregaṅga, which takes the genealogy only as far as Śivamāra-Koṅgaṇi, and contains no date of any kind, but seems intended to belong to a later period than that of Śripurusha; published by myself, *Ind. Ant.* Vol. XIV. p. 229, with a lithograph.

The genealogy and dates furnished by these records are shewn in the Table on the opposite page. And such details as are derivable from them, from a Tamil chronicle called *Koṅgudēsa-rājākkal*, and from some later documents which have not yet been published, have been compiled by Mr. Rice, with the result of a tolerably lengthy and circumstantial account, such as it is;¹ the misfortune is that there is so very little, in all the early part of it, that is authentic.

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nāgamaṅgala grant; and perhaps in the Hosūr grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nāgamaṅgala grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect. And, for a suitable comparison, we have to go to such documents as the spurious Kurtakōṭi grant, which purports to be of the time of the Western Chalukya king Vikramāditya I. and to have been issued in A.D. 610 (*Ind. Ant.* Vol. VII. p. 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date. In respect of the British

¹ See *Mysore Inscriptions*, p. xl. ff., *Coorg Inscriptions*, Introd. pp. 1-11, and, finally, *Inscriptions at Sravasa-Belgoḷa*, Introd. pp. 67-70; also some remarks in *Ind. Ant.* Vol. XIII. p. 187 ff.

The earlier Western Gaṅgas,
according to the spurious grants.



Museum grant, it may be added that portions of the text are bodily misplaced; and the context is so mixed up that, without the other records as a guide, most of it would be hopelessly unintelligible.

The next point to command attention is the palæography of the grants, as far as published lithographs are available.

The Tanjore grant purports to have been issued in A.D. 248. But every character in it betrays a far later date; and, taken all together, they point to the tenth century A.D., as the earliest possible period for the fabrication of the record. This was recognised by Dr. Burnell (*South-Indian Palæography*, pp. 34, 35, and Plate xi.), who classed the alphabet among the Grantha-Tamiḷ alphabets, and expressed the opinion that the document,—distinctly styled by him “a forgery,”—shews the condition of the northern Chêra characters about the tenth century. A most tell-tale character in this record is the *l*: it is distinctly a Grantha character of a late type; and the only approximation to it, that I can find, is in the Grantha alphabet exhibited by Dr. Burnell in his Plate xiv., and allotted by him to A. D. 1383.

The extraordinary Harihar grant, which, as Mr. Rice himself has said, includes certainly two, if not three alphabets,— or, rather, attempts at alphabets,— is made up of characters which, for the most part, baffle any attempt at serious criticism. It is sufficient to say that among them there are some of the most modern Nāgari or Bālbōdh forms,— note particularly the *k* and *y*, and the *p* and *m* in one of their varieties; and that the fabrication of the record must be placed even later than that of the Tanjore grant. So clumsily dense was the ignorance of the man who concocted it, that the *kh* and *ṇḍ* of *khaṇḍita*, line 3, are actually formed backwards. And the nature of the whole document is such that, but for the previously published records, the greater part of it could not have been deciphered at all.¹

The earlier Mallohalli grant, No. 3, aims throughout at an old type of characters. But they are so indifferently formed, all through, that,— taking this feature in connection with the corruptness of the orthography,— the spurious nature of the record, and its late origin, cannot be doubted for a moment. I am not at present prepared to fix the earliest date possible for the fabrication of it. But I do not doubt that it was concocted at least as late as the Merkara grant and the other grant from Mallohalli.

The Merkara grant, purporting to have been issued in A.D. 466, was considered by Dr. Burnell to be “the earliest unquestionable inscription as yet known” (*loc. cit.* p. 34); and from it he framed what he called a Chêra alphabet of A.D. 467 (see his Plate ii.). But, when Dr. Burnell wrote, comparatively little was known about the palæography of southern and western India. Any practised eye will now see, at a glance, that the record is of much later date than that to which it pretends. And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The letter *kh* occurs in it six times,— in *khaḍga* and *khaṇḍita*, line 2, in *mukhadē*, lines 24, 26-27, and 29, and in *likhitam*, at the end; and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr. Burnell’s tables, appears first in his Plate vi., the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II., issued in or soon after A.D. 945 (*Ind. Ant.* Vol. VII. p. 15, and lithograph; for the *kh*, see *khalu*, line 24, *ākhyah*, line 25, and *likhitam*, line 64). As a matter of fact, this later form of the *kh* is carried back to the time of the Rāshṭrakūṭa king Amōghavarsha I. (A.D. 814-15 and 876-78): for, though only the earlier form appears in the Śirūr inscription of that king, dated in A.D. 866,² the later form,— and it only,— appears in an inscription of the same king, dated in A.D. 865, at Mantrawāḍi near Baṅkapur.³ But it does not seem at all possible that it can be carried back to before A.D. 804: for, the older form only is used in the Kanarese grant of Gōvinda III., the predecessor of Amōghavarsha I., dated in that year (*Ind. Ant.* Vol. XI. p. 126, and lithograph; see the words *vaisākha*, line 2, and *likhitam*, line 1⁹); and the same form,— the older one,— is the only one which occurs in the record of next earlier date in the same class of characters, *viz.* the Wokkalēri grant of the Western Chalukya king Kīrtivarman II., dated in A.D. 757 (*Ind. Ant.* Vol. VIII. p. 23, and lithograph).⁴ And thus we arrive at the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.⁵

¹ As regards this record, see, further, page 166 below, under the mention of Vishṇugōpa and Mādhava II.

² *Ind. Ant.* Vol. XII. p. 215. A lithograph of this record has not been published yet. I quote from the ink-impression.

³ Here, again, I quote from an ink-impression.

⁴ I have not thought it worth while to spend time in examining the still earlier records in the same class of characters; being quite certain that in them there will be found only the older form of the *kh*, and also of the *b* which I have to comment on in connection with the next record.— The facts seem to shew that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amōghavarsha I.

⁵ It may be noted here that, as the grantees named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it contains, of Jain teachers belonging to the Dēśiga-Gaṇa in the line of Keṇḍakṇḍa.

In the same way, the later Mallohalli grant, No. 6,— the characters of which are all suspicious enough, even at first sight,— is conclusively betrayed by another tell-tale letter. The form of the *b* used in it (see *labdha-bala*, line 2, and other words all through the record) is the later one, which, also, in Dr. Burnell's Tables, appears first in his Plate vi., of the alphabet of A.D. 945 or thereabouts (in the lithograph of the grant of Amma II., on which charter the plate is based, for the *b*, see, for instance, *labdha*, line 2, *bālam*, line 17, and *bandhujana*, line 29). Like the later form of the *kh*, and by precisely the same records, the later form of the *b* is carried back to the time of Amôghavarsha I.¹ And, in the same way, it cannot be carried back to an earlier date than A.D. 804: for, the earlier form alone occurs in the Kanarese grant of Gôvinda III., dated in that year (see the words *brihaspati*, line 3, *gāmunḍabbe*, line 5, *bandalli*, line 8, and all the other words in the record that include a *b*), and throughout the Wokkalêri grant of Kirtivarman II., of A.D. 757. So, here, again, we have the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.

The characters of the Nāgamaṅgala grant follow the early forms almost throughout. They are mostly of very good and uniform execution,—considerably more so than would be thought from the lithograph published with Mr. Rice's paper on this record; and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i. and iii. *b*, from my own ink-impressions of the original plates, the opportunity of seeing which I owe to Mr. Rice. And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves. But they, again, are betrayed by the way in which the writer dealt with the letters *kh* and *b*. Of the *kh*, the old form appears in *khaḍga* and *khaṇḍita*, line 2, *ākhyas*, line 26, and probably *vikhyāta*, line 38; but in *mukha-makha*, line 15, *mukhaḥ*, line 16, *dhanushkhaṇḍa* and *nakha*, line 30, *akhilam*, line 38, *mukharita*, line 40, *akhaṇḍita*, line 52, *khaṇḍa*, line 58, *chhakhyam* and *duḥkham*, line 75, and *likhitam*, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D. 804. So also with the *b*: the old type is followed in *labdha-bala*, line 2, and in various other words all through the record; but the writer forgot himself, and gave the later form, subsequent to A.D. 804, in *bahala*, lines 28-29, *āmbara*, line 34, *balārir* (and in the first *b* of *bbahu*), line 37, *vibudha*, line 45, *budha*, line 48, *bāṇa*, line 51, *babhāva*, line 56, *bahubhir=bbasudhā*, line 76, and *brahmadēyam*, line 80. And so, here, again, the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record; a time which is later by at any rate twenty-seven years than the given date of it.²

Finally, the British Museum grant aims at producing the old type of characters throughout; including even the *kh* and *b*. But the execution of them is very indifferent all through; and, with the very marked corruptness of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

¹ In the Śirūr inscription of A.D. 866, only the older form of the *b* is used. In the Mantrawādi inscription of A.D. 865, only the later form occurs. In an undated inscription of the same king at Niḍaguudi near Shiggaon, the two forms are mixed: the older form occurs mostly; but the later form is found once.

² I have said, above, that the characters of this grant are of an almost isolated type. Among published instances, I know none that exactly match them, except those of the spurious grant of Ravidatta from the Coimbatore district (*Ind. Ant.* Vol. XVIII. p. 362, and lithograph). And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand.—There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Gāṅga records; the former gives some actual phrases from the latter.—In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D., but certainly no earlier. As, however, it includes the later form of the *kh* (in *mukha*, line 4, and *chhakhyam* and *duḥkham*, line 32), it cannot be placed before A.D. 804.—As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nāgamaṅgala grant may exist in the names, mentioned in it, of some Jain teachers in the Pulikal-Gacchha of the Eregittūr-Gaṇa in the Naudī-Saṁgha in the Mūla-Gaṇa.

nature of the record, and a late origin for it. It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn next to some details which present serious chronological difficulties. The Nāgamaṅgala grant, purporting to have been issued in A.D. 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family. Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be,— A.D. 466, belongs to the sixth generation.¹ Thus we have three hundred and ten years occupied by only six generations; with the excessive average of more than fifty years apiece,— just double what is usually accepted as the average for purposes of Hindu chronology. And a still more unreasonable average is deduced from the Tanjore grant; for, purporting to belong to the third generation and to be dated in A.D. 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each. Further, the Tanjore, Merkara, Hosūr, and Nāgamaṅgala grants represent themselves as having been written, at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself.¹ And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical.²

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records; noticing, at the same time, as far as I can check them, other items taken by Mr. Rice from extraneous sources.

The founder of the family was Koṅganivarman.³ In an inscription of A.D. 968-69 at Lakshmêshwar, he is said to have had the proper name of Mâdhava;⁴ and Mr. Rice has obtained an inscription at Humcha, dated A.D. 1077-78,⁵ which, I think, calls him Daḍiga-Mâdhava, *i.e.*, apparently, "the portly Mâdhava," his son Kīriya-Mâdhava, and the latter's great-grandson Aṅgala-Mâdhava. His title appears as *Mahârâjâdhirâja* in the Tanjore and Harihar grants, but as *Mahâdhirâja* in all the others: and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikêsin II. (A.D. 609-10 to 642),⁶ and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharaséna II. of Valabhî, and is, in itself a most suspicious item. He is described as "a sun of the Jâhnavîya family," *i.e.* of the family belonging or relating to the river Gaṅgâ;⁷ as being of the Kâp̄vâyana *gôtra*; and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword: and the Mallohalli grant, No. 3, seems to speak of him as "a forest-fire burning the thicket of the Bâna kings." The Udayêndiram grant of a Gaṅga prince named

¹ Mr. Rice says (*Coorg Inscriptions*, p. 10) that "persons with Indian experience will recognise the fact that such a name may well be used, as a sort of clan name, by the Pañchâla artificers, who invariably claim affinity with Viśvakarman, the artificer of the gods, and are addressed in ceremonious correspondence as of the 'Viśvakarma-varṇśa.'" To this I need only say that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records; and that Sir Walter Elliot, whom Mr. Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced solution of the difficulty" (*Coins of Southern India*, p. 113).— Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either the beginning or the end of the dynasty" (*loc. cit.* p. 115).

² Compare *Ind. Ant.* Vol. VIII. p. 214, text, lines 41-43, and Vol. I. p. 364, lines 7-9 from the end of the text.

³ This name is also written Koṅganivarman, Koṅginivarman, and Koṅgulivarman. It seems to have been a generic name, belonging to every member of the family, rather than a proper name.

⁴ *Ind. Ant.* Vol. VII. p. 107.

⁵ See his *Annual Report* for 1891; in which he quotes the record as giving the names of two brothers, Daḍiga and Mâdhava, standing at the head of the genealogy.

⁶ *Ind. Ant.* Vol. XIX. p. 306.

⁷ Jâhnavî is a name of the Ganges, as the daughter of the sage Juhnu.— For the Eastern Gaṅga version of the circumstances under which the family name was acquired, see *Ind. Ant.* Vol. XVIII. p. 170.

Râjasimha, otherwise called Hastimalla, a vassal of the Chôla king Parântaka I.,— published by Mr. Foulkes, and allotted by him to about A.D. 920,¹— adds the information that his city was Kuvalâlapura, which is the modern Kôlâr, in the east of Mysore, and that his banner was the *piñchhadhvaja* or banner of a bunch of feathers;² and it says that, “while he was yet a little boy, playing at big boys’ games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand.” In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Harihar grant. The Udayêndiram grant further states that the Gânga lineage originated from a saint named Kaṇva, born in the race of Kâśyapa, and owed its greatness to a certain Simhanandin. Here Mr. Foulkes read *mahi[pa]*, ‘king.’ And Mr. Rice,— on the strength of the mention, elsewhere, and in no connection with the Gângas, of a Jain teacher named Simhanandin, who, in a rather obscure passage, appears to be described as giving to Samantabhadra, while the latter was still a disciple, the sharp sword of meditation on the divine *Arhat* which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhadra broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty,³ has altered *mahi*pa into *munipa*, ‘saint, or leader of saints,’ and has arrived at the conclusion that Koṅgaṇivarman “was aided, in establishing his kingdom, by his “*Guru Simhanandin*.” He has found some apparent corroboration in the Humcha inscription. And he has finally developed all this into the assertion that Simhanandin presented to Koṅgaṇivarman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne.⁴ But the purely conjectural alteration of *mahi*pa into *munipa* is rather a violent step. And, whatever the *Āchârya* Simhanandin of the Humcha inscription may have done, the Udayêndiram record distinctly implies an interval,— of unspecified but appreciable duration,— between the Simhanandin, who is mentioned in it, and Koṅgaṇivarman.

His son was Mâdhava I., who in the Humcha inscription is called Kiriya-Mâdhava, ‘the younger or lesser Mâdhava.’ His title appears as *Mahârâjâdhirâja* in the Tanjore grant; as *Adhirâja* which, like the preceding, is a genuine title, in the Mallohalli grant No. 3; and as *Mahâdhirâja* in all the others. No historical facts are stated in connection with him. But he is said to have been the author of a commentary on the *Dattakasûtra*,— a work on the law of adoption.

His son was Harivarman, who in the Tanjore grant is called Arivarman. His title appears as *Mahârâjâdhirâja* in the Tanjore grant; in the Mallohalli grant No. 3, as *Mârâja*, which is a corrupt form, and a very suspicious and instructive one, of the genuine title *Mahârâja*; and as *Mahâdhirâja* in all the others. In connection with him, again, no historical facts are stated. But the Tanjore grant indicates that his capital was Talavanapura, which Mr. Rice has identified with Takâd on the Kâvêri, about thirty miles east by south from the town of Mysore;⁵ and Mr. Rice considers that this town continued to be the royal residence from that time onwards: before that time, he says,— on the authority of the *Koṅgudêsa-Râjâkkaḷ*,— the

¹ *Manual of the Salem District*, Vol. II. p. 369.— As regards the period of this record, Parântaka I. came three generations before Śaka-Samvat 926 (expired), = A. D. 1004-1005 (see *South-Ind. Inscr.* Vol. I. p. 112) and, therefore, closely about A. D. 920.

² This banner is allotted, in the Kalbhâvi inscription, to the Gânga chieftain Saigotta-Gânga-Permânâdi, and is there called “the banner of the divine *Arhat*” (*Ind. Ant.* Vol. XVIII. p. 313).

³ *Inscriptions at Sravana-Belgola*, No. 54.

⁴ *Karṇâṭaka-Śabdânusâsanam*, Introd. p. 18.— Mr. Rice has suggested (*ibid.*, note; and on previous occasions) that *śilâstambha* may stand for *śilâstambha*, and that there may be an allusion to the overthrow of a column of Aśôka edicts. But, as he himself remarks, how an Aśôka pillar could stand in the way of the establishment of the Gânga kingdom, is not clear. And the probability is that the passage refers to a *raṇastambha* or *jaya-stambha*, ‘a pillar of battle or victory,’ set up by some other king, and destroyed in the same manner with one of the Mandasôr columns (see *Ind. Ant.* Vol. XV. p. 254, and *Gupta Inscriptions*, p. 144).

⁵ *Mysore Inscriptions*, p. xii., and map, p. lxxxiv.

capital was Skandapura, which Lassen has placed at Gajjalhatti on the old ghaut road from Mysore to Trichinopoly.¹

His son was Vishnugôpa, whose title appears as *Mahârâjâdhirâja* in the Harihar grant; in the Mallohalli grant No. 3, as *Râja*, which is a genuine title, but not one of paramount sovereignty; and as *Mahâdhirâja* in all the others. The Harihar grant either omits two generations altogether, and makes him the son of Kôṅgaivarman; or else it calls Harivarman Kôṅgaivarman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Kôṅgaivarman.

His son was Mâdhava II., who in the Humcha inscription is called *Âṅgâla-Mâdhava*.² Assuming that he is the king referred to in the Harihar grant, his title appears there as *Râja*; in all the subsequent records, it is *Mahâdhirâja*. He is said to have married a sister of the Kadamba *Mahâdhirâja* Kṛishṇavarman; and we now know three Kadamba kings of that name, referable to approximately the sixth century A.D.: but none of the Kadamba records mention such an alliance: and a note which Mr. Rice has given,³ to the effect that there is a grant of Dêvavarman, son of the Kadamba *Mahârâja* Kṛishṇavarman, which would place the latter about A.D. 438-39, is altogether misleading; in the record in question,⁴ there is no statement of any date, and not even anything that helps to fix its specific period; and the date of A.D. 438-39 for Kṛishṇavarman was arrived at by myself,⁵— from the spurious Gaṅga records, and before I recognised their true nature. The Harihar grant gives this Mâdhava the hereditary title of “supreme lord of Kolâla, the best of towns,” and describes him as “having acquired the excellent favour of the goddess Padmâvatî;” and it also mentions him, or another person, as Râjamalla. On these points Mr. Rice himself has remarked:⁶— “No other inscription mentions ‘him’ [*i.e.* Râjamalla], “and it is doubtful whether this name was used so early. The form ‘Kolâla, too, is more modern; and the reference to Padmâvatî seems to connect him with the ‘later kings.’” It is really remarkable that Mr. Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions.

His son was Avinita-Kôṅgaṇi, whose title appears in the Mallohalli grant No. 3 both as *Râja* and as *Mahârâja*, and in the subsequent records as *Mahâdhirâja*. He is said to have married a daughter of the Punnâtarâja Skandavarman; and corroboration of this statement is supposed to be furnished by the fact that the Kômaralingam grant of Ravidatta mentions a Skandavarman, whose son was named Punnâtarâja.⁷ But the Kômaralingam record contains no mention of any intermarriage with the Gaṅgas; and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A.D.⁸

His son was Durvinita-Kôṅgaṇi. The Hosûr and Nâgamaṅgala grants give him no title; in the Bangalore grant, he is styled *Mahârâja*; and, in the Mallohalli grant No. 6 and the British Museum grant, either *Râja* or *Vridhdharâja*, the latter of which titles is unknown except for these spurious records. The Mallohalli grant No. 6 styles him “lord of the whole of Pânâda or Pânnâda, and Punnâda.” He is said to have been victorious in battle at Andari, Âlattûr, Porulâre, and Peṅnagara, Pernagara, or Pennagara;⁹ and to have composed a commentary on

¹ *ibid.*; and *Coorg Inscriptions*, Introd. p. 1.

² In Reeve and Sanderson's *Kanarese Dictionary*, *angâlu* (of which *angâla* is the genitive singular) is given as meaning ‘the sole of the foot.’

³ *Coorg Inscriptions*, Introd. p. 2, note 5.

⁴ *Ind. Ant.* Vol. VII. p. 33.

⁵ *Ind. Ant.* Vol. VI. p. 23.

⁶ *Coorg Inscriptions*, Introd. p. 2, note 3.

⁷ *Ind. Ant.* Vol. XVIII. p. 368.

⁸ See page 163 above, note 2.

⁹ Pennagara is said by Mr. Rice (*Coorg Inscriptions*, Introd. p. 3, note 2) to be in the Salem District, at the foot of the Eastern Ghats. And it is, I suppose, the ‘Penagara’ which is shewn, in approximately lat. 12° 5', long. 77° 50', in the map given in the *Manual of the Administration of the Madras Presidency*, Vol. I.—Âlattûr appears in the later Mallohalli grant, No. 6, as Âlantûr. Mr. Rice has suggested (*Ind. Ant.* Vol. V. p. 135) that it may be a village about ten miles south of the city of Mysore. But there is also an Âlattûr in the Coimbatore District, and an ‘Alatore’ in the Malabar district.

fifteen cantos, or on the fifteenth canto, of the *Kirātārjunīya* (of Bhāravi). An author named Nṛipatuṅga, whom Mr. Rice identifies with the Rāshtrakūṭa king Amôghavarsha I. (A.D. 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nāgārjuna, Jayabandhu, and Durvinīta; from which Mr. Rice derives corroborative evidence of the existence of the Western Gaṅga king Durvinīta.¹ But, granting that the Nṛipatuṅga in question is Amôghavarsha I., the statement only proves that there was an author named Durvinīta at some time before about A. D. 850; and there is nothing in it, either to establish any particular date for him, or even to shew that he was a Gaṅga. An unpublished grant from Hebbūr states that Durvinīta was taught by the author of the *Śabdātāra*; i.e., Mr. Rice says, by Pūjyapāda,— whose date, he holds, is thus established.² Whether this author was the celebrated Pūjyapāda,— what the date of that Pūjyapāda was,— and what, if anything, it may prove in connection with Durvinīta,— I am not at present prepared to consider. But, at any rate, the date which is to be deduced for Durvinīta from these spurious records, has no weight of any kind in determining the date of Pūjyapāda.

His son was **Mushkara**, whose name appears in the British Museum grant in the form of Mokkara. The same record styles him either *Rāja* or *Vṛiddharāja*; but the Hosūr and Nāgamaṅgala grants do not give him any title. The British Museum grant says that he married a daughter of Sindhurāja, or of the king of Sindhu. The Lakshmēshwar inscription mentions a Jain temple called Mukkaravasati;³ this may possibly be taken as shewing that, at some time before A.D. 978, there really was a Gaṅga king or prince named Mushkara, Mukkara, or Mokkara: but it fixes no specific date for him; and it can hardly be said to suffice to prove the genealogy given in the spurious records.

His son was **Vikrama** or **Śrīvikrama**,⁴ with whose name, again, the British Museum grant connects the title of *Rāja* or *Vṛiddharāja*; the Hosūr and Nāgamaṅgala grants do not give him any title. No historical facts are stated in connection with him.

His son was **Bhūvikrama**, with whose name the British Museum grant connects the title of *Mahādhirāja*; the Hosūr and Nāgamaṅgala grants do not give him any title. He seems to have had the *biruda* of Śrīvallabha. And he is said to have defeated an unnamed Pallava king, in battle at a place named Viḷanda or Viḷandha. The British Museum grant says also that he subjugated the whole of the Pallava dominions.

His younger brother was **Śivamāra**, to whose name the Hosūr and Nāgamaṅgala grants attach the genuine title of *Mahārāja*. He had the *biruda* of Nava-Kāma. Also, from a copper-plate grant from Suradhēnupura, Mr. Rice gives him the *biruda* of Nava-Chōka.⁵ And he further suggests that he may be the Kambayya, supposed to be also called Nava-Lōka, who is mentioned in one of the Śravaṇa-Belgoḷa inscriptions as the son of a king named Śrīvallabha:⁶ but, from ink-impressions received from Dr. Hultzsch, I am able to say that the true *biruda* in the inscription in question is Raṇāvalōka; and this, compared with Khadgāvalōka in the case of Dantidurga, is suggestive of a Rāshtrakūṭa king or prince.

The name of **Śivamāra's** son is not given in the Hosūr, Nāgamaṅgala, and British Museum grants. And they also state no history in connection with him. But the Udayēndiram grant,— which, as regards the interval, simply tells us that, in the line of Koṅgaṇivarmaṇ, there were Vishṇugōpa, Hai, Mādha, Durvinīta, Bhūvikrama, and “other kings,”— seems to name him either as Prithuyāsa or as Prithivīpati; and it mentions, in connection with him, a

¹ *Karṇāṭaka-Śabdānuśāsanam*, Introd. pp. 7, 19, 23.

² *Coeq Inscriptions*, Introd. p. 3, and *Inscriptions at Śravaṇa-Belgoḷa*, Introd. pp. 53 and note, 69; see also *Karṇāṭaka-Śabdānuśāsanam*, Introd. pp. 18, 19.

³ *Ind. Ant.* Vol. VII. p. 109.

⁴ The following name, ‘Bhūvikrama,’ suggests that *śrī* may here be intended to be part of the name. But otherwise it would not be admissible (see *Gupta Inscriptions*, p. 9, note).

⁵ *Inscriptions at Śravaṇa-Belgoḷa*. Introd. pp. 14, 66.

⁶ *ibid.*

king named Amôghavarsha. Now, here there is a plain anachronism; for, whereas, according to the Hosûr and Nâgamaṅgala grants, Śivamâra's son came at least fifty years before A.D. 776-77, the earliest Amôghavarsha is the Râshtrakûṭa king Amôghavarsha I., who commenced to reign in A.D. 814-15.

Śivamâra's son's son was named, according to the Hosûr and Nâgamaṅgala grants, Śrîpurusha-Prithuvi-Koṅgaṇi; and they also imply that he had the *birudas* of Bhimakôpa and Râjakêsarî: but some genuine stone inscriptions disclose the fact that his real proper name was **Muttarasa**; and Śrîpurusha, therefore, must also be taken as a *biruda*. The Hosûr and Nâgamaṅgala grants both give him the title of *Mahârâja*. Mr. Rice says that his wife was Śrîjâ; but the passage, in the Nâgamaṅgala grant, on which this is based, says in reality that the grant was made by the *Mahârâjâdhirâja* and *Paramêśvara*, the glorious Jasahita: whether this denotes Śrîpurusha, or someone else, I am not at present prepared to say. The Hosûr and Nâgamaṅgala grants both describe him as having his victorious camp at the town of Mânyapura; which place, whatever it may be, is certainly not the Mânyakhêta of the Râshtrakûṭas. And they give for him dates in A.D. 762 and 776-77; the later record also stating that A.D. 776-77 was the fiftieth year of his reign. The Udayêndiram grant, however, which can only be interpreted as naming him as Mârasimha (or else as not mentioning him at all), establishes a considerably later date; it makes him (or else some otherwise unknown brother or cousin) the father of Râjasimha, otherwise called Hastimalla, who received the Bâna territory from the Chôla king Parântaka I.; and it thus places him (from either point of view) only one generation before A. D. 920 or closely thereabouts.¹

I will take next certain internal evidence in the **Merkara** record. It mentions, without naming him, the minister of a king **Akâlavarsha**,² and says, as far as the text can be properly construed at all, that in A.D. 466 he acquired from Avinîta-Koṅgaṇi a grant for a Jain temple at the city of Talavanagara; at any rate, it asserts that there was a king named Akâlavarsha in or shortly before A.D. 466. Mr. Rice says that no doubt a Râshtrakûṭa king is intended;³ and in this I quite agree. But, on the assumption that every Kṛishṇa of the Râshtrakûṭa family must have borne the *biruda* Akâlavarsha, he goes on to identify this Akâlavarsha with a Râshtrakûṭa king Kṛishṇa, whose son Indra is said, in the Western Châlukya traditions of the eleventh century A.D., to have been conquered by Jayasimha I., the progenitor of the whole Chalukya stock,⁴ and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A.D.,—*i.e.* to a period that approximates to the date put forward in the Merkara grant; and here it is impossible to endorse his views. In the first place, the existence of this early Râshtrakûṭa king Kṛishṇa is purely legendary, and is undoubtedly imaginary. The Western Chalukya records themselves contain no mention of him; and they do not record any specific victories at all by Jayasimha I., who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikêsin I., the founder of the dynasty. The Râshtrakûṭa records do not mention him. And, though certain coins have been obtained from the Nâsik District, which do give the name of a king Kṛishṇa,⁵ and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Râshtrakûṭa dynasty; and my opinion now is that, in all probability, they are coins of king Kṛishṇa, father of Śaṅkaragaṇa, whose existence has recently been brought to notice by a copper-plate grant from Sâṅkhêdâ in the Baroda State,⁶ and that this person is an early Kalachuri king. The existence of an early Râshtrakûṭa king Kṛishṇa, referable to approximately the period to which the Merkara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A.D., after

¹ See page 165 above, and note 1.

² See the text as given in *Coorg Inscriptions*, p. 3.

³ *e.g. Ind. Ant.* Vol. XVI. p. 17.

⁴ *Epigraphia Indica*, Vol. II. p. 22.

⁵ *id.* Introd. p. 9.

⁶ *Ind. Ant.* Vol. XIV. p. 68.

the overthrow of the Râshtrakûtas by the Western Châlnkya Taila II. And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Râshtrakûta period, there was a powerful Râshtrakûta king Kṛishṇa III., and that he left a grandson, Indra IV., by crowning whom the Western Ganga prince Mârasimha attempted to continue the Râshtrakûta sovereignty after the overthrow of Kakka II.¹ And in the second place,— even granting, for the sake of argument, that there was an early Râshtrakûta king Kṛishṇa, belonging to the same period with the Western Chalukya Jayasimha I., and approximating to the date put forward in the Merkara grant; and also that the *birudas* of the Râshtrakûtas were as constant as Mr. Rice would have them to be,— there must have been a time when each *biruda* was first devised; and the only sound course in respect of any particular *biruda* is to take the earliest instance that is actually proved for it. The *biruda* Akâlavarsha appears first in connection with the Râshtrakûta king Kṛishṇa I.² It belonged subsequently to his descendants Kṛishṇa II. and Kṛishṇa III. And, intrinsically, any one of these three kings might be the person referred to in the Merkara grant. If that person, however, is Kṛishṇa I., who came shortly after A.D. 754, then at the best, the record was written close upon three centuries after the date to which it refers itself; but this identification is rendered impossible by the palæographic evidence, noted above, which fixes about half a century later,— and the third generation after Kṛishṇa I.,— as the earliest possible period for the concoction of the record. The date of Kṛishṇa II., just after A.D. 878, fits in sufficiently with the palæographic evidence, and, going slightly further, establishes the last quarter, instead of the beginning, of the ninth century A.D., as the earliest possible period to which the fabrication of the Merkara grant can be referred. I think, however, that the mention of a king Akâlavarsha in this record is in reality to be attributed to the fact that the *biruda* belonged also to Kṛishṇa III., whose period was about A.D. 940 to 956, and who had some very special relations with the Western Gaṅgas: by his father Amôghavarsha-Vaddiga, a sister of his was given in marriage to Permânâdi-Bûtuga, with, as her dowry, the districts known as the Puligeṛe Three-hundred, the Belvola Three-hundred, the Kisukâḍ Seventy, and the Bâge or Bâgenâḍ Seventy;³ he himself confirmed Bûtuga, probably as governor, in the possession of the same districts, as a reward for killing the Chôla king Râjâditya;⁴ a son of his own married a daughter of Gaṅga-Gâṅgêya, i.e. Bûtuga;⁵ and Indra IV., by crowning whom Mârasimha sought to continue the Râshtrakûta sovereignty after the downfall of Kakka II., was the offspring of that marriage.⁶ And if this view is accepted, the earliest possible period for the fabrication of the Merkara grant is pushed still further on, to about the middle of the tenth century A.D.

There is also similar evidence in the British Museum grant. In line 56 it gives the name of Kalivallabha, which, there can be little doubt, either denotes the Râshtrakûta king Kalivallabha-Dhruva (just before A.D. 782-84), or else owes its origin to the fact of his having had that *biruda*

And finally we have to note that, in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly.⁷ Thus:—

The Tanjore grant purports to be dated in the Prabhava *saṃvatsara*, Śaka-Saṃvat 169 expired, on the new-moon *tithi* of the month Phâlguna, on Friday, under the Rêvatî *nakshatra*

¹ This is evidently the real meaning of a passage near the beginning of *Inscriptions at Śravaṇa-Belgoḷa*, No. 38, which (*id.* Introd. p. 19) is rendered differently by Mr. Rice.

² It is established for him by the Paithan grant of Gôvinda III. of A.D. 794 (page 104 above). In the cases of his descendants Kṛishṇa II. and Kṛishṇa III., the *biruda* is well known, from various records.

³ From an unpublished record.

⁴ *Epigraphia Indica*, Vol. II. p. 174.

⁵ *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 21.

⁶ *ibid.*

⁷ I place this point last, because there are undoubtedly some, if not many, genuine records, the dates of which are not correct, but which are not, therefore, to be condemned. When, however, as in the present series, every date is wrong, the point becomes one of very considerable importance.

and the *Vṛiddhi yōga*. By the southern luni-solar system only can Prabhava be connected with Śaka-Saṁvat 169 expired; and, by that system, it coincided with the given year, which is virtually Śaka-Saṁvat 170 current. The new-moon *tithi* of the *pūrṇimānta* Phālguna began on Friday, 11th February, A.D. 248, at about 11 *ghaṭis*, 15 *palas*, = 4 hrs. 30 min., after mean sunrise (for Bombay). But, on that day, there was neither the *Rēvatī nakshatra*, No. 27, nor the *Vṛiddhi yōga*, No. 11; at sunrise the *nakshatra* was *Śatatārakā*, No. 24, and the *yōga* was either *Siddha*, No. 21, or *Sādhya*, No. 22. The new-moon *tithi* of the *amānta* Phālguna began on Saturday, 11th March, at about 48 *gh.* 50 *p.*, = 19 hrs. 32 min.¹ The use of the southern luni-solar system of the cycle in this record is itself evidence of comparatively late date; for, the mean-sign system was the one for Southern India, up to at any rate A.D. 804.²

The **Harihar grant** purports to be dated in the *Sādhāraṇa saṁvatsara*, Śaka-Saṁvat 272, on the new-moon *tithi* of Phālguna, on Sunday. Here, again, the *saṁvatsara* can be connected with the given year only by the southern luni-solar system, according to which *Sādhāraṇa* coincided with Śaka-Saṁvat 272, as an expired year, *i.e.* with Śaka-Saṁvat 273 current. But the new-moon *tithi* of the *pūrṇimānta* Phālguna began on Monday, 11th February, A.D. 351, at about 51 *gh.* 30 *p.*, = 20 hrs. 44 min.; and the new-moon *tithi* of the *amānta* Phālguna ended on Thursday, 14th March, at about 6 *gh.* 20 *p.*, = 2 hrs. 32 min. Here, again, the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date. And so also is the fact that the Śaka year is expressed by numerical words;³ for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II. in A.D. 945, and the earliest absolutely reliable instance in Western India, known to me, is an inscription of the time of the Western Chālukya king Somēśvara II. at Anṅigere in the Dhārwar district, dated in A.D. 1071.⁴

The **Merkara grant** purports to be dated in the year 388, which is taken to be, and can only be, Śaka-Saṁvat 388, on the fifth *tithi* of the bright fortnight of Māgha, on Monday. But, in Śaka-Saṁvat 388 current, the given *tithi* ended on Friday, 7th January, A.D. 466, at about 21 *gh.* 50 *p.*, = 8 hrs. 44 min. And, with Śaka-Saṁvat 388 expired, the given *tithi*, in Śaka-Saṁvat 389 current, began on Tuesday, 27th December, A.D. 466, at about 7 *gh.* 45 *p.*, = 3 hrs. 6 min.

And the **Hosūr grant** purports to be dated in Śaka-Saṁvat 684 expired, in the month *Vaiśākha*, on Friday, on the occasion of an eclipse of the moon. In this year, however, the full-moon *tithi* ended on Tuesday, 13th April, A.D. 762; and on this day there was no lunar eclipse.⁵

It is necessary now to say a few words about the Tamil chronicle, the **Koṅgudēsa-Rājakkal**, which has already been incidentally mentioned. It purports to give an account of twenty-eight kings of the Koṅga or Koṅgu country, from four generations before A.D. 82-83 to A.D. 894-95. In many respects it agrees with the grants: so much so that it and they plainly have some very close connection; though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A.D. 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

¹ For this date, see also *Ind. Ant.* Vol. XVII. p. 241; some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka-Saṁvat 170 current (169 expired). In such cases as the present ones, it is only necessary to state the beginning or the end of a *tithi*, whichever falls on or nearest to the given week-day.

² See *Ind. Ant.* Vol. XVII. p. 142.

³ That the date is expressed in this way was partially recognised by Mr. Rice (*Ind. Ant.* Vol. VII. p. 170). The proper reading of the text is *Saga-rasa nayana-giri-nayana*.

⁴ Sir Walter Elliot's *Carṇāṭaka-Dēśa Inscriptions*, Vol. I. p. 216.

⁵ The lunar eclipses of A.D. 762 were on the 15th January and the 10th July (see Von Oppolzer's *Canon der Finsternisse*, p. 355).

were taken from some common source which remains to be discovered, it seems impossible to decide. But it adds some further details,¹ which are sufficiently instructive. According to the grants, the founder of the family was Koṅgaṇivarman. The chronicle mentions this person; with the date of A.D. 189-90 or 190-91 for his installation, at Skandapura. But it also gives the names of seven previous rulers of the same kingdom, of a different family; and it tells us that they were of the Reḍḍi or Raṭṭa tribe, and belonged to the Sūryavamśa or Solar Race.² And, not only does it make this pointed statement, but, of these persons, five are distinctly to be identified with members of the Rāshtrakūṭa dynasty of Mālkhēd, whose dates, far from lying before A.D. 189, fall between about A.D. 675 and 956. The names and relationships of the seven rulers, as given in the chronicle, are—Vīrārāja-Chakravartin, who was born in the city of Skandapura; his son Gōvindarāya; his son Kṛishṇarāya; his son Kālavallabharāya; his son Gōvindarāya, with the date of A.D. 82-83; his son Chaturbhujā-Kannaradēva-Chakravartin; and his son Tiru-Vikramadēva-Chakravartin, who is said to have been installed at Skandapura in A.D. 178-79, and to have been converted from Jainism to Śaivism by the celebrated Śaṅkarāchārya. And the second to the sixth of them are plainly—Gōvinda I. of the Rāshtrakūṭa dynasty (three generations before A.D. 754); his grandson Kṛishṇa I.; the latter's son Kalivallabha-Dhruva; Dhruva's son Gōvinda III. (A.D. 782-84 and 814-15); and either Gōvinda's grandson Kannara-Kṛishṇa II. (A.D. 888 and 911-12), or the latter's great-grandson Kannara-Kṛishṇa III. (A.D. 940 and 956).³ The placing of these kings before the supposed founder of the Western Gaṅga family, and in the first and second centuries A.D., establishes at once the utter worthlessness of the chronicle for any historical purposes, whether it is a composition of recent date, or whether it can pretend to any age.⁴

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes. But the question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records? And I think that even this can be satisfactorily answered. There are plain indications that, just about the period,—the last quarter of the ninth century A.D.,—that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies. The Purāṇic genealogy of the Rāshtrakūṭas makes its first appearance in the Sāṅglī grant of A.D. 933.⁵ The Purāṇic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly

¹ See the extracts from Prof. Dowson's abstract (*Jour. R. As. Soc.*, F. S., Vol. VIII. p. 1 ff.), which are attached to the first account of the Merkara grant (*Ind. Ant.* Vol. I. p. 360).

² Even this detail is wrong; for the Rāshtrakūṭas (Raṭṭas) attributed themselves to the Sōmavamśa or Lunar Race.

³ The wrong statements of relationship, by which each person is made the son of his predecessor, and the perversion of Kalivallabha into Kālavallabha, are thoroughly typical features of such a document.—It has been suggested (*Ind. Ant.* Vol. XIV. p. 124) that the first Gōvindarāya represents Gōvinda II., son of Kṛishṇa I.; and that the proper order of these two names has been transposed. But I see no reason for adopting this suggestion. The composer of the chronicle evidently got hold of some Rāshtrakūṭa record which, as several of them do, started the genealogy with Gōvinda I., and omitted Gōvinda II., who did not reign.—Chaturbhujā-Kannaradēva-Chakravartin may be, as has previously been assumed, Kannara-Kṛishṇa II. But, for the reasons given above in connection with the mention of a king Akālarvarsha in the Merkara grant, I think that he is more probably Kannara-Kṛishṇa III.

⁴ Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the *Kājāvall-katṭe*, with its wonderful account, in connection with Śravanā-Belgoḷa, of the *Śrūta-Kēvalin* Bhadrabāhu and a supposititious grandson, named Chandragupta, of Aśōka, the grandson of Chandragupta of Pāṭaliputra (see *Ind. Ant.* Vol. XXI. p. 157).

⁵ *Ind. Ant.* Vol. XII. p. 247.

after A.D. 1022.¹ The Chôla Purânic genealogy is, apparently, first met with in the *Kalingattu-Parani*, which was composed in the reign of the Eastern Chalukya king Kulôttuṅga-Chôḍadêva I. (A.D. 1063 to 1112).² And the Purânic genealogy of the **Eastern Gaṅgas of Kalinganagara** is first made known by a grant of A.D. 1118-19.³ The Western Gaṅga prince Mârasimha, who has been already mentioned, and who was a feudatory,— probably half independent,— of the last three Râshtrakûta kings, Krishna III., Khoṭṭiga, and Kakka II., was a person of no small rank and power. Nothing is more likely than that he should follow the general example that was then prevailing. And I think that the **Lakshmêshwar inscription, dated in A.D. 968-69,**⁴ which actually represents him as the younger brother of a Harivarman who is plainly the person of that name who stands in the third generation in the Table on page 161 above, indicates that he did so, and **fixes very closely the time when the Western Gaṅga genealogy, exhibited in the spurious records, was invented**; the inscription in question seems to me to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently.⁵

I will, in conclusion, state the exact position which I take up in respect of these **spurious Western Gaṅga records, and of Mr. Rice's writings in connection with them.** I believe that any critical mind will admit that my position is the only sound and logical one. And I lay stress on the matter, because, though Mr. Rice has an opportunity in Mysore, such as few people can enjoy, of turning out most valuable historical and antiquarian results, he is spoiling everything that he produces, bearing upon early times, by the manner in which he makes all his results conform to the statements of the spurious records and mistaken traditions that abound in that part of the country; if his writings are to meet with the appreciation and carry the weight that they might easily deserve and bear, it is necessary for him to discard these spurious records and false traditions altogether, and strike out everything that is based on them, and to put forward as history nothing but what rests on authorities that cannot be questioned.⁶

¹ *id.* Vol. XIV. p. 48, and Vol. XX. p. 274.

² *Ind. Ant.* Vol. XIX. p. 329, and Vol. XX. p. 278.

³ *id.* Vol. XVIII. p. 165.

⁴ *Ind. Ant.* Vol. VII. p. 101.— Doubts have been suggested as to the authenticity of this record; on the grounds (see *Coorg Inscriptions*, Introd. p. 9) that it is followed, on the same stone, by two others which refer themselves to earlier times. I am not prepared to discuss the matter fully; now, at least. But the Gaṅga record of A.D. 968-69 is in genuine characters of the period; and the only suspicious point about it, to my mind, is that, mentioning Koṅgapivarman, Mâdhava I., and Harivarman, it represents Mârasimha as the younger brother of the latter. It is to the following two records which stand after it, written in characters of the same period, that doubt attaches; as to how far they may be true copies of early originals which were probably on copper-plates: Sir Walter Elliot has suggested that they were put on this stone for "the unification of the titles" (*Coins of Southern India*, p. 114).

⁵ The other Lakshmêshwar inscription of Mârasimha, dated in the same year, the Vibhava *samvatsara*, Śaka-Samvat 890 expired (*Ind. Ant.* Vol. VII. p. 112; the third part of the record), only mentions Koṅgapivarman, and says that in his lineage (*tad-anvaya*) there was Mârasimha.

⁶ I am not writing in any unfriendly spirit; and I hope not in an unfriendly style. Also, it does not affect my personal life and surroundings, whether the early Western Gaṅgas of the spurious grants existed or not. But, like others, I have been engaged for a long time in working at the ancient history of India. It seems to me that, if the subject is worth working at at all, it deserves to be treated critically and on sound bases. And what I say as to the effect of Mr. Rice's writings on the period supposed to be covered by the spurious Western Gaṅga grants, is simply the plain and incontestable truth. The fact is, he did not commence work very auspiciously; having had the misfortune to commence with these spurious records. I feel confident that if, like me, he had had the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the worthlessness of the Western Gaṅga grants, and of some others in respect of which he has similarly gone astray. I readily admit that I myself did not at first detect the spurious nature of the Western Gaṅga grants. But, for very many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature, but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious discussion to disprove that view.— Spurious copper-plate grants are not confined to Mysore and its neighbourhood;

Certain statements in the records of the Kadamba king Mrigésavarman, and of the Western Chalukya kings Maṅgalésa, Pulikéśin II., and Vinayāditya, do prove that in early times,— during at least the sixth and seventh centuries A.D.,— there really was a reigning Gaṅga family in Western India. But the references are all impersonal; they do not give the names of any individual Gaṅgas. And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr. Rice's view of the matter, which is that, unless I can enlighten him as to who the real Gaṅgas of the period were, I am bound to accept those whom he names from the spurious records that he has produced.¹ I do not deny the possibility of those records containing here, and there a germ of truth; in fact,— as I will shew,— two instances in point can now be quoted to that effect. But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves. The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Avinīta-Koṅgaṇi,— and still more the contrast of those dates with the period which they assert for Śrīpurusha-Prithuvī-Koṅgaṇi,— is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents. And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases; against dragging in similar spurious records to substantiate them;² and against complicating real history, by, for instance,³ taking the undoubted fact that there was an early Krishṇavarman in the Kadamba family, and then using the assertion of the spurious grants that Mādharma II.,— referable, according to them, to about A.D. 400 to 425,— married a daughter of a Kadamba Krishṇavarman, to establish for the genuine Krishṇavarman a date which is considerably too early, and is misleading in a variety of connected matters.

As matters stand at present,— out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Śrīpurusha-Prithuvī-Koṅgaṇi, or, as he may be more appropriately and shortly called, Śrīpurusha-Muttarasa, who is referable, no doubt, to what is to be called the Western Gaṅga lineage, and who is to

taking only such as have been already published, and even then excluding those in favour of which any doubt whatever may exist, we have the following from other parts of India :— From Bihâr, of Samudragupta, purporting to be dated in the year 9 (*Gupta Inscriptions*, p. 254); from Kâthiawâd, of Dharasēna II., Śaka-Saṁvat 400 (*Ind. Ant.* Vol. X. p. 277), and of Jâikadēva, Vikrama-Saṁvat 794 (*id.* Vol. XII. p. 151); from Kaira, the Baroda State, and Broach, of Dadda II., Śaka-Saṁvat 400, 415, and 417 (*id.* Vol. VII. p. 61; Vol. XVII. p. 183; Vol. XIII. p. 116); from Khândesh, of Pulikéśin I. or II., Śaka-Saṁvat 310 (*id.* Vol. IX. p. 293); from somewhere in the Kanarese country, of Pulikéśin I., Śaka-Saṁvat 411 (*id.* Vol. VII. p. 209); from Ratnâgiri, of Pulikéśin II., of his fifth year (*id.* Vol. XIV. p. 330); from Dhârwar, of Vikramāditya I., Śaka-Saṁvat 532 (*id.* Vol. VII. p. 217), and the grant of Bâtuga now edited; and from Udayendiram in the North Arcot district of the Madras Presidency, the grant of Nandivarman (*id.* Vol. VIII. p. 167, and page 142 above). But Mysore, with some neighbouring parts, has been especially productive of them, including some of the most barefaced specimens. Thus, in addition to the nine Western Gaṅga grants, we have, from Coimbatore, the grant of Ravidatta (*Ind. Ant.* Vol. XVIII. p. 362); and from Mysore itself, the Muḍyanûr grant of Malladēva-Nandivarman, purporting to be dated Śaka-Saṁvat 261 (*Ind. Ant.* Vol. XV. p. 172), the Bangalore grant of Vira-Nonamba, Śaka-Saṁvat 366 (*id.* Vol. VIII. p. 94); the Hosûr grant which purports to give the name of a daughter, Ambêrâ, of Pulikéśin II. (*id.* Vol. VIII. p. 96, with a lithograph in Vol. IX. p. 304); and the Anaptpur or Gauja, Bêgûr, Bhimaṅkaṭṭi or Tirthahalli, Kuppagadde, and Sorab grants of Janamêjaya, which pretend to be nearly five thousand years old (*id.* Vol. I. pp. 375, 377; Vol. III. p. 268; Vol. IV. p. 233; Vol. VIII. p. 91; and *Mysore Inscriptions*, pp. 232, 238, 251).

¹ See *Coorg Inscriptions*, Introd. p. 10.— I might just as reasonably attempt to name the unnamed leaders of the Chôla, Pândya, Kêraḷa, Kaḷabhra, Chêra, and other families of the period.

² e.g. the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Muḍyanûr grant, purporting to have been issued by a Bâṇa king named Malladēva-Nandivarman in A.D. 338 (*Ind. Ant.* Vol. XV. p. 172), which Mr. Rice has quoted (*Inscriptions at Sravâṇa-Belgoḷa*, Introd. p. 44) as proving the existence of Bâṇa kings in the beginning of the third century A.D. This Bâṇa grant is betrayed by, amongst other things, the use of the later form of the *kh*, which was subsequent to A.D. 804.

³ *Mysore Inscriptions*, pp. xxxvii., xxxix., and *Coorg Inscriptions*, Introd. p. 2, note 5.

be placed in the eighth or ninth century, A.D.,— say, pending more precise discoveries, **somewhere in the period A.D. 750 to 850.** His existence and period are proved, not by the spurious grants, but by stone inscriptions at Talakād, Sivāra, and Sivarpaṭṇa,— unquestionably genuine, but unfortunately not dated,— of which Mr. Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records. The Talakād inscription, which speaks of Śrīpuruṣa-Muttarasa as the *Mahārāja* Prithivī-Koṅgaṇi-Muttarasa-Śrīpuruṣa, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage. And, being engraved in remarkably fine characters which are attributable to any period about A.D. 800,¹ it makes it quite possible that the fabricator of the Hoṣṭr and Nāgamaṅgala grants had available, or hit off, true dates for him. But it contains no hint of the genealogy that is given in the copper-plate grants; nor do the others; and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it. There is, indeed, one other name, which may perhaps be placed before that of Śrīpuruṣa-Muttarasa: for, a genuine but undated stone inscription at Dēbār in the Nanjangūd tālukā, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamāra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign;² and the existence of a king named Śivamāra, either just before or just after Śrīpuruṣa-Muttarasa, and referable to the same lineage with him, is, therefore, also proved. But this record, again, contains no genealogical information; and so it does not help us to decide whether this Śivamāra is the person who according to the Sūdi grant³ was the father, and according to the Hoṣṭr and Nāgamaṅgala grants was the grandfather, of Śrīpuruṣa-Muttarasa, or whether he is the person whom the Sūdi grant represents as a son of Śrīpuruṣa-Muttarasa.⁴ Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established. And, taking the later period as represented by the spurious Sūdi grant, a genuine but undated stone inscription from Doddahundi in Mysore, now in the Bangalore Museum,⁵ establishes the existence, in just about the same period, but probably

¹ It includes the old form of the *b*; as also does one of the Sivarpaṭṇa records. I do not find the later form of the *kḥ* or the *ḍ* in any of the records in question, four in number.— I would make here a remark on an incidental point of some importance. The photographs suffice to shew the general standard of these records well enough. But they do not represent the originals faithfully and intelligibly; the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand. This practice cannot be too strongly condemned; it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain. The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical.

² Here I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. The impression is not very clear; but the record appears not to include the letters *kḥ* and *ḍ* in either form.

³ See the Table on page 177 below.

⁴ The name Śivamāra occurs also in one of the Sivarpaṭṇa inscriptions of Śrīpuruṣa-Muttarasa. But here, again, there is nothing to help us to decide the question of identity.— Mr. Rice has also sent me photographs of a copper-plate charter which purports to have been issued by the Śivamāra who is represented as either the father or the grandfather of Śrīpuruṣa-Muttarasa. It styles him the *Mahārāja* Śivamāra-Prithivī-Koṅgaṇi. And it purports to have been issued in the month Jyēṣṭha (May-June), falling in A.D. 713, of the thirty-fourth year of his reign, Śaka-Saṃvat 635 expired. But this, again, is a spurious record. Like some of the other records, it purports to have been written by Viśvakarman; and it seems, as a matter of fact, to have been written by the very person who wrote the Nāgamaṅgala record. And, as regards the palæographic test of the two specially tell-tale characters, though the old form of the *ḍ* is used throughout, the later form of the *kḥ* is used all through, except in one solitary instance.

⁵ I write here on the authority of a photograph which Dr. Hultzsch kindly sent me. This record contains the old form of the *kḥ*; the letter *ḍ* does not appear in it at all. As regards general features, the characters seem slightly later than those of the genuine records of Śrīpuruṣa-Muttarasa and Śivamāra.

after the two persons mentioned above, of a king named Nītimārga-Koṅṅuṅivarma-Permānaḍi, with the title of *Mahārājādhirāja*, and his son Satyavākya-Permānaḍi, who are undoubtedly referable to the same lineage, and may perhaps be identified with the Eregaṅga-Nītimārga-Koṅṅuṅivarman and his son Rājamalla-Satyavākya-Koṅṅuṅivarman who are mentioned in the continuation of the genealogy as given in the Sūḍi grant. So, also, the existence of a person named Būtuga, who is to be identified with the Jayaduttaraṅga-Būtuga of the Sūḍi grant, is a fact; and we have for him an authentic date, A.D. 949-50, which approximates closely to the date given for him by that grant. And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant. But further inquiries in this direction would be beyond the scope of the present paper. We are dealing now with the spurious charters which purport to belong to the earlier period. And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, *viz.* Śrīpurusha-Muttarasa and Śivamāra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records. But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question; the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources. If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced; no one will welcome it more than I shall. But the spurious records will remain spurious. And of one thing I am sure,— that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A.D. 248 and 466, which they give for Harivarman and Avinīta-Koṅṅaṇi.

It only remains to say a few final words about the contents and nature of the spurious Sūḍi grant, which is now published.

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhūvikrama. The continuation of it, from him onwards, is shewn in the Table on page 177 below; together with the historical items, real or fictitious, which it connects with some of the names. It is to be noted that this record differs from the others, in making Śivamāra the son, instead of the younger brother, of Bhūvikrama; and in representing Śrīpurusha as the son, instead of the grandson, of Śivamāra. As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies. From Śrīpurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved. At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr. Rice has had under examination;¹ that the Rāshtrakūṭa records give no indication of an intermarriage with the Gaṅgas in the time of Amoghavarsha I., who is plainly the king whose daughter Guṇaduttaraṅga-Būtuga is said to have married; and that it is curious that the record makes no mention of Eṅyappa and his son Rāchamalla, though it was by killing the last-mentioned that Jayaduttaraṅga-Būtuga, otherwise called Permānaḍi-Būtuga, secured the Gaṅgavāḍi province.²

The record does contain references to two real historical events: the marriage of Jayaduttaraṅga-Būtuga with a daughter of Baddega, *i.e.* the Rāshtrakūṭa king Amoghavarsha-Vaddiga (between A.D. 912 and 940); and the victory over the Chōla king Rājāditya. And it gives a perfectly possible date for Jayaduttaraṅga-Būtuga, in A.D. 938.³

¹ See, *e.g.*, *Inscriptions at Śravaṇa-Belgoḷa*, Introd. pp. 68, 69, Nos. 14 to 19.

² *Epigraphia Indica*, Vol. II. p. 173.

³ The date of A.D. 949-50 is established for him by the Ātakūṭ inscription (*Epigraphia Indica*, Vol. II. p. 169.)

But I believe it to be a **spurious grant**; partly because of the type of the characters, and partly because the date does not work out correctly. As regards the characters, lithographs of the Old-Kanarese alphabet of Western India of this period have not as yet been published; and, accordingly, I cannot justify my objections in detail. But the characters present a decidedly later general appearance than those of the Âtakûr inscription, and of any records that I am acquainted with, belonging to within fifty years or so of the asserted date of this record. And they also seem to me to be distinctly more modern than those of the Korumelli grant of Râjarâja I., which was issued in or after A.D. 1022 (*Ind. Ant.* Vol. XIV. p. 48, and lithograph) They strike my eye as being perceptibly not early enough for the date to which they purport to belong. And, this being so, the fact that the details of the date do not work out correctly is decidedly a strong point against the authenticity of the record.

TEXT.¹*First Plate.*

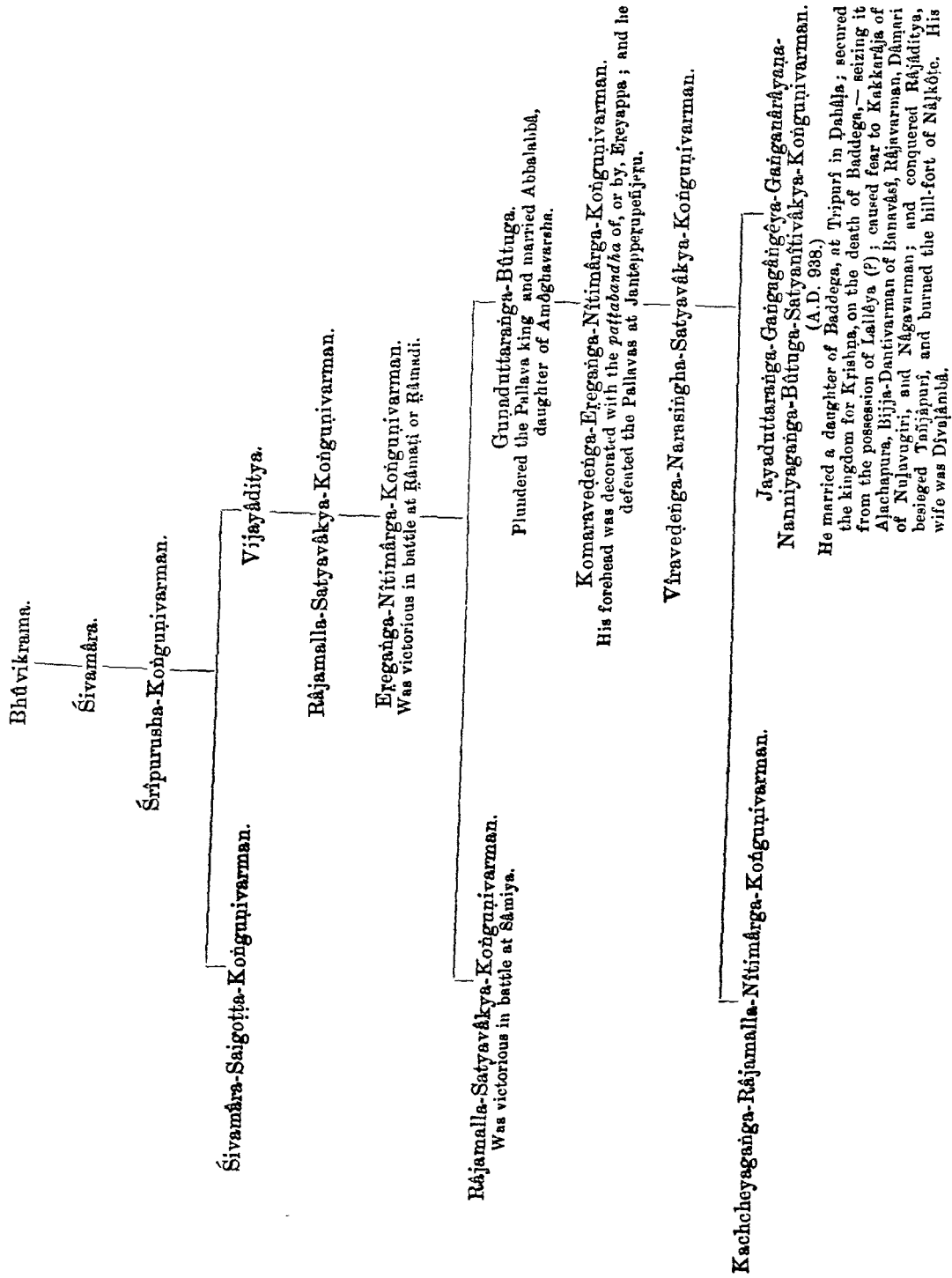
- 1 Śrîr²=vvibhâti suvî(dhî)r=yyasya niravady[â] nirat[y*]ayâ tasmai
namô=rhatê
2 lôka-hita-dharmm-ôpâdésinê || Jita[m*] bhagavatâ. [gata*]-ghana-
ga[ga]n-âbhê-
3 na Padmanâbhena [[*] Śrîmaj-Jahnavêya³-kuḷ-â[ma]la-vyôm-âva-
bhâsana-bhâskarah ||⁴
4 sva-khadg-aika-prahâra-khaṇḍita-mahâ-silâstambha-labdha-bala-p a r â k r a m ô
dârur-â-
5 ri-gaṇa-vidâraṇ-ôpalabdha-bra(vra)ṇa-vibhûshana-bhûshitaḥ K[â*]ṇvâ-
6 yana-sagôtra[h*] śrîmat-Komgunivarmma-dharmmamahârâjâdhirâjah [[*]
7 Tat-putrah |⁵ pitur=anvâgata-guṇa-yuktô |⁶ vidyâ-vinaya-vihita-vṛittih
8 samyak-prajā-pâlana-mâtr-âvi(dhi)gata-râjya-prayôjanô vidvat-kavi-kân-
9 ñchana⁷-nikashôpaḷa-bhûtô niti-sâstrasya vaktrî-prayôktrî-kuṣâlô dattaka-
sû-
10 tra-vṛittê[(h)]=pranêtâ śrîman-mahâ⁸râjâdhirâjah |(ll) Ôm⁹ Tat-
putra[h*] pitri-paitâ-
11 maha-guṇa-yuktô=nêka-châ(cha)tu[r]ddan[t]a-yuddh-[â*]v â p t a - c h a t u -

Second Plate; First Side.

- 12 r-udadhi-saḷi-âsvâdita-yasâḥ śrîm[â*]n Harivarmma-mahâdhirâjah [[*]
13 Tat-putrah śrîmân Vishnugôpa-mah[â*]dhirâjah [[*] Ôm Tat-
putrah
14 sva-bhuja-bala-parâkrama-kraya-kr[î]ta-râjyah Kaliyuga-bala-paṅk-âva-
15 sanna-dharmma-vṛish-ôddharana-nite(tya)-sannaddhaḥ śrîmân=Mâdhava-
mahâdhirâjah |(ll) Ôm
16 Tat-putra[h*] śrîmat-Kadamba-kuḷa-gagana-gabhastimâlinah |¹⁰
Kṛipa(shṇa)varmma-sa(ma)-
17 hâdhirâjasya priya-bhâginêyô vidyâ-vinaya-paripûrit-â-

¹ From the original plates.² Metre: Ślôka (Anushtubb).³ Read *jahnavîya*.⁴, ⁵, ⁶ These marks of punctuation are unnecessary.⁷ Read *kânchana*.⁸ Read *śrîman-mâdhava-mahâ*, according to the Nâgamaṅgala grant, line 11.⁹ Represented, here and throughout, by a plain symbol.¹⁰ This mark of punctuation is unnecessary.

The later Western Gaṅgas,
according to the spurious Sūdi plates.



- 18 ntarâtmâ niravagraha-pradhâna-sauryyô vidyatpu¹ prathama-ganya[h*]
 śrîmân
 19 Komgunivarmma-va(dha)rmmamahârâjâdhirâja-pu(pa)ramêśvaraḥ śrîmad-
 Avinita-prathama-
 20 nâmaja(dhê)yaḥ [||*] Tat-putrô vijjimbhamâna-sakti-trayaḥ Andari-
 Âlattûr-Purulaḥ²-Perṇa-
 21 gar-âdy-anêka-samara-mukha-makha-h[u*]ta-prahata-śûrapurusha-pâśûpahâra-
 vigha-
 22 sa-vihasti(sti)kṛita-Kṛitânt-Âgni-mukhaḥ Kirâtârjunîyasya pañchadaśa-
 sargga-tikâkâra[h*]

Second Plate; Second Side.

- 23 śrîmad-[D*]urvvinîta-prathama-nâmadhêyaḥ [||*] Ôm Tat-putrô
 durddânta-śa(vi)mardda-mṛiditê(ta)-viśva[m]bharâ-
 24 ri(dhî)pa-mô(mau)li-mâl[â*]-makaranda-pu[m*]ja-pi[m*]jarîksha(kri)ya m â-
 na-charaṇayugala-nalinah śrî-[Mushka]ra³
 25 prathama-nâmadhêyaḥ |(l) Ôm Tat-putraś=chaturddaśa-vidyâsthân-
 âdhigatê-ramaḥ⁴-matir=vvîśêshatô [ni]ra-
 26 vaśêpa(sha)sya nîti-sâstrasya vak[tri]-prâyâ(yô)kṛi-kuśalô ripu-timira-
 nikara-sarakaruḥ⁵-ôdaya-bhâ-
 27 skarah śrî-Vikrama-[pra]thama-nâmadhêyaḥ [||*] Ôm Tat-putrâ(trô)=
 nêka-samara-samprâpta-vijaya-
 28 lakshmi-lakshita-vaksha[h*]sthalah samadhigata-sakaḥa-sâstr-ârtha[h*] śrî-
 Bhûvikrama-prathama-
 29 prathama⁶-nâmadhêyaḥ [||*] Ôm Tat⁷-putrah svakiya-rûp-âtîśaya-
 vijî(ji)ta-Nala-bhûp-i(â)-
 30 kâraś=Śivamâ[ra-prathama-nâ*]madh[ê*]yaḥ⁸ [||*] Ôm Tat-putrah
 pratidina-pravarddhamâna-mahâdâna-janita-puṇyô
 31 hasuḥa⁹-mukharita-Mandar-ôdarah śrî-Komgunivarmma-dharmmamahâ-
 râjâdhirâja-paramêśvaraḥ
 32 Śrisu(pu)rusha-prathama-nâmadhêyaḥ |(l) Tat-putrô vimala-Ga[m*]g-
 ânṇvaya-nabha[h*]sthalâ-ra(ga)bbastimâî śrî-Kom-
 33 gunivarmma-dâ(dha)rmmamahârâjâdhirâja-paramêśvaraḥ śrî-Ś[i*]va-
 mârâdêva¹⁰-prathama-nâmadhayaḥ¹¹

¹ Read *vidyatpu*.

² In the Nâgamaṅgala grant, line 15, the real reading is *âlattûr-pporulaḥ*; not *alattûp-paurulaḥ*, as published. The 'Purulaḥ' of the present grant may be a variant of 'Porulaḥ;' or the u may be a mistake for an o, which was intended to be formed like the ô in *vidâraṇ-ôpalabdha*, line 5.—The Nâgamaṅgala grant gives 'Peṇnagara,' instead of the 'Perṇagara' of the present text.

³ The two *akṣaras* in brackets are supplied from the Nâgamaṅgala grant, line 18; they are quite illegible in the present grant.

⁴ Read *âdhigata-vimala*.

⁵ Read *nikara-nirâkaraṇ*.

⁶ This word is repeated unnecessarily.

⁷ The shape of this *t* is altogether anomalous.

⁸ The text is completed from the Nâgamaṅgala grant, line 23-23, according to the real reading of it.

⁹ Some correction seems necessary here; but the nature of it is not apparent to me, unless *hasuḥa* is a pure mistake for *hasana*. It is just possible that the syllables *kâra*, at the beginning of line 30, have been misplaced and properly belong here; that the intended reading there was *naḥa-bhûpaś=śivamâ*; and that the word *hukâra* should be found here.

¹⁰ There can be little doubt, if any, that the first syllable of this word was intended to be *śi*, not *śa*.

¹¹ Read *nâmadhêyaḥ*.

- 34 Śaigott-âpara-nâmâ [||*] Tasya kanyân śrī-Vijayādityah |(II)
Ra(ta)t-putras=samadhigata-rājya-
35 lakshmī-pa(sa)mālingita-vakshāh Satyavākya-Koṅguṇivarṃma-
dharṃmamahārājādhirā-

Third Plate; First Side.

- 36 ja-paramēśvara[h*] śrī-Rājamalga(IIa)-pra[tha*]ma-nāmadhēyas=Tat-
putrah Rāmati(? di)-samara-samhā-
37 Ipi(ri)t-ōdāra-vairi-vi(vi)rapurushō Nitimārgga-Koṅguṇivarṃma-
dharṃmamahārājādhirāja-paramēśvara[h*]
38 śrīmad-Ēle(re)gaṃgadēva-prathama-nāmadhēyah [||*] Ōm Tat-putrah
Sāmiya-samara-samjanita-vija-
39 [ya*]-śrīh śrī-Satyavākya-Koṅguṇivarṃma-dharṃmamahārājādhirāja-
paramēśvara[h*] śrī-Rājamalla-¹
40 prathama-nāmadhēyah |(II) Ōm Tasu(sya) kanyān
nirllōri(ṭhi)ta²-Pallav-ādhipah śrīma[d-A*]mōghavarshadēva-
41 prithivīvallabha-sutayā³ śrīmad-Abbalabbāyā(h)-prāṇ-ēśvara[h*] śrī-
Būtuga-prathama-nā-
42 madhēyah Guṇad-uttaraṃgaḥ⁴ |(II) Ōm Tat-putrah⁵ Ēle(re)yappa-
pattabandha-parishkrīta-lalā[mō] Ja(? ba)m-
43 tepperupemjēru-prabhṛiti-yuddha-prabandha-prakavi(ṭi)ta-Pallara(va)-parā-
jaya[h*] śrī-[Ni]t[im]ārgga-
44. Rāṃgiṇi⁶varṃma-ra(dha)rṃmamahārājāvi(dhi)rāja-paramēśvara[h*] śrī-
mad-Ēle(re)gaṃgadēva-prathama-nāmadhēyah
45 Komara-vedeṃgaḥ |(II) Ōm Tat-putra[h*] śrī-Satyavāk[y]a-
Koṅguṇivarṃma-dharṃmamahārājādhirāja-paramēśvara[h*]
46 śrīman-Narasi[m*]ghadēva-prathama-nāmadh[ē*]yah Bi(vi)ra-vedeṃ-
gaḥ |(II) Ōm Tat-putrah kottamarada
47 tonṇiraga-śrī⁷-Nitimārgga-Koṅguṇivarṃma-dharṃmamahārājādhirāja-
paramēśvara[h*] śrī-R[ā]jama[?]lla-
48 prathama-nāmadhēyah | Kachcheya-Gaṃgaḥ |(II) Ōm Vri(vri)⁸ [||*]
Tasy⁹=ānṇjō nija-bhuj-ārjjita-sampa[d-ar]tth[ō]

Third Plate; Second Side.

- 49 bhūvallabha[m*] samupagamyā La(ḍa)hāla-dēsē śrī-Baddegam tad=
anu ta-
50 sya sutām sah=aiva vāk-kanyayā vyavahad=uttavi(ma)-dhīs=Tripu-
51 ryyām [||*] Api cha || Lakshmīm¹⁰=Indrasya harttuṃ gntavati
divi yad-Baddeg-ānki(kē)

¹ The second *akshara* of this name is damaged; but it can be distinctly recognised as *ja*, not *cha*. In line 36 above, the same name occurs, and the *aksharas* are not damaged at all.

² Apparently, *nirllunḥita* would be a more correct form.

³ Read *sutāyāh*.

⁴ In this *śrīvāda* the first part is the Kanarese genitive *guṇada*. We have other such genitives in *kachcheya*, line 43, *jayada*, line 64, and *saṃniya*, line 66.

⁵ This mark of punctuation is unnecessary.

⁶ Read *koṅguṇi*.

⁷ Or, perhaps, *tonṇirah śrī*.

⁸ i.e. *opitā*.

⁹ Metro: Vasantatilaka.

¹⁰ Metro: Sragdhara; and in the next verse.

- 52 mahísê h[ri*]tvâ Lal[?]êya-hastât=kari-turaga-sitachchâtra¹-ni(si)m-
 53 hâsanâni | prâ[dâ]t Kṛishnâya rājñê kshit[i*]-pati-gaṇanâsv=a-
 54 grañîr=yya[h]=pratâpât rāja śrî-Bûtug-âkhyas=samajani viji-
 55 t-ârâti-chakraḥ=prachandah || Kamchâtaḥ kinna² n=âgâd=
 Aḷachapura-patiḥ
 56 Kakkarâjô=ntakasya Bijj-âkhyô Dantivarimmâ yuni(dhi) nija-
 Banavâsi tva-
 57 ma³ Râjavarmmâ sântatvam sânta-dêśô Nuḷuvu-giri-patir=Ddâmarrir-
 ddarppa-bhaṅga[m*]

Fourth Plate; First Side.

- 58 maddhyê=ntam Nâgavarmmâ bhayam=atirabhasâd=Gaṅga-Gâṅgêya-bhû-
 59 pât || Râjâditya⁴-narêśvara[m*] gaja-gḥat-âṭôpêna sandarppita[m*]
 60 jiv=âdêśata êva gaṇḍugamahâ niddhôtya⁵ ! Tamjâpurim Nâlkôte-
 61 pramukh-âd[r*]i-durgga-nivahân dagdhvâ gajendrân hayân Kṛishnâ-
 62 ya prathitamn=dhanam⁶ svayam=adât śrî-Ga[m*]ga-Nârâyaṇaḥ [||*]
 63 Âryâ || Êkântamada(ta)⁷-mad-ôddhata-kuvâdi-kumbhindra-kumbha-
 sambhêdam ||(l)
 64 naigama-nay-âdi-kulîśair=akarôj=Jayad-uttaramga-nṛipaḥ || Gadyam ||
 65 Satyanitivâkya-Komguṇivarmma-dharmmamahârâjâdhirâja - p a r a m ê ś v a -
 ra[h*]

Fourth Plate; Second Side.

- 66 śrî-Bûtuga-prathama-nâmadhêyô Nanniya-Gaṅgaḥ shannavati-
 67 sahasram=api Gaṅga-maṇḍala[m] pratipâlayâ(ya)n Purikara-p[u*]rê
 kri-
 68 t-âvasthânâṁ(h) Sa(sa)ka-vari[sh]êshu⁸ shasṭy-uttar-âshṭa-
 [śa]têshu atikrântêshu Vikâ-
 69 ni(ri)-samvatsara-Kâ[r]tt[i]ka-Nandisva(śva)ra-su(śu)kla-pakshaḥ ash-
 ṭamyâm⁹ Âdityavârê
 70 [svak]îya-priyâyâḥ samyagda[r*]śana-viśuddhatayâ pratyaksha-dhai(dai)-
 71 vatyâḥ śrîmad-Divalâmbikâyâḥ chaityâlayâya Suldhâtavi-sa-
 72 ptati-grâma-mukhya-bhûtâyân=nagaryyâm Sûṇḍyâm vinirmâpitâ-
 73 ya khaṇḍa-spu(sphu)ṭita-navakarmm-ârttha[m*] pûjâ-karaṇ-ârttham=âhâr-
 ârtham
 74 cha shaṭ=śrâ(śra)manyô janân=dâna-sanmân-âdinâ santarppy-ôttara-
 diśâyâm

Fifth Plate.

- 75 rāja-mânêna daṇḍêna shasṭi-nivarttanam śrîmad-Vadi(?ti)yûr-ggaṇa-
 mukhya-
 76 sya Nâgadêva-panḍitâya¹⁰ sva[ya]m=êva pâdô(dan) prakshâdya(lya)
 Sûṇḍyâm dattavân [||*]

¹ Read *sitachchhattra*.

² Possibly the intended reading was *kin=ch=âtaḥ kin=nu*. The whole verse, however, is a rather unsatis-
 factory one.

³ This seems to require correction into *banavâsîm tvaram* (for *tvavitam*).

⁴ Read *nirddhâtya*.

⁶ Read *prathitam dhanam*, or *prathitan=dhanam*.

⁴ Metre *Śârdûlavikṛitita*

⁷ Metre : *Âryâ*; as stated in the text itself.

⁸ Read *varshêshu*.

⁹ Read *paksh-âshṭamyâm*.

¹⁰ Read *panḍitasya*.

2
 4
 6
 8
 10

(The text on this plate is highly obscured and difficult to decipher, appearing to be in an ancient script.)

iii b.

50
 52
 54
 56

(The text on this plate is highly obscured and difficult to decipher, appearing to be in an ancient script.)

77	Tasy-âghata ¹	pûrvvataḥ	mânasimḡa-key=dakshinataḥ	pannasina-	
	bhûmih pa-				
78	śchimataḥ	ke (? ko)ppara-polaṃ	uttarataḥ	Bâlugêriya	banda ²
	paḷḷam [i]*	Aruvaṇam gadyâ-			
79	na-trayaṃ	grâmô	dîyatê=sêha ³ -kramaṃ	grâmô	rakshati ||
80	Sâmânyô ⁴ =yam	dharma-sêtu[r*]=nripânâm	kâlê-kâlê	pâlanîyô	
	bhavadbhîḥ	sarvvân=ê-			
81	tâm(n)	bhâvinaḥ	pârtthivêndrô(ndrân)	bhûyô-bhûyô	yâchatê
	Râmabhadraḥ ||	Bahubhir ⁵ =vvasu-			
82	dhâ	bhuktâ	râjabhis=Sagar-âdibhi[h*]	yasya	yasya yadâ bhûmis-
	tasya	tasya tadâ	phalam ||		
83	Suldhâtavi ⁶ -saptati-	mukhya-Sûndyam=achikaram	Jêna ⁷ -griham	pra-	
	siddham	pad-grâmani .			
84	shti ⁸ -vidhâna-pûrvvam	śrî-Divaḷ[â*]mbâ	jagad-êka-Rambhâ	|(||)	Ôm
	Ôm ||	Ôm ||			

TRANSLATION.

Reverence to that *Arhat*,—the teacher of the religion which is beneficial to the world,—whose glory is resplendent as including the possession of wisdom, as being faultless, (and) as being free from any wasting away!

(Line 2).—Victory has been achieved by the Divine One, Padmanâbha, who resembles (in the colour of his body) a cloudless sky!

(L. 3).—(There was) the glorious **Koṅṅunivarman**, the pious *Mahârâjâdhirâja*, who was a very sun irradiating the clear sky which is the illustrious **Jâhnaviya family**; who acquired strength and puissance by severing a great pillar of stone with a single stroke of his sword; who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes; (and) who was of the **Kânṡvâya gôtra**.

(L. 7).—His son, endowed with virtues that imitated (those) of (his) father, (was) the glorious *Mahârâjâdhirâja* [**Mâdhava (I.)***],⁹ whose behaviour was regulated by learning and modesty; who attained the objects of sovereignty by doing nothing but properly protecting (his) subjects; who was a very touch-stone for testing the gold that is learned men and poets; who was skilled among those who expound and apply the science of politics; (and) who was the author of a commentary on the *Dattakusûtra*.

(L. 10).—Ôm! His son, endowed with the virtues of (his) father and father's father, (was) the glorious *Mahâdhirâja* **Harivarman**, whose fame was flavoured by the waters of the four oceans which were acquired¹⁰ in many fights of four-tusked elephants.

(L. 13).—His son (was) the glorious *Mahâdhirâja* **Vishṅugôpa**.

(L. 13).—His son (was) the glorious *Mahâdhirâja* **Mâdhava (II.)**, who bought the sovereignty with the price of the strength and puissance of his own arm, (and) who was ever ready to extricate the bull, Religion, which is sunk in the mud of the violence of the Kali age.

(L. 15).—Ôm! His son,—the dear sister's son of the *Mahâdhirâja* **Kriṣṅavarman**, who (was) the sun of the sky that is the glorious **Kadamba family**,—(was) the glorious

¹ Read *âghâtîḥ*.

² This is the Kanarese past relative participle. The preceding word has the Kanarese genitive termination.

³ Read *dadâty=asêsha*.

⁴ Metre: *Sâlinî*.

⁵ Metre: *Sîôka* (Anushṡubh).

⁶ Metre: *Upujâti* of *Indravajrâ* and *Upêndravajrâ*.

⁷ Read *achikaraj=jaina*.

⁸ The intended reading seems to be *shat-îrâmanêr-êshî*.

⁹ See page 176 above, note 8.

¹⁰ i.e. "sovereignty extending to which was acquired."

Koṅguṇivarman, the pious *Mahārājādhirāja*, the *Paramēśvara*, possessed of the first name of "the glorious **Avinīta**," whose soul was completely filled with learning and modesty; whose valour was chiefly characterised by being irresistible; (and) who was worthy to be reckoned first among learned men.

(L. 20.)— His son (*was*) he who had the first name of "the glorious **Durvinīta**;" whose three constituents of regal power were (*ever*) extending themselves; who brought confusion (*of envy*) on the faces of Death and the Fire by (*the largeness of*) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at **Andari**, **Ālattūr**, **Purulaṛe**, **Pernagara**, and many other places; (and) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the *Kirātārjunīya*.

(L. 23.)— Ōm! His son (*was*) he who had the first name of "the glorious **Mushkara**,"¹ whose feet, resembling water-lilies, were (*always*) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (*bowing down before him*) who had been bruised in the course of (*his*) crushing (*enemies*) hard to be subdued.

(L. 25.)— Ōm! His son (*was*) he who had the first name of "the glorious **Vikrama**," (or "**Śrīvikrama**"),² whose pure understanding was acquired by (*mastering*) the fourteen divisions of knowledge; who was pre-eminently skilled among those who expound and apply the whole of the science of politics; (and) who was a very rising sun in respect of dispelling the mass of the darkness (*that consisted*) of (*his*) enemies.

(L. 27.)— Ōm! His son (*was*) he who had the first name of "the glorious **Bhūvikrama**;" whose breast was made conspicuous by (*the embraces of*) the goddess of victory, acquired in many battles; (and) who mastered the meaning of all the sacred writings.

(L. 29.)— Ōm! His son (*was*) he who had the name of **Śivamāra**, who by the excess of his beauty surpassed the appearance of king Nala.

(L. 30.)— Ōm! His son (*was*) the glorious **Koṅguṇivarman**, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of **Śrīpurusha**; whose religious merit, produced by the great gifts (*that he gave*), was (*ever*) increasing day by day; (and) who made the cavities of (the mountain) Mandara resonant with (*his*) laughter (?).

(L. 32.)— His son (*was*) the glorious **Koṅguṇivarman**, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of **Śivamāradēva**³ and the other name of **Saigoṭṭa**; (and) who was a very sun in the sky that is the pure Gaṅga lineage.

(L. 33.)— His younger brother (*was*) the glorious **Vijayāditya**.

(L. 34.)— His son (*was*) **Satyavākya-Koṅguṇivarman**, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious **Rājamalla**," (and) whose breast was closely embraced by the goddess of sovereignty, attained (*by him*).

(L. 36.)— His son (*was*) **Nitimarga-Koṅguṇivarman**, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious **Eregaṅgadēva**," (and) who caused the heroes of (*his*) illustrious foes to be destroyed in the battle of **Rāmaṭi** (or **Rāmadi**).

(L. 38.)— His son (*was*) the glorious **Satyavākya-Koṅguṇivarman**, the pious *Mahārājādhirāja*, the *Paramēśvara*, who had the first name of "the glorious **Rājamalla**," (and) who effected the birth of the goddess of victory in the battle of **Sāmiya**.

(L. 40.)— Ōm! His younger brother (*was*) he who had the name of "the glorious **Būtuga**," (and *was also called*) **Guṇad-uttaraṅga**;⁴ who plundered the **Pallava king**; (and) who was the lord of the soul of the glorious **Abbalabbā**, the daughter of the glorious **Amôghavarshadēva**, the favourite of the earth.

¹ See page 178 above, note 3.

² See page 167 above, note 4.

³ See page 178 above, note 10.

⁴ i.e. "the arch of virtue." The first part of this *śirṣa* is the Kaurusee genitive *guṇada*.

(L. 42.)—Ôm! His son (*was*) the glorious **Nitimârga-Koṅṅunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of “the glorious **Ereṅgaḍêva**,” (*and was also called*) **Komara-vedeṅga**;¹ whose forehead was adorned with the binding on of the fillet (*of sovereignty*) of (or by) **Ereyappa**; (*and*) who effected a public defeat of the **Pallavas** in battle at **Jantepperupeñjeru**² and other places.

(L. 45.)—Ôm! His son (*was*) **Satyavâkya-Koṅṅunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of “the glorious **Narasiṅhadêva**,” (*and was also called*) **Vira-vedeṅga**.³

(L. 46.)—Ôm! His son (*was*) the glorious **Nitimârga-Koṅṅunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of “the glorious **Râjamalla (?)**,” (*and was also called*) **Kachcheya-Gaṅga**.⁴

(L. 48.)—Ôm! (Metre):—His younger brother, possessed of prosperity and wealth acquired by his own arm, went to the glorious **Baddega**, the favourite of the earth, in the country of **Dahâla**, and then, being of the most excellent understanding, wedded his daughter, along, of a verity, with the maiden Eloquence, at **Tripuri**. Or again:—There was born the king who had the appellation of “the glorious **Bûtuga**,” who conquered the host of (*his*) enemies; who was excessively fierce; (*and*) who,—being, through (*his*) might, one who ranked first in enumerations of kings,—when that king named **Baddega** had gone to appropriate the fortunes of (the god) Indra in heaven,⁵ took elephants and horses and white umbrellas and thrones from the possession of **Lallêya (?)**, and gave (*them*) to king **Krishṇa**. Moreover,⁶ from this excessively fierce king **Gaṅga-Gaṅgêya**, did not **Kakkarâja**, lord of **Alachapura**, acquire (*fear*) of death?; did not **Dantivarman**, named **Bijja**, hurriedly go (*in flight*) in war to his own **Banavâsi ?**; did not **Râjavarman** become quieted?; did not **Dâmari**, lord of **Nuluvugiri**, whose country was made quiet, obtain the breaking of (*his*) pride?; (*and*) did not **Nâgavarman** feel, mid-way, the (?) very extremity of fear? Having, at command indeed, conquered king **Râjâditya**, who was made arrogant by pride in (*his*) array of elephants,—having⁷ laid siege to the town of **Taṅjâpuri**,—(*and*) having burnt numbers of hill-forts, headed by **Nâlkôte**,—(*he*), the glorious **Gaṅga-Nârâyana**, of his own accord gave to (king) **Krishṇa** lordly elephants (*and*) horses (*and*) great wealth. (Âryâ):—With thunderbolts that were the maxims of those who interpret the Vêdic writings, *etc.*, (*he*), king **Jayad-uttaraṅga**,⁸ cleft open the frontal globes of the lordly elephants who are the expounders of evil precepts, puffed up with the rut that is the doctrine of devotion to one sole object of worship.

(L. 64.)—(Alliterative prose):—**Satyanitivâkya-Koṅṅunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who has the first name of “the glorious **Bûtuga**,” (*and who is also called*) **Nanniya-Gaṅga**,⁹—while ruling over the **Gaṅga maṅḍala**, (*which*) assuredly (*consists of*) **ninety-six thousand (villages)**; (*and*) when staying at the town of **Purikara**,—when eight hundred of the **Śaka** years, increased by sixty, have gone by; on Sunday, the eighth tithi, (*called*) **Nandiśvara**,¹⁰ in the bright fortnight of the month **Kârttika** of the

¹ *i.e.* “a wonder among princes.” *Komara* is a corruption of *kumâra*.

² Or, perhaps, “Bantepperupeñjeru.” Or, again, two places,—the second of them being Peñjeru,—may be named.

³ *i.e.* “a wonder among brave men.” ⁴ *i.e.* “the quarrelsome or fighting Gaṅga.”

⁵ *i.e.* “had died.” ⁶ See page 180 above, note 2.

⁷ The meaning of *gaṇḍugamahâ* or *gaṇṭugamahâ* (line 60) is not apparent.

⁸ *i.e.* “the arch of victory.” *Jayada* is the Kânarese genitive.

⁹ *i.e.* “the affectionate, kind, or truthful Gaṅga.” *Nanniya*, again, is a Kânarese genitive.

¹⁰ This seems to be the intended meaning of the text; but the word *nandiśvara* does not occupy a position corresponding to my translation.—A *Nandiśvara tithi* in the month *Phâlguna* appears to be mentioned in the *Peggûr* inscription (*Ind. Ant.* Vol. VI. p. 102, text line 4-5, and Vol. XIV. p. 76; and *Coorg Inscriptions*, p. 7).

Vikârin samvatsara,— having gratified six female mendicants with gifts and honourable treatment, etc., (and) having of his own accord washed the feet of Nâgadêvapaṇḍita, the head of the holy Vadiyûr-Gaṇa,¹ has given, at Sûṇḍi, in the northern part (of the village), sixty *niwartanas* (of land), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (and) for the performance of worship, and to provide food, to the *chaityâlaya*,— built at Sûṇḍi, the city which is the chief (town) of the Suldhâṭavi seventy villages,— of his wife, the glorious Divalâmbikâ, who is a manifest goddess through the purity of (her) accurate perception.² The boundaries of it (are) :— On the east, the cultivated land called Mânasiṅga-keyi; on the south, the land called the land of the jack-fruit trees; on the west, the field called Keppara-pola,³ (and) on the north, the stream that comes from (the village of) Bâlugêri. The village gives three *gadyâṇas* as the *aruvana*;⁴ (and) the village preserves the entire arrangement.

(L. 80.)— “ This general bridge of piety of kings should at all times be preserved by you.”— (thus) does Râmabhadra again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sagara; whosoever for the time being possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)!

(L. 83.)— At Sûṇḍi, the chief (town) of the Suldhâṭavi seventy, the glorious Divalâmbâ,— the one Rambhâ of the world,— celebrated the sacrificial rites of six female mendicants,⁵ and caused the famous Jaina temple to be built. Ôm! Ôm! Ôm!

No. 26.— SRAVANA-BELGOLA EPITAPH OF MALLISHENA ;

AFTER SAKA-SAMVAT 1050.

By E. HULTZSCH, PH.D.

This inscription is engraved on four faces of a pillar in the Pârśvanâtha-Basti⁶ on the Chandragiri or Chikkabetṭa hill at Śravaṇa-Belgola, the well-known Jaina village in the Channarâyapaṭṇa tâlukâ of the Hassan district of the Mysore State. Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr. Rice.⁷ The subjoined Nâgarî transcript and English translation are based on excellent inked estampages, which were prepared on the spot by my Kanarese Assistant, Mr. H. Krishna Sastri. In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription. Future investigation of the literature of the Southern Digambaras will probably lead to the elucidation of most obscure passages. Professors Kielhorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F. K. and E. L.).

¹ Or, perhaps, “ Vadiyûr-Gaṇa.”

² *Samyag-darśana*, ‘ accurate perception, or complete vision,’ *samyag-jñāna*, ‘ complete knowledge,’ and *samyak-châritra*, ‘ correct conduct,’ constitute the *ratna-traya*, or ‘ three excellent things,’ of the Jains.

³ Or “ Koppara-pola.” If the first component of the name is *keppara*, the whole word seems to mean “ the field of the deaf men.”

⁴ The *aruvana*, — *lit.* ‘ six paṇas,’— was a tax on *mânya*-lands (see *Ind. Ant.* Vol. XIX. p. 249).

⁵ See page 181 above, note 8; and compare the mention of six female mendicants in line 74 of the record.

⁶ No. 1 on the plan of Chandragiri in Mr. Rice’s *Inscriptions at Śravaṇa-Belgola*, p. 2 of the Introduction.

⁷ Inscription No. 54 of the same work. Mr. Rice’s text is reprinted in Nâgarî characters in the *Kavyamâlâ*, No. 34 (*Prâchinalêkhamâlâ*, Vol. 1.), p. 144 ff.

Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS. at Madras for Professor Bühler, by whom it was presented to the India Office Library.¹ After the publication of Mr. Rice's *Inscriptions at Śravaṇa-Belgōla*, Professor Kielhorn recognised at once that the Madras MS. contains a copy of the Mallishēṇa epitaph, and proposed a number of improvements in Mr. Rice's text on the basis of Professor Bühler's copy.² It appears from Professor Kielhorn's 'various readings' either that the Madras MS. was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS. was based on an independent duplicate of the Mallishēṇa epitaph.

The alphabet of the inscription is **Kanarese**. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes. The language is **Sanskrit**, verse and prose; only the two last lines are in the **Kanarese** language. The only orthographical peculiarities which deserve to be noted, are that *dh* and *bh*, when doubled, are sometimes written as *dhdh* and *bhbh*, and that *ṛṇṇa* is written as *ṛṇṇa*.³ The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the **Jaina** preceptor **Mallishēṇa-Maladhâridēva** (verse 64), who committed religious suicide by *sallēkhanā* (line 211) or *samādhi* (l. 212), i.e. by prolonged fasting,— which, in his case, lasted three days,— at **Śvêtasarôvara** (v. 72) or **Dhavalasarasatirtha** (v. 70), i.e. at **Śravaṇa-Belgōla**.⁴ The date of his death was the day of Svâti, Sunday, the third day of the dark fortnight of Phâlguna of the (expired) **Śaka** year 1050, which corresponded to the cyclic year **Kilaka** (v. 72). According to Professor Kielhorn's calculation,⁵ the European equivalent of this date is **Sunday, the 10th March, A.D. 1129**. The date of the inscription itself is not stated; but the record cannot have been composed more than a generation after Mallishēṇa's death, because the composer, **Mallinâtha**, was a lay-disciple of the deceased preceptor (l. 222).

The account of Mallishēṇa's suicide is preceded by a sort of historical sketch of the **Śravaṇa-Belgōla** branch of the **Digambara** sect of the Jainas. It is not a connected and complete account, and cannot even be proved to be in strictly chronological order. The names of some selected Digambara preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents.

1. The list naturally opens with **Vardhamâna** of the **Nâtha** race, the founder of the **Jaina** religion (v. 1).

2. Of the three **Kêvalins**⁶ the inscription mentions only **Gautamasvâmin**, surnamed **Indrabhûti** (v. 2).

3. The **Śrutakêvalins** (v. 3).

4. **Bhadrabâhu**, whose disciple was 5. **Chandragupta** (v. 4); and 6. **Kaunḍakunda**⁷ (v. 5). In two other **Śravaṇa-Belgōla** inscriptions (Nos. 40 and 108 of Mr. Rice's volume), these three names are mentioned in the same order, and **Bhadrabâhu** whose pupil was **Chandragupta**, is called the last of the **Śrutakêvalins**.⁸

¹ *Zeitschrift D. M. G.* Vol. XLII. p. 552, No. 308.

² *Vienna Or. J.* Vol. VII. p. 248 ff.

³ In order to avoid a useless repetition of identical footnotes, I have replaced *ṛṇṇa* by *ṛṇṇa* throughout the transcript.

⁴ *Śvêta-Saras* and *Dhavalasaras* are Sanskrit translations of the Kanarese *Beḷ-Koḷa*, "the White Tank."

⁵ *Ind. Ant.* Vol. XXIII. p. 124.

⁶ See Dr. Hoernle's Table, *Ind. Ant.* Vol. XXI. p. 57.

⁷ See *Ind. Ant.* Vol. XIV. p. 15; *South-Indian Inscriptions*, Vol. I. p. 158, note 2; Dr. Hoernle's Table, *Ind. Ant.* Vol. XXI. p. 74, No. 5. A detailed sketch of **Kundakunda's Pravachanasâra** is given in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 91 ff.

⁸ Compare *Ind. Ant.* Vol. XXI. p. 156.

7. **Samantabhadrā**¹ (v. 6). The composer quotes two verses (7 and 8) which this preceptor is represented to have addressed to an unnamed king, probably of **Karahāṭaka** (**Kārhād**),² and in the first of which he professes to have undertaken a missionary tour to **Pāṭaliputra** (**Paṭna**), **Mālava**, **Sindhu**, **Ṭhukka** (the Panjāb), **Kāñchīpura**, and **Vaidīśa** (**Bēsnagar**).

8. Verse 9 speaks of a person who "broke by his sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom," and states that this unnamed person was assisted by the sage **Simhanandin**. As noticed by Mr. Rice,³ a similar feat is attributed in the Udayēndiram plates of the Gaṅga-Bāṇa king Rājasimha, *alias* Hastimalla, to the first Gaṅga king, Koṅgaṇi, "who, in his youth, resembling the powerful Śiśu (**Kārttikēya**) in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke."⁴ The same plates appear to connect **Simhanandin** with the mythical founder of the Gaṅga dynasty in stating that "the Gaṅga race obtained prosperity through the power of **Simhanandin**."⁵ I cannot follow Mr. Rice in considering this coincidence between the Mallishēṇa epitaph and the Hastimalla plates "a most important identification," but would only conclude from it that the same legendary traditions were known to the composers of both documents.

9. **Vakragriva**⁶ (v. 10).

10. **Vajranandin**,⁷ author of the *Navastōtra* (v. 11).

11. **Pātrakēsarin**⁸ (v. 12).

12. **Sumatidēva**, author of the *Sumatīsapṭaka* (v. 13).

13. **Kumārasēna** [I.], was born and died in the South (v. 14).

14. **Chintāmaṇi**, author of the *Chintāmaṇi* (v. 15).

15. **Śrīvarddhadēva**,⁹ author of the poem *Chūḷāmaṇi* (v. 16). A verse (17) in his praise by **Daṇḍin** is quoted.

16. **Mahēśvara** (v. 18 f.).

17. **Akalaṅka**, defeated the **Bauddhas** in disputation (v. 20). Three verses (21 to 23) by him are quoted, which he is represented to have addressed to a king **Sāhasatūṅga**, and in the third of which he claims to have overcome the **Bauddhas** in the court of king **Himaśīṭala**. A legendary account of this dispute between **Akalaṅka** and the **Bauddhas** in the court of "Hēmasithalan" at **Kāñchīpura** forms part of the **Mackenzie Manuscripts**, and an abstract of it was published by the Rev. W. Taylor.¹⁰ Another document of equally questionable

¹ This author is mentioned in **Kēśirāja's Śabdamaṇidarpaṇa**, p. 125 of Mr. Kittel's edition. **Samantabhadrā's Āptamīmāṃsā** was commented on by **Akalaṅka** and **Vidyānanda**; *Journ. Bo. As. Soc.* Vol. XVIII. p. 219. The name **Samantabhadrā** occurs also in the **Svētāmbara Paṭṭāvalis**; see *Ind. Ant.* Vol. XI. p. 247, No. 19, and p. 252, No. 16.

² See *Ind. Ant.* Vol. XXI. p. 228, note 20. **Karahāṭa** was the capital of a branch of the **Śīlāhāras**; see Dr. **Bühler's** Introduction to the *Vikramāṅkadēvacharita*, p. 40, note.

³ *Inscriptions at Śravaṇa-Belgoḷa*, p. 42 ff. of the Introduction.

⁴ Verse 14 of the Hastimalla plates, *Manual of the Salem District*, Vol. II. p. 370. See also *ante*, p. 165.

⁵ Verse 12 of the same plates. The original, which is in my hands, reads *Simhanandi-mahi-pratilabdha-viddhi*, which must be corrected into *Simhanandi-mahima-pratilabdha-viddhi*.

⁶ **Vakragriva** was also a surname of **Kauṇḍakunda** (v. 5). See Professor Peterson's *Report on Skt. MSS.* 1884, p. 82, and p. 163, verse 4; *South-Indian Inscriptions*, Vol. I. p. 158, verse 4; *Ind. Ant.* Vol. XX. p. 351, No. 5, and Vol. XXI. p. 74, note 35.

⁷ The same name occurs as No. 13 of Dr. Hoernle's *Tables*, *Ind. Ant.* Vol. XX. p. 351, and Vol. XXI. p. 74.

⁸ According to Mr. Pathak (*Journ. Bo. As. Soc.* Vol. XVIII. p. 222 f.), **Pātrakēsarin**, who is named in **Jinasēna's Ādipurāṇa**, is identical with **Vidyānanda**, a contemporary of **Akalaṅka**.

⁹ The similar name **Vriddhadēva** occurs in the **Svētāmbara Paṭṭāvalis**; *Ind. Ant.* Vol. XI. p. 247, No. 20, and p. 252, No. 17.

¹⁰ *Catalogue*, Vol. III. p. 423 f.

value is said to record that "many Jainas came from the North to the Kâñchî district in the Kaliyuga 1451, Śālivāhana-Śāka 710,¹ in the reign of "Himasītala-Mahārāja." It was then a forest, which they cleared and cultivated. In his time a schism arose between the Jainas and the Bauddhas. Akalañkadēva overcame the Bauddhas. Some of the Bauddhas were intended to be put to death in large stone oil-mills; but, instead of that, were embarked on ships and sent to Ceylon."² The manuscript subsequently treats of "revenue matters in the time of the Honourable Company" (!). These two accounts and verses 20 to 23 of the Mallishēṇa epitaph are clearly borrowed from the same source. I would, however, entirely ignore king Himasītala of Kâñchîpura for historical purposes as long as no contemporaneous epigraphical records, but only legends, are available as proofs of his existence.

18. Pushpasēna, appears to have been a contemporary of Akalañka (v. 24), who was referred to in the preceding verses.

19. Vimalachandra³ (v. 25). The author of the inscription quotes a verse (26) which records that this preceptor challenged the Śāivas, Pāsūpatas, Bauddhas, Kāpālikas, and Kāpilas in a letter which he affixed to the gate of the palace of a king named (or surnamed) Śatrubhayañkara.

20. Indranandin (v. 27).

21. Paravādīmalla⁴ (v. 28). The author quotes a verse (29) which this preceptor is represented to have uttered in the presence of a king named Kṛishṇarāja.

22. Āryadēva (v. 30 f.).

23. Chandrakirti (v. 32).

24. Karmaprakṛiti (v. 33).

25. Śrīpālādēva,⁵ surnamed Traividya (v. 34).

26. Matisāgara (v. 35).

27. Hēmasēna, surnamed Vidyādhanamjaya (v. 36). A verse (37) by him is quoted, in which he addresses an unnamed king and challenges other disputants.

28. Dayāpāla [I.], composed the *Hitarūpasiddhi* (v. 38) and was the disciple of Matisāgara and fellow-student of Vādirāja (v. 39). Matisāgara was referred to in verse 35, and Vādirāja is described in the next verses.

29. Vādirāja⁶ (v. 40 f.). The author quotes three verses (42 to 44) of "the poets." The first verse states that Vādirāja challenged other disputants in the capital of an unnamed Chāḷukya emperor. The second verse, which refers to "the court of the lord," suggests that the disputation took place in the presence of the emperor himself.

¹ Śāka-Saṃvat 710 corresponds to Kaliyuga 3889,—a small error of 2438 years. According to Mr. Rice (p. 45 of the Introduction), the Jainas have the traditional date Śāka-Saṃvat 777 for Akalañka's victory over the Bauddhas. Dr. Bhandarkar quotes a verse from Jinasēna's *Ādipurāna*, in which Akalañka is referred to; *Report on Skt. MSS.* 1883-84, p. 423, verse 53. According to Mr. Pathak, the *Ādipurāna* was composed between Śāka-Saṃvat 705 and 760; *Journ. Bo. As. Soc.* Vol. XVIII. p. 227.

² Taylor's *Catalogue*, Vol. III. p. 436 f.

³ The same name occurs in the Śvētāmbara *Paṭṭavalis*; *Ind. Ant.* Vol. XI. p. 249, No. 35, and p. 253, No. 34.

⁴ An undated Tamil inscription at Tirumalai near Pōlūr in the North Arcot district records a gift by a disciple of Paravādīmalla of Tirumalai, who may have been called after that Paravādīmalla who is referred to in our inscription. See *South-Indian Inscriptions*, Vol. I. p. 105.

⁵ Śrīpāla is mentioned in Jinasēna's *Ādipurāna*; *Journ. Bo. As. Soc.* Vol. XVIII. p. 222.

⁶ A Jaina preceptor of this name is mentioned in Nāgavarman's *Kāvyāvalōka*; see p. xxvii. of Mr. Kittel's *Essay on Kannarese Literature*, prefixed to his edition of Nāgavarman's *Prosody*. The *Ēktbhāvastōtra*, a short Jaina poem by one Vādirāja, has appeared in the *Kāryamāla*, Part vii. No. 3.

30. Śrīvijaya,¹ was worshipped by an unnamed Gaṅga king (v. 45). The author quotes a verse (46) which is said to be composed by Vādirāja, and according to which Śrīvijaya was the successor of Hēmasēna. Vādirāja was treated in the immediately preceding verses (40 to 44) and Hēmasēna in verses 36 and 37.

31. Kamalabhadra (v. 47 f.).

32. Dayāpālā [II.] (v. 49 f.).

33. Śāntidēva, was worshipped by the Poysaḷa king Vinayāditya (v. 51). This is the only royal personage in the whole inscription, about the identity of which no doubt remains. Vinayāditya, the first of the Hoysaḷas, ruled about the middle of the 11th century of our era.²

34. The next verse (52) introduces a preceptor on whom an unnamed Pāṇḍya king conferred the title 'Lord' (*Sāmīn*), and who was known in the court of a king Āhavamalla under the name Śābdachaturmukha. Possibly, this preceptor is identical with Śāntidēva, to whom the preceding verse refers. If this is really the case, or if, at least, the names of Jaina teachers are enumerated in chronological order in this portion of the inscription, the time of king Āhavamalla in verse 52 would be limited by the date of the Hoysala king Vinayāditya (v. 51) and the date of Mallishēṇa's death (A.D. 1129). Under these conditions, this Āhavamalla may be identified with the Western Chālukya king Āhavamalla II. or Sōmēśvara I. The Pāṇḍya king with whom the name of the preceptor is associated, was probably not one of the Madhurā Pāṇḍyas, but one of the Pāṇḍya feudatories of the Western Chālukya kings.³

35. Guṇasēna, a native of the country near Śrī-Muḷḷūra (v. 53).

36. Ajitasēna⁴ (vv. 54 to 57), bore the surname Vādibhasimha (v. 57) or Vādibhakaṅṭhirava (v. 55). The author quotes three verses (58 to 60) composed by him.

Ajitasēna's disciples were 37. Śāntinātha, *alias* Kavitaḱānta, and 38. Padmanābha, *alias* Vādikōlāhala (line 174 f.). The author quotes two verses, the first of which (61) praises Kāntasānti,— *i.e.* Śāntinātha, *alias* Kavitaḱānta,— and the second (62) Padmanābha.

39. Kumārasēna [II.] (v. 63).

The remainder of the inscription relates to 40. Mallishēṇa, who as also called Maladhārin, *i.e.* 'the bearer of dirt,' because, to show his contempt of worldly habits, he had ceased to wash himself (vv. 65 and 67). He was a disciple of Ajitasēna (l. 209 f.), who was referred to in verses 54 to 57. The author quotes a verse (71) which Mallishēṇa is said to have uttered while he was starving himself to death in the presence of the whole congregation.

Two lines in the Kanarese language at the bottom of the fourth face of the pillar record the names of the composer and the engraver.

In July 1893, Mr. R. Sewell, I.C.S., Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahānavami-Dibbe⁵ at Kamalāpura near Hampē. The slab bears two fragments of a Sanskrit and Kanarese inscription, of which Mr. Sewell kindly sent me impressions. The Sanskrit portion of the inscription refers no less than three times to the death of an ascetic, named Maladhāridēva.

[It is curious that the title Maladhārin occurs among both sects of Jainas, the Digambaras and Śvêtāmbaras, though it does not appear to date from the time before their separation. At

¹ An author of this name is mentioned in Kēśirāja's *Śābdamaṇidarpaṇa*, p. 4 of Mr. Kittel's edition.

² See Dr. Fleet's *Kanarese Dynasties*, p. 65.

³ See Dr. Fleet's *Kanarese Dynasties*, pp. 51 to 53.

⁴ [He may be identical with Ajitasēnāchārya, the author of the *Alamkādrachintāmaṇi* and *Maṇiprakāśikā* see Mr. Rice's *Skt. MSS. in Mysore and Coorg*, p. 304, No. 2795, and p. 308, No. 2815.— E. L.]

⁵ No. 60 on the *Madras Survey Map of Hampē*.

least we have hitherto found the title only within the current millenary. Among the Śvētāmbaras it is borne by several members of the Harshapuriya-gachchha. Later on there appears a separate Maladhâri-gachchha, which must be derived from some eminent Śvētāmbara, named Maladhârin; e.g. two representatives of this gachchha, Guṇatilaka and Kshamāsundara, are quoted in Samayasundara's *Sâmâchâri-sataka*. The earliest mention of a Maladhârin would be found among the Digambaras, if the date Śaka-Saṁvat 975 for Maladhâri-Hémachandra (Mr. Rice's *Inscriptions at Sravana-Belgoḷa*, No. 55, pp. 49, 50, 141, and p. 37 of the Introduction) is correct. In the eleventh century of the Śaka era, several Digambaras of the name Maladhâridêva appear to have lived at Sravana-Belgoḷa. One is mentioned in the Hampe inscription discovered by Mr. Sewell; and Mr. Rice's book refers to one who was a pupil of Divâkaranandi and preceptor of Śubhachandrâdêva (Śaka-Saṁvat 1041; *l.c.* No. 139, pp. 110 and 185), another in Śaka-Saṁvat 1099 (No. 42, pp. 13 and 123) who was a pupil of Dâmanandin (Śaka-Saṁvat 1040 ?), and a third in Śaka-Saṁvat 1045 (No. 43, pp. 17 and 124).

[There is a Digambara author called Mallishênâchârya, three of whose works are named in Mr. Rice's *Skt. MSS. in Mysore and Coorg*,—the *Nâgakumâra-kârya* (p. 302), the *Prâbhritakatrâya-vyâkhyâna* (p. 310), and the *Mantravâda* (p. 316). This author might be considered distinct from the Mallishêna of the inscription, which does not refer to any literary products of the latter. An *argumentum ex silentio* is, however, out of place here; for Mallinâtha, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallishêna on theological matters.]

[I have derived the above information on Maladhârin and Mallishêna from Dr. Klatt's *Jaina-Onomasticon*, a book which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public. Only a specimen of the work was especially prepared for the press and printed in the *Transactions of the Berlin Academy* for 1892 (14 pages, 4°).—E.L.]

TEXT.¹

A.—North Face.

- 1 श्रीमन्नाथकुलेन्दुरिन्द्रपरिषदं दशश्रुतश्रीसु-
- 2 धाधाराधीतजगत्तमोपहमहःपिण्डप्रकाण्डं
- 3 महत् । यस्मान्निर्मळधर्मवादिंविपुळश्रीवर्द्धमा-
- 4 [ना] सतां भर्तुर्भवंचकीरचक्रमवतु श्रीवर्द्धमानो जिनः ॥ [१*] जीया-
- 5 दर्शयुतेन्द्रभूति[वि]दिताभिख्यो गणी गौतमस्वा[मी] सप्तमह-
- 6 दिंभिस्त्रिजगतीमापादयन् पादयोः । यद्दीधांबुधिम-
- 7 त्य वीरहिमव[त्कुक्ती]ळ[कण्ठा]द्दुधांभोदात्ता भुवनं पुनाति वच-
- 8 नस्वच्छन्दमन्दाकिनी ॥ [२*] तीर्थेशद[र्शन]भवन्नयदृक्कहस्रविस्रव-
- 9 बोधवपुषश्श्रुतकेवलीन्द्राः । [नि]र्भिर्दतां विबुधवृन्दशिरोभिवं-
- 10 द्या स्फूर्ज्जदचःकुळिशतः कुमताद्रिसुद्राः ॥ [३*] वर्ष्यः कथन्नु म-
- 11 हिमा भष भद्रवाहीर्ग्रीहीरुमल्लमदमईनवृत्तवाहीः ।

¹ From inked estampages prepared by Mr. H. Krishna Sastri.

² Bead विबुधवृन्द.

- 12 यच्छिथतामसुकृतेन स चंद्र[गु]प्तशुश्रूथते स्म सुचिरं
 13 वनदेवताभिः ॥ [४*] वंद्यो विभुर्भु[वि] न [कै]रिह कौण्डकुन्दः कुन्दप्रभा-
 14 प्रणयिकीर्त्तिविभूषिताशः । य[श्च]रुचारणकरांबुजचंचरी-
 15 कश्चक्रे श्रुतस्य भरते प्रयत[ः] प्र[ति]ष्ठाम् ॥ [५*] वंद्यो भस्मकभस्मसात्कृ-
 16 त्तिपटुः पद्मावतीदेवतादत्तोदात्तपद[ः*] स्वमंत्रवचनव्याहृतचंद्र-
 17 प्रभः । आचार्यस्म समन्तभद्रगणभृद्येनेह काले कलौ जैनं वर्त्म स-
 18 मन्तभद्रमभवद्भद्रं^१ समन्ताद्गुहः [६*] ◎ चूर्णं ◎ यस्यवविधा वा-
 19 दारंभसरंभविजृंभिताभिव्यक्तयस्सूक्तयः ◎ वृत्त ◎ पूर्व
 20 पाटलिपुत्रमध्यनगरे भेरी मया ताडिता पञ्चान्माळ्वसिन्सुठ-
 21 क्विषये कांचीपुरे वैदिशे [१*] प्राप्तीहं करहाटकं बहुभटं
 22 [विद्यो]क्तं संकटं वादार्थीं विचराम्यहन्नरपते शार्दूलविक्रीडितं ॥ [७*]
 23 ष्वटुतटमटति भटिति स्फुटपटुवाचाटधूर्जटेरपि जिह्वा [१*] वादिनी^२ स-
 24 मन्तभद्रे स्थितवति तव सदसि भूप कास्थान्येषां ॥ [८*] योसौ घाति-
 मल-
 25 द्विषद्वलशिलास्तंभावलीखण्डनध्यानासिः पटुरर्हतो भगवतस्त्री-
 26 स्य प्रसा[दी]कृतः । छात्रस्यापि ससिंहनन्दिमुनिना नो चेत् क[थं] वा शि-
 27 लास्तंभो राज्यरमाग[मा]ध्वपरिघस्तेनासि[ख]ण्डो^३ घनः ॥ [९*] वक्रग्रीव-
 28 महामुनेर्दशशतग्रीवोप्यर्हीद्रो य[थ]ाजातं स्तोतुमळं वचीबळ-
 29 मसौ किं भग्नवाग्मिब्रजं^४ । योसौ शासन[दि]वताबहुमती स्त्रीवक्रवादि-
 30 ग्रहग्रीवोस्मिन्नथशब्दवाच्यमवदद्वासान् [स]मासेन षट् ॥ [१०*] न व स्ती-
 31 त्वं तत्र प्रसरति कवीद्राः कथमपि प्रणामं वज्रा[दी] रचयत प-
 32 रवंदिनि मुनौ [१*] नवस्तीत्वं येन व्यरचि सकळार्हवचनप्रपंचा-
 33 न्तभभावप्रवणवर[स]न्दर्भसुभगं ॥ [११*] महिमा स पात्रकेसरिगुरीः परं
 34 भवति यस्य भक्त्यासीत् । पद्मावती सहाया त्रिलक्षणकदर्यनं कर्तुं ॥
 [१२*] सु-
 35 [मतिदेव]ममुं स्तुत [यि]न वस्सुमति[स]प्तकमाप्ततया कृतं । परिहृ-
 36 तापथतत्वपथार्थिनां सुमतिकीटिविवर्त्ति भवार्त्तिहृत् ॥ [१३*] उदेत्य सम्य-
 ग्दिशि
 37 दक्षिणस्यां कुमारसेनो मुनिरस्त[म]ापत् [१*] तत्रैव चित्रं जगदेकभानो-
 38 स्तिष्ठत्यसौ तस्य तथा प्रकाशः ॥ [१४*] धर्मात्यकामपरिनिर्वृतिचारुचिन्तश्चि-

^१ [The MS. reads 'दृश्यम्'.— F. K.]

^२ Read वादिनि.

^३ [The MS. does read 'खण्डो'.— F. K.]

^४ Read वाग्मिब्रजम्.

- 39 न्तामणिः प्रतिनिकेतमकारि येन [1*] स स्तूयते सरससौख्यभुजा सु-
 40 जातश्चिंतामणिर्भुनिवृषा न कथञ्चनेन ॥ [१५*] चूळामणिः कवीनां चू-
 41 ळामणिना[म]सेव्यकाव्यकविः [1*] श्रीवर्द्धदेव एव हि कृतपुण्यः कीर्त्ति-
 42 माहर्त्तु [१६*] ◎ चूर्णिष्ठ ◎ य एवमुपश्लोकितो दण्डिना ◎ जङ्घोः
 कन्यां जटा[ये]-
 43 षं बभार परमेश्वरः [1*] श्रीवर्द्धदेव संधत्से जिह्वायेण सरस्वतीं ॥ [१७*]
 पुष्या-
 44 स्त्रस्य जयी गणस्य चरणम्¹ भूभृच्छिखाघट्टनम् पद्मामस्तु महेश्व-
 45 रस्तदपि न प्राप्तं तुळामी[श्व]रः [1*] यस्याखण्डकळावतोष्टविळसद्विष्पा-
 46 लमौलिखलकीर्त्तिखस्सरितो [महे]श्वर इह स्तुत्यस्तु कैस्याम्बुनिः ॥ [१८*]
 47 यस्मत्प्रतिभ्रहावादान् [जिगाया]न्यानथामितान् [1*] ब्रह्मरचीर्चित्तमीर्षी
 48 महेश्वरमुनीश्वरः ॥ [१९*] तारा येन विनिर्जिता घटकुटीगूडावतारा² समं
 49 बौध्दैर्यो³ धृतपी[ठपी]डितकुट्टदेवात्तसेवांजलिः [1*] प्रायश्चित्तमिवांग्नि-
 50 वारिजरज[ः]ज्ञानं च यस्याचरत्⁴ दीषाणां सुगतस्तु कस्य विषयो देवा-
 51 कळकः कृती [२०*] ◎ चूर्णिष्ठ ◎ यस्येदमात्मनोनन्य[स]ामान्यनिरवद्य-
 विद्याविभ-
 52 वीपवर्णनमाकर्ण्यते ◎ राजन् साहसतुंग सन्ति बहवश्चेतातपत्रा नृ-
 53 पाः किन्तु त्वत्सदृशा रणे विजयिनस्यागोन्न[त]ा दुर्लभ[त]ाः [1*] [त]द्वत्सन्ति
 बु-
 54 धा न स[न्ति] कवयो वादीश्वरा वाग्मिनी नानाशास्त्र[वि]चा[रचं]बु[र]धियः⁵
 55 काले कलौ महिधाः ◎ [२१*] नमी मल्लिषेणमलघा[रिदेवा]य ◎

B.—West Face.

- 56 ◎ राजन् सर्वारिदर्प्यप्र[वि]दलनपटुस्त्वं यथात्र प्रसिध्द-⁶
 57 स्तद्वत् स्यातीहमस्याम् भुवि [नि]खिळमदोत्पाटनः पण्डितानां [1*]
 58 नो चेदेषोहमेते तव सदसि सदा सन्ति सन्ती महान्ती वक्तुं य-
 59 स्थास्ति शक्तिस्तु वदतु विदिताशेषशास्त्री यदि स्यात् ॥ [२२*] नाहंकार-
 60 वशोक्ततेन मनसा न द्वेषिणा केवलं नैरात्थ्यं प्रतिपद्य नश्यति जने का-
 61 रुष्यबुध्या⁷ मया [1*] राज्ञः श्रीहृमशीतळस्य सदसि प्रायो

¹ Read भरषं.— [The MS. also reads चरणं.— F. K.]² Read बौध्दैर्यो.— [The MS. does read धृतपीठ.— F. K.]³ [The MS. does read चरु.— F. K.]⁴ Read बुद्ध्या.⁵ Read गूडावतारा.⁶ Read चरहीषाणां.⁷ Read प्रसिध्दं.

- 62 विदग्धात्मनो बौद्धीघान् सकलान् विजित्य सुगतः पादेन विस्फो-
 63 टितः ॥ [२३*] श्रीपु[ष्य]सेनमुनिरेव पदम्नाहिन्नी देवस्य यस्य स-
 64 मभूत्सभवान् सधर्मा [*] श्रीविभ्रमस्य भवनन्ननु पद्ममेव पु-
 65 ष्येषु मितमिह यस्य सहस्रधामा ॥ [२४*] विमळचंद्रमु-
 66 नींद्रगुरोर्भूः प्रशमिताखिळ्वादिमदं पदं । यदि यथा-
 67 वदवैथ्यत पण्डितैर्ननु तदा[न्व]वद्विथ्यत वाग्विभीः [२५*] ◎ चूर्णिणं ◎
 68 तथा हि । यस्यायमापादितपरवादिहृदयशोकः पत्रालं-
 69 बनश्लोकः ◎ पत्रं शत्रुभयं करोरुभवनद्वारे सदा संचरन्नानारा-
 70 'जकरीन्द्रवृंदतुरग[त्रा]ताकुले स्थापितं । शैवान् पाशुपतां-
 71 स्तथागतसुतान् कापालिकान् कापिला[नु]द्दिश्योद्धतचेतसा विम-
 72 ळचंद्राशांबरेणादरात् ॥ [२६*] दुरि[त]ग्रहनिग्रहाङ्गयं य[दि] वो
 73 भू[रि]नरेन्द्रवन्दितं [१*] ननु तेन हि भव्यदेहिनी भज[त]श्श्रीमु-
 74 निमिंद्रनन्दिनं ॥ [२७*] घटवादघटाकोटिकोवि[द]ः को विदां प्रवाक् ।
 परवा-
 75 दिमल्लदेवी देव एव न संशयः । [२८*] ◎ चूर्णिणं । ◎ ये[नि]य-
 मात्मना-
 76 मधेयनिरुक्तिरुक्ता नाम पृष्टवन्तं कृष्णर[ाजं] प्रति ॥ ◎
 77 गृहीतपचादितरः परस्थात्तद्वादिनस्ते परवादिनस्स्युः ।
 78 तेषां हि मल्लः परवादिमल्लस्तन्नाम मन्नाम वदन्ति सन्तः ॥ [२९*] आ-
 79 चा[र्ख्य]वर्षी यतिरार्थ्यदेवी रा[ड]ान्तकर्ता [ध्रि]यतां
 80 स मूर्ध्नि [१*] यस्त्वर्ग्यानीत्ववसीन्नि कायीत्वर्गस्थितः
 81 कायमुदुत्वसर्ज्ज ॥ [३०*] अरण्यकतटुणोसौ संयमं
 82 ज्ञातुकामैः शयनविहितवेलासुमलुप्तावधानः [१*] शु-
 83 तिमरभसवृत्त्यो[न्मृ]ज्य^१ पिच्छेन शिष्ये किल मृदुपरि-
 84 वृत्त्या^२ दत्ततत्कीटव[र्मा] ॥ [३१*] विश्वं [य]श्रुतविन्दुनावरुधे
 85 भावं कुशाथीयया ^३बुध्येवातिमहीयसा प्रवच-
 86 सा बह्वं गणाधीश्वरैः [१*] शिथान् प्रत्यनुकंपया [क]शमतीनै-
 87 दंयुगीनान् सुगीस्तं [व]ाचार्चत चंद्रकीर्त्तिगणिनं चंद्राभकीर्त्तिं बु-
 88 धाः ॥ [३२*] ^४सधर्मकर्मप्रकृतिं प्रणामाद्य[स्योय]कर्मप्रकृति-

^१ Read करीन्द्रवन्द.

^२ [The MS. reads मूर्ति.— F. K.]

^३ Read भजत श्री°.

^४ Read वृत्त्योन्मृज्य.

^५ Read वृत्त्या.

^६ Read बुद्ध्यासा°.— [This is the reading of the MS.— F. K.]

^७ Read सधर्म.

- 89 प्रमोक्षः । [त]न्नाम्नि कर्मप्रकृतिव[मा]मो भट्टारकं दृष्टक-
 90 तान्तपारं ॥ [३३*] अपि स्ववा[ग्व्य]स्तसमस्तविद्यस्त्रैविद्यशब्देऽप्यनु-
 91 मन्यमानः [1*] श्रीपालदेवः प्रतिपालनीयस्मतां यत-
 92 स्तत्त्वविवेचनी धीः ॥ [३४*] तीर्थ श्रीमतिसागरो गुरुरिळाचक्रं च[का]-
 93 र स्फुरज्ज्योतिःपीततमपयःप्रविततिः पूतं प्र-
 94 भूताशयः [1*] यस्माद्गुरुरिपराङ्गपावनगुणश्रीवर्द्धमा-
 95 नोत्सद्व्रीत्यत्तिरिळातळाधिपशिरशृंगारका-
 96 रिख्यभूत् ॥ [३५*] यत्राभियोक्तारि लघुल्लघुधामसी-
 97 मसौम्याङ्गभृत् स [च] भवत्यपि भूतिभूमिः [1*] विद्या-
 98 धनंजयपदं विशदं दधानो [जि]ष्णुः^१ स एव हि महा-
 99 मुनिहेमसेनः [३६*] ◎ चूर्णं ◎ यस्यायमवनिपति-
 100 परिषदि निग्रहमहीनिपातभीतिदुस्त्रदुर्गर्वपर्व-
 101 ^२तारुडप्रतिवादितोकः प्रतिज्ञाश्लोकः ◎ तर्कं व्याकरणे
 102 कृतश्रमतया धीमत्तयाप्युद्धतो मध्यस्थेषु म-
 103 नीषिषु क्षितिभृतामग्रे मया स्पृष्टया [1*] यः कश्चित् प्रति-
 104 वक्ति तस्य विदुषीवाग्मेयभंगं^३ परं कुर्व्वंश्चमिति प्रतीहि नृ-
 105 पते हे हेमसेनस्मृतं ॥ [३७*] हितैषिणां यस्य नृणासुदा-
 106 त्त्वाचा निबद्धा हितरूपसिद्धिः [1*] वन्द्यो दयापालसु-
 107 निः स वाचा सिद्धस्तताम्पूर्द्धनि यः प्रभावैः ॥ [३८*]
 108 यस्य श्रीमतिसागरो गुरुरसौ चंचदयशब्द-
 109 [सू]ः श्रीमान्यस्य स वादिराजगणभृत् सब्रह्मचारी वि-
 110 भीः [1*] एकीतीव क्षती स एव हि दयापालव्रती यस्मनस्था-
 111 स्तामन्यपरिग्रहग्रहकथा स्त्रे विग्रहे विग्रहः ॥ [३९*] वैष्णोक्त्वा-
 112 दीपिका वाणी हाभ्यामेवीदगादिह [1*] जिनराजत एकस्मादेक-
 113 स्माद्वादिराजतः ॥ [४०*] आरुद्धांश्वरमिन्दुबिम्बरचितौत्सु-
 114 क्यं सदा यद्यशश्छत्रं वाङ्मरीजराजिरुचयोभ्यर्णं
 115 च यत्कर्णयोः [1*] सेव्यः सिंहसमच्चपीठविभवः
 116 सर्वप्रवादिप्रजादत्तोच्चैर्जयकारसारमहिमा श्री-
 117 वादिराजो विदां [४१*] ◎ चूर्णं ◎ यदीयगुणगीचरोयं
 118 वचनविळासप्रसरः कवीनां ◎ [न]मोर्हते ◎

^१ The MS. does read जिष्णुः; see *Vienna Or. J.* Vol. VII. p. 249 f.

^२ Bead 'दृष्ट'.

^३ The MS. reads वाग्मेय; see *Vienna Or. J.* Vol. VII. p. 250.

C.—South Face.

- 119 ॐ श्रीमञ्चाळुक्यचक्रेश्वरजय-
 120 कटके वाग्धूजन्मभूमौ
 121 निष्काण्डण्डिण्डिमः पथ्यंठति पटुरटी वादिराजस्य जिष्णोः [1*] जह्युद्यद्वा-
 122 ददर्षीं जह्निहि गमकतागर्वभूमा जहाहि व्याहारेष्ठीं
 123 [ज]ह्नीहि स्फुटमृदुम[धु]रश्रव्यकाव्यावलेपः ॥ [४२*] पाताळे व्याळ-
 124 राजी वसति सुविदितं [य]स्य जिह्वासहस्रं निगन्ता स्वर्गतीसौ न
 125 भवति धिषणी वञ्चमृदस्य शिष्यः [1*] जीवेतान्तावदेतौ निऋयबळवशा-
 126 द्वादिनः केत्र नान्ये गर्व्यं निर्मुच्य सर्व्वं जयिनमिनसभे वादिराजं नम-
 न्ति ॥ [४३*]
 127 वाग्देवीं सुचिरप्रयोगसुदृडप्रेमाणमप्यादरादादत्ते¹ मम पा-
 128 र्श्वतीयमधुना श्रीवादिराजो मुनिः [1*] भो भो[1*] पश्यत पश्यतैष
 यिमि-²
 129 नां किं धर्मं इत्युच्चकैरब्रह्मण्यपराः पुरातनमुनेर्वाग्व-
 130 त्तयः पांतु वः ॥ [४४*] गंगावनीश्वरशिरोमणिबहसन्ध्यारागोक्षसञ्च-
 131 रणचारुनखेन्दुलक्ष्मीः [1*] श्रीशब्दपूर्व्वविजयान्तविनूतनामा धी-
 132 मानमानुषगुणीस्ततमःप्रमांशुः [४५*] ॐ चूर्णिं ॐ स्तुतो हि सभ-
 133 वानेष श्रीवादिराजदेवेन ॐ यद्विद्यातपसोः प्रशस्त[मु]भ[यं] श्रीहे[मसे]-
 134 ने मुनी प्रागासीत्सुचिराभियोगबलतो नीतं परामुन्नतिं [1*] प्रा-
 135 यः श्रीविजये तदेतदखिलं तत्पीठिकायां स्थिते संक्रान्तं कथमन्यथान-
 136 तिचिराद्विद्येदृ[गी]दृक्तपः ॥ [४६*] विद्योदयोस्ति न मदीस्ति तपोस्ति
 भास्वन्नी-
 137 यत्वमस्ति विभुतास्ति न चास्ति मानः [1*] यस्य [अ]ये कमळभद्रमनीश्व-
 138 रन्तं यः ख्यातिमापदिह शाम्यदधैर्मुणैः ॥ [४७*] स्मरणमात्रपवि-
 139 त्रत्वमन्मनो भवति यस्य सतामिह तीर्थिनां [1*] तमतिनिर्गळ-
 140 मात्मविशुद्धये कमळभद्रसरो[वर]माश्रये ॥ [४८*] सर्वांगैर्यमिहालिलिं-
 141 ग सुमहाभागं कलौ भारती भास्व[न्तं] गुणरत्नभूषणगणैरप्यग्नि-
 142 मं योगिनां [1*] तं सन्त स्तुवतामलंकृतदयापालाभिधानं महा-
 143 सूरिं भूरिधियोत्र पण्डितपदं यत्रैव युक्तं स्मृताः ॥ [४९*] विजि-
 144 तमदनदर्पः श्रीदयापालदेवो विदितसकळशास्त्री निर्जिताशेषवा-

¹ Read सुदृडप्रेमाणमत्या°.² Read यिमिनां.— [The MS. also reads यिमिनां.— F. K.]

- 145 दी [1*] विमळतरयशीभिर्व्याप्तदिङ्गक्रवाळी जयति नतमहीभृन्मौलि-
 146 रत्नारुणांघ्रिः ॥ [५०*] यस्थोपास्य पवित्रपादकमलद्वन्द्वनृपः पो-
 147 यस्यो लक्ष्मीं^१ सन्निधिमानयत् स विनयादित्यः कृताज्ञा भुवः [1*]
 कस्तस्या-
 148 हति शान्तिदेवयमिनस्सामर्थ्यमित्यं तथेत्याख्यातुं विरळाः खलु स्फु-
 149 रदुरुज्योतिर्दशास्तादृशाः ॥ [५१*] स्वामीति पाण्ड्यपृथिवीपतिना निरु-
 150 ष्टनामाप्तदृष्टि[वि]भवेन निजप्रसादात् [1*] धन्यस्स येष^२ मुनिराह्वयम-
 151 ल्लभूभुगास्थायिकाप्रथितशब्दचतुर्मुखाख्यः ॥ [५२*] श्रीमुळ्ळूरवि-
 152 डूरसारवसुधारवं सनाथो गुणेनाक्षूणेन महीक्षितामुरु-
 153 म[हृ]:पिण्डशिरोमण्डनः [1*] आराध्यो गु[णसे]नपण्डितपतिस्स स्वास्थ्य-
 कामैर्जना
 154 यत्सूक्ताग[द]गन्धतीपि^३ गळितग्लानी^४ गतिं लंभिताः ॥ [५३*] वन्दे वन्दि-
 तमादरादहर-
 155 हस्स्याद्वादिव्याविदां स्वान्तध्वान्तवितानधूननविधौ भास्वन्तमन्यं भुवि [1*]
 156 भ[क्त्य]ा त्वाजितसेनमानतिकृतां यत्सन्नियोगान्मनःपद्मं सद्म भवेद्विका-
 157 स[वि]भवस्थो[न्मु]क्तनिद्राभरं ॥ [५४*] मिथ्याभाषणभूषणं परिहरतौध्वत्य-^५
 158 [मुन्मु]चत^६ स्याद्वादं वदतानमेत विनयाद्वादीभकण्ठीरवं [1*] नो चेतद्गु-
 159 र्[रुग]र्जितश्रुतिभ[य]भ्रान्ता स्थ यूयं यतस्तूरुणं निग्रहजीर्णकूप-
 160 [कुह]रे वादिद्विपाः पातिनः ॥ [५५*] गुणाः कुन्दस्यंदोडडमरसमरा वा-
 गमृतवाः
 161 [प्ल]वप्रायप्रेयःप्रसरसरसा कीर्त्तिरिव सा [1*] नखेन्दुज्यो[त्स्त्र]ांप्रेर्नृपच-
 162 यचकीरप्रणयिनी न कासां श्लाघानां पदमजितसेनव्रति[पतिः] ॥ [५६*] सकळ-
 163 [भुवन]पालानममूर्द्धाववडस्फुरितमकुटचूडालीडपादारविन्दः^७ [1*] मद-
 164 वदखिळ्वादीभेद्रकुंभप्रभेदी गणभृदजितसेनो भाति वादीभसिंहः ॥ [५७*]
 165 ◎ चूर्णिणं ◎ यस्य संसारवैराग्यवैभवमेवंविधास्स्ववाचस्सूचयति ◎ प्रा-
 166 षं [श्री]जिनशासनं त्रिभुवने यद्गुर्लभं प्राणिनां यत्संसारसमुद्र-
 167 ममजनाहस्ता[व]लंबायितं [1*] यथाप्ताः परनि[र्व्यपे]क्षसकळज्ञान-

^१ Read लक्ष्मीसंनिधि°.

^२ Read एव.

^३ The MS. does read सूक्तागद; see *Vienna Or. J.* Vol. VII. p. 250.

^४ Read °ग्लानिं.

^५ Read °तौडत्य°.

^६ The MS. does read °मुन्मुचत; see *Vienna Or. J.* Vol. VII. p. 251.

^७ The MS. does read °रुगर्जित; see *Vienna Or. J.* Vol. VII. p. 251.

^८ Read °बौडपादा°.

- 168 त्रियालङ्कतास्तस्मात् किं गहनं कुतो भयवशः का वात्र देहे रतिः ॥
[५८*]
- 169 आ[त्तै]श्वर्यं विदितमधुनानन्तबोध[र]दिरूपं तत्प्रप्राप्यै तदनु[स]म-
170 [यं] वर्त्ततेत्रैव चेतः [१*] त्यक्त्वात्यस्मिन् सु]रपतिसुखे चक्रिसौख्ये [च] तृ-
171 ष्णा तत्तुच्छार्थैर[ल]मलमधीलीभनैर्लोकवृत्तैः ॥ [५९*] अजानन्नात्मानं सक-
ळ[वि]ष-
- 172 यज्ञानवपुषं सदा शान्तं स्वान्तःकरणमपि [त]त्साधनतया [१*] ब[ही]राग-
द्वेषैः क-
- 173 लुपितमनाः कोपि यततां कथञ्चानन्नेनं [क्ष]णमपि त[तो]न्यत्र यतते ॐ
[६०*]

D.—East Face.

- 174 ॐ चूर्णं ॐ यस्य च शिष्ययोः कविताकान्तवादिकोळाह्वळाप-
175 रनामधेययोः शान्तिनाथपद्मनाभपण्डितयोरखण्डपाण्डि-
176 त्यगुणोपवर्णनमिदमसंपूर्णं ॐ त्वामासाध्य^१ महाधियं
177 परिगता या विश्वविद्वज्जनज्येष्ठाराध्यगुणा चिरेण सरसा वै-
178 दग्ध्यसंपन्निरा[म्] ॥ [१*] कृतस्त्राशान्तनिरन्तरोदितयशः श्रीकान्तशा-
179 न्ते न तां वक्तुं सापि सरस्वती प्रभवति ब्रूमः कथन्तत्^२ वयं ॥ [६१*]
180 [व्य]वृत्तभूरिमदसन्तति विस्मृतेर्थापारुथ्यमात्तकरुणा-
181 रति कान्दिशीकं [१*] धावन्ति हन्त परवादिगजास्त्रसन्तः श्रीपद्मना-
182 भबुधगन्धगजस्य गन्धात् ॥ [६२*] दीक्षा च शिक्षा च यतो यती-
183 नां जैनं तपस्तापहरन्दधानात् [१*] कुमारसेनीवतु
184 यच्चरित्रं श्रेयःपथोदाहरणं पवित्रं ॥ [६३*] जगद्गिरि-
185 मघस्मरस्मरमदान्धगन्धद्विपद्विधाकरणकेसरी चरणभूष-
186 भूभृच्छिखः [१*] द्विषद्गुणवपुस्तपश्चरणचण्डधामोदयो
187 दयेत मम मल्लिषेणमलधारिदेवी गुरुः ॥ [६४*] वन्दे तं मल-
188 धारिणं मुनिपतिं मोहद्विषद्ग्राहतिव्यापारव्यवसाय-
189 सारहृ[द]यं सत्संयमोरुत्रियं [१*] यत्कायोपचयी-
190 भवन्मलमपि प्रव्यक्तभक्तिक्रमान्माकसमनोमिळ्म-
191 ळमधिप्रक्षाळनैकक्षमं ॥ [६५*] अतुच्छतिमिरच्छटाजटिलजन्मजो-
192 ण्णाटवीदवानळतुळाजुषां पृथुतपःप्रभावत्विषां [१*] पदं
193 [प]दपयोरुहभ्रमितभव्यभृंगावलिर्भमोक्षसतु म-

^१ Read °साध्य.— [The MS. also reads °साध्य.— F. K.]^२ Read कथं तदयम्.

- 194 श्लिषेण[मु]निरात्मनीमन्दिरे ॥ [६६*] नैर्मल्ल्याय मळाविळांग-
 195 मखिळ्ळतैळ्ळोक्थराज्यश्रिये नैष्किंचन्यमतुच्छताप-
 196 हृदये^१ न्यञ्जहुताश्रन्तपः [१*] यस्यासौ गुणरत्नरीह-
 197 णगिरिश्रीमश्लिषेणो गुरुर्वद्यो येन विचित्रचारुचरि-
 198 तैर्ज्ञात्री पवित्रीकृता ॥ [६७*] यस्मिन्नप्रतिमा क्षमाभिरम-
 199 ते यस्मिन्दया निर्दयाश्लेषी^२ यत्र समत्वधीः प्रणयिनी
 200 यत्रासृहा ससृहा [१*] कामन्निर्हंतिकामुकस्त्वय-
 201 मथाप्यग्रेसरो योगिनामाश्चर्याय कथन्न नाम च-
 202 रितैः श्रीमश्लिषेणो मुनिः ॥ [६८*] यः पूज्यः पृथुवीतळे
 203 यमनिशं सन्त स्तुवन्द्यादरात्^३ येनानंगधनुर्जितं मुनि-
 204 जना यस्मै नमस्कुर्वते [१*] यस्मादागमनिर्णयो यम-
 205 भृतां यस्यास्ति [जी]वे दया यस्मिन्^४ श्री[म]लधारिणि ब्र-^६
 206 तिपतौ धर्मीस्ति तस्मै नमः ॥ [६९*] धवळसरसतीर्थे सैष स-^७
 207 न्यासधन्यां परिणतिमनुतिष्ठंनन्दिमांनिष्ठितात्म [१*] व्य-
 208 सृजदनिजमंगं भंगमंगोद्भवस्य ग्रथितुमिव समू-
 209 लं भावयन् भावना[भि]: [७०*] ◎ चूर्णिणं ◎ तेन श्रीमदजितसे-
 210 नपण्डितदेवदिव्यश्रीपादकमळमधुकरीभूतभा-
 211 वेन महानुभावेन जैनागमप्रसिद्धसंज्ञेखना[वि]-
 212 धिविसृज्यमानदेहेन समाधिविधिविलोक[नो]चित-
 213 करणकुतूहळमिळितसकळसघसन्तोषनिमित्त-
 214 मात्मांतःकरणपरिणतिप्रकाशनाय निरवद्यं
 215 पद्यमिदमाशु विरचितं ◎ आराध्य रत्नत्रयमा-
 216 गमोक्तं विधाय निश्चल्यमशेषजन्तोः [१*] क्षमां च क-
 217 त्वा जिनपादमूले देहं परित्यज्य दिवं विश्रामः [७१*] ◎
 218 ◎ शाके शून्यशरांबरावनिमिते संवत्सरे कीलके मासे [फ]ग-
 219 ल्गुनके^५ त्रितोयदिवसे वारेसिते भास्करे [१*] स्वातौ श्वेतसरोव-
 220 रे सुरपुरं यातो यतीनां पतिर्नम्रध्याङ्गे दिवसत्रया-
 221 नशनतः श्रीमश्लिषेणो मुनिः [७२*] ◎

^१ Read हृदये.— [The MS. also reads हृदये.— F. K.]

^२ Read प्रथिवी.

^३ Read प्रति°.

^४ Read स्तुवन्द्यादरादिना°.

^५ Read संवास.

^६ Read श्लेषा.

^७ Read यस्मिन्को°.

^८ Read तृतीय.

E.—At the Bottom of the East Face.

222 © श्रीमन्मलधारिदेवर गुड्डं विरुदलेखकमदनमहेश्वरं मल्लिना-
223 [यं] ब[रि]दं । विरुदरूवारिसु[ख]तिरूकं गंगाचारि कंडरिसिदं ©

TRANSLATION.

(Verse 1.) Let him be propitious to the flock of the good (*bhavya*),¹ as of *chakōras*,² the moon of the glorious *Nātha* race,³ the blessed *Jina Vardhamāna*, who is to be worshipped by the court of Indra; (*who is*) a great (*and*) excellent cluster of light which dispels darkness (*and*) purifies the world by the streams of nectar (*which consist of*) the glory of knowledge; (*and*) through whom, the protector of the good, the great splendour of the ocean of pure religion (*dharma*) is increasing!⁴

(V. 2.) Let *Gautamasvāmin*, the head of a school (*ganin*), be victorious, whose well-known (*other*) name *Indrabhūti* (*i.e.* he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (*maharddhi*),⁵ he placed the three worlds at (*his*) feet! The unimpeded *Mandākinī* (*Gāṅgā*) of words, (*having risen*) from the throat of *Vira*, as from the slope of the snowy mountain,⁶ having entered the ocean of his (*viz.* *Gautama's*) intellect, (*and*) being absorbed by the wise, as by clouds, purifies the world.

(V. 3.) Let the *Śrutakēvalins*, whose knowledge is confident (*as it possesses*) a thousand kinds of argumentation,⁷ derived from the doctrine of the founder of the religion (*Tīrthēśa*), (*and*) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (*their*) thundering words,—just as Indra, whose body is safe (*as it possesses*) a thousand eyes, produced at the sight of (*Gautama*) the lord of saints,⁸ (*and*) who is worshipped by the heads of the host of gods, cut the attributes (*i.e.* the wings) of the mountains by (*his*) roaring thunderbolt!

(V. 4.) Say, how can the greatness be described of *Bhadrabāhu*, whose arms were engaged in subduing the pride of the great wrestler, delusion? Through the merit acquired by being his disciple, the well-known *Chandragupta* was served for a very long time by the nymphs of the forest.⁹

(V. 5.) By whom on this earth is he not worthy to be worshipped, the pious lord *Kauṇḍakunda*, who adorned (*all*) the quarters by (*his*) fame which possessed the splendour of

¹ *i.e.* of the Jainas. See Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, pp. 59 and 63 of the Introduction.

² These birds are supposed to subsist on moon-beams.

³ The expression *Nātha-kul-ēndu* corresponds to *Nāya-kula-chanda*, 'the moon of the *Nāya* race,' in the *Kalpasūtra*, paragraph 110.—[I have not yet met with *Nātha* as *Mahāvīra's* family name. The *Śvêtāmbaras* use the form *Jñāta*, and the *Digambaras* *Jñātri*, at least in the name of the sixth *Aṅga*: *Jñātri-dharmakathā*, 'the sermon of *Jñātri*.'—E. L.]

⁴ The influence of the moon on the tide is alluded to.

⁵ [The *Śvêtāmbaras* distinguish more than seven *riddhis*; compare the *Aupapātikasūtra*, paragraph 24, and *Hemachandra's* remarks on his *Yōgākāstra*, i. 9.—E. L.]

⁶ *Kutkīla*, 'a mountain,' is given as a Sanskrit word in *Sanderson's Canarese Dictionary*. The *Trikāṇḍasēsha* has the form *kukīla*.

⁷ [Seven kinds of argumentation (*naya*) are enumerated in the *Indische Studien*, Vol. XVII. p. 39 (= *Ind. Anz.* Vol. XXI. p. 308 f. where *nāē* is a misprint for *naē*). Professor *Weber's* translation of *naya*, 'method of conception, exegesis,' meets only those cases in which, as usual, the *nayas* are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the *Śrutakēvalins* defeat the followers of other religions by means of their 'kinds of argumentation.'—E. L.]—See also Dr. *Bhandarkar's Report on Skt. MSS.* 1883-84, p. 95 f.

⁸ This is an allusion to the story of *Abalyā*.

⁹ The same legend is alluded to in Mr. Rice's inscription No. 40.

the jasmine, (*and*) who, a bee on the beautiful lotus-hands of magicians,¹ firmly established sacred knowledge in India (**Bharata**) ?

(V. 6.) Worthy of worship is he who was skilled in reducing to ashes morbid appetite;² on whom an exalted position was conferred by the goddess **Padmāvati**; who summoned (*the Arhat*) **Chandraprabha** by the words of his spells; the head of a school, the teacher **Samantabhadra**, by whom in this Kali age the **Jaina** path was suddenly made *samantabhadra*, (*i.e.*) prosperous on all sides.

(Line 18.) NOTE (*chūrni*).— The following fine words (*sūkti*) manifest his display of eagerness to commence disputations :—

METRE (*ṽṛitta*).— (V. 7.) “ At first the drum was beaten by me within the city of **Pātaliputra**,³ afterwards in the country of **Mālava**, **Sindhu**, and **Thakka**, at **Kāñchīpura**, (*and*) at **Vaidīśa**. I have (*now*) reached **Karahāṭaka**, which is full of soldiers, rich in learning, (*and*) crowded (*with people*). Desirous of disputation, O king! I exhibit the sporting of a tiger.

(V. 8.) “ While **Samantabhadra** stands disputing in thy court, O king! even the tongue of **Dhūrjaṭi** (**Śiva**), who talks distinctly and skilfully, quickly wanders (*back*) into (*its*) hole. What hope (*of success is there*) for other (*opponents*) ? ”

(V. 9.) The sharp sword of the meditation on the blessed **Arhat**, which breaks, as a line of stone pillars, the hostile army of destructive sins,⁴ was conferred as a boon on him,⁵ though he was a (*mere*) disciple. Otherwise, how could he, together with the sage **Simhanandin**, have broken by (*his*) sword⁶ the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom ?

(V. 10.) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage **Vakragriva**, who, respected by the **Śāsanadēvatā**, while the necks of the devils, (*viz.* all) the disputants in this (*world*), were bent with shame, briefly discussed the meaning of the word *atha*⁷ during six months.

(V. 11.) O lords of poets! your praises will not reach him in spite of all trouble; make a profound obeisance to the sage **Nandin** whose (*name*) begins with **Vajra** (*i.e.* **Vajranandin**), who composed the *Navastōtra*, which is pleasant as an excellent composition, containing the variety of the doctrines of all the **Arhats** !

¹ [*Chārāṇa* probably means here ‘a Jaina monk endowed with magical powers.’ In this sense the word occurs occasionally as an abbreviation of *vidyā-chārāṇa*. I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of legerdemain like *Khaputāchārya*.— E. L.]

² The learned **Brahmasūri Śāstri** informs me that the meaning of the word *bhāsmaka* is thus explained in **Vādībhasīnha**’s *Kshatrachūdāmaṇi* :— भस्मकाख्यो महारीणी भुक्तं यो भस्मयेत्त्वेषात्. Compare Mr. Rice’s Introduction, p. 61.

³ मध्यनगरे appears to stand for नगरमध्ये.

⁴ **Brahmasūri Śāstri** gave me the following explanation of the expression *ghāṭi-mala* :— आत्मनी ज्ञानयुक्तं हन्तीति घाति तदेव मलं पापम्. The four *ghāṭni karmāni* are specified in Dr. **Bhandarkar**’s *Report on Skt. MSS.* 1883-84, p. 93, note 1.

⁵ At first sight this pronoun would appear to refer to **Samantabhadra**, whose name was mentioned in the preceding verse. But, as noticed by Mr. Rice, it is more probable that the pronoun points to the mythical **Gaṅga** king **Koṅgaṇi**; see p. 186 above.

⁶ The only possible way in which I can explain the second half of this difficult verse, is to assume that अस्मि-शब्द is meant for अस्मिच्छिदत.

⁷ अथ is generally the first word of Sanskrit books.

(V. 12.) Great is the might of the preceptor **Pātrakēsarin**, on account of whose devotion (*the goddess*) **Padmāvati** became (*his*) helpmate in disproving (*the theory of*) the three qualities.¹

(V. 13.) Praise that **Su[matidēva]**, who, out of affection for you, composed the *Sumati-saptaka*, which displays crores of wise thoughts (*and*) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth !

(V. 14.) O wonder!² Having brightly risen in the southern region, the sage **Kumārasēna** set (*i.e.* died) in the same (*region*), (*and*) the splendour (*of the fame*) of this unique sun of the world remains the same (*after his death*).

(V. 15.) How could not men, experiencing sweet pleasure, praise that noble chief of sages, **Chintāmani**, who composed (*for use*) in every house the *Chintāmani*, which contains fine thoughts on virtue, wealth, pleasure, and salvation ?

(V. 16.) Only **Śrivarddhadēva**, (*who was*) the crest-jewel of poets (*and*) the author of a poem, called *Chūlāmani*, which is worthy of study, has performed (*sufficient*) pious deeds (*in former births*) for earning fame.

(Line 42.) NOTE.— He was thus praised in verse by **Dandin** :—

(V. 17.) “Paramēśvara (Śiva) bore Jahnū's daughter (Gaṅgā) on the top of (*his*) matted hair. Thou, O **Śrivarddhadēva**! bearest Sarasvatī (*the goddess of speech*) on the tip of (*thy*) tongue.”

(V. 18.) Granted that, (*like the sage Mahēśvara, the god Mahēśvara*) has overcome Cupid, supports a troop (of demigods, *alias* disciples), (*and*) touches with (*his*) feet the crests of mountains (*alias*, of kings). But who in this (*world*) can (*sufficiently*) praise that sage **Mahēśvara**, whose standard (*the god*) Mahēśvara is not able to reach, as he knew all arts (*kaiā*), (while Śiva wears only the crescent (*kalā*) of the moon on his head), (*and*) as the celestial river (Gaṅgā) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (*while from Śiva's head the Gaṅgā descends on earth*) ?

(V. 19.) Worthy of worship is that lord of sages, **Mahēśvara**, who was victorious in seventy great disputations and in innumerable others, (*and*) who was worshipped (*even*) by the **Brahmarakshas**.³

(V. 20.) Within whose reach is that pious saint⁴ **Akalaṅka**, by whom (*the Buddhist goddess*) **Tārā** that had secretly descended into a pot⁵ as dwelling-place, was overcome together with the **Bauddhas**; before whom the gods of the heretics,— who were burdened with (*his*) chair (*which they*) carried (*on their shoulders*),— folded the hands for worship; and in the dust of whose lotus-feet **Sugata** (*i.e.* Buddha) performed an ablution,⁶ in order to atone, as it were, for (*his*) sins ?

(Line 51.) NOTE.— The following is reported to be his own description of the unrivalled power of his blameless learning :—

(V. 21.) “O king **Sāhasatuṅga**! There are many kings with white parasols; but (*kings*) who are as victorious in war, (*and*) as distinguished by liberality, as thou, are hard

¹ Brahmasūri Śāstrī informs me that the three qualities (*lakṣaṇa*) of existing matter (*sat*) are *utpāda*, *cyaya* and *dhrāvya*; compare Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95. According to Mr. Pathak (*Journ. Bo. As. Soc.* Vol. XVIII. p. 232), the *trilakṣaṇa-hētu* is discussed and refuted in Pātrakēsarin's *Aśhṭa-sahasrī* and *Pramāṇaparikṣhā*.

² The “wonder” consists in Kumārasēna's rising, setting, and remaining in the South, whereby he differed from the sun, which rises in the East and sets in the West.

³ [By *brahmarakshas* I understand ‘Brāhmanas defeated in disputations.’— E. L.]

⁴ Here and in verse 24 the word *dēva* appears to have this meaning.

⁵ The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor's *Catalogue*, Vol. III. p. 424), and in certain Jaina works (*Inscriptions at Śravaṇa-Belgoḷa*, p. 45 f. of the Introduction).

⁶ According to verse 23, Akalaṅka kicked Buddha's image with his foot.

to find. Thus, there are (*many*) scholars in the Kali age; (*but*) none (*among them*) are such poets, such masters among disputants, so eloquent, (*and*) of minds equally skilled by the study of various sciences, as I."

(Line 55.) Obeisance to **Mallishēna-Maladhâridēva** !¹

(V. 22.) "As thou, O king! art known here (*on earth*) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars. If not, here I am, (*and*) here in thy court good (*and*) great men are always present. Whose is the power to speak, let him dispute (*with me*), if he should know all sciences !

(V. 23.) "(*It was*) not because (*my*) mind was influenced by self-conceit (*or*) merely filled with hatred, (*but*) because (*I*) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king **Himaśitala**, I overcame all the crowds of **Bauddhas**, most of whom had a shrewd mind, and broke (*the image of*) **Sugata** with (*my*) foot."

(V. 24.) The only abode of greatness (*is*) that holy sage, the saint **Pushpasēna**, whose colleague was that holy one.² (*Is*) not among flowers the lotus, whose friend is the sun, the only site in this (*world*) of the sports of (*the goddess*) Śrī ?

(V. 25.) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor **Vimalachandra**, the king of sages, would (*they*) not then be able to explain (*the style*) of (**Bṛihaspati**) the lord of speech ?

(Line 67.) NOTE.— For, the following verse, which caused pain to the hearts of opponents, (*records that*) he hung up a letter (*in public*):³—

(V. 26.) "To the gate of the spacious palace of **Śatrubhayamkara**, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded **Āśāmbara** (*i.e.* Digambara) **Vimalachandra** eagerly affixed a letter (*addressed*) to the **Śaivas**, the **Pāsupatas**, the sons of **Tathāgata** (*i.e.* Buddha), the **Kāpālikas**, (*and*) the **Kāpilas**."

(V. 27.) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage **Indranandin**, who was worshipped by many kings!

(V. 28.) Who (*was*) skilled in crores of chains of arguments?⁴ Doubtlessly the eloquent **Paravādimaladēva**, the king of scholars,⁵ alone.

(Line 75.) NOTE.— He addressed the following etymological interpretation of his own name to **Krishnarāja**, who had asked for (*his*) name:—

(V. 29.) "That (*view*) which is different from the accepted view, is 'the other' (*para*); those who profess this, are 'the professors of the other (*view*)' (*paravādinah*); he who wrestles with these, (*is*) 'the wrestler with the professors of the other (*view*)' (**Paravādimala**): This name good men declare (*to be*) my name."

(V. 30.) Let him be carried on the head (*i.e.* worship him), the ascetic **Āryadēva**, the best of teachers, the establisher of the (Jaina) doctrine (*rāddhānta*), who, being engaged in (*the*

¹ These words have no connection with the context and are merely introduced in order to fill up the vacant space at the end of the last line of the north face of the pillar.

² The word **समवान्**, by which **Akalanka** (verse 20) appears to be meant here, occurs again in line 132 f Professor Kielhorn informs me that, according to the *Mahābhāshya* on Pāṇini, v. 3, 14, it is used like **तवभवान्** and **तवभवान्**.

³ [As here *ālabana*, the verb *lambayati* denotes the 'hanging up in public' of a half-*ślōka* in the story of Brahmadata; Professor Jacobi's *Ausgewählte Erzählungen in Māhārāshtri*, p. 18, lines 21 and 24, and p. 140 of the Glossary, where the word is erroneously translated by 'spreading.'— E. L.]

⁴ Literally, 'in statements about the pot' (*ghaṭa*), which is one of the favourite examples of the *Naiyāyikas*, and evidently of the *Jainas* as well; see Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95.

⁵ With *vidām dēcaḥ* compare *paṇḍita-dēca* in line 210.

observance of) abandoning the body,¹ abandoned the body for ever at the end of the festival of (*his*) going to heaven !

(V. 31.) It is reported that, if those who wanted to test (*his*) self-restraint, placed a straw on his ear, (*even*) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, made way for that (*imaginary*) insect by gently turning round, and lay down (*again*).

(V. 32.) O wise men ! Worship aloud that head of a school (*ganin*), **Chandrakirti**, whose fame resembled the moon in splendour, whose speech was sweet, (*and*) who, out of compassion towards the weak-minded disciples of this age, by means of (*his*) intellect alone, which was as sharp as the *kuśa* (grass), condensed into a minimum of doctrine² the whole meaning (*of the books*) which the chief disciples³ had composed with too great verbosity !

(V. 33.) We worship the lord called **Karmaprakṛiti**,⁴ who had completely mastered the (Jaina) doctrine (*kṛitānta*), who was disposed to deeds of pure merit, (*and*) by obeisance to whom emancipation from the (*eight*) terrible kinds of deeds⁵ (*is obtained*).

(V. 34.) To be worshipped is **Śrīpālādēva**, from whom the good (*receive*) the knowledge which discerns the truth, (*and*) who was content with the simple title **Traividya** (*i.e.* versed in the three Vēdas), though he had by his own mouth explained all sciences.

(V. 35.) The high-minded preceptor, the holy **Matisāgara** (*i.e.* the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (*viz.*) many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (*and*) in whom the mass of the water of darkness (*or ignorance*) was drunk up by the glittering light (*of knowledge, or of the submarine fire*),— made the circle of the earth a pure holy place.

(V. 36.) Alone victorious (*is*) that great sage **Hēmasēna**, bearing the pure title **Vidyā-dhanamjaya**,⁶ at whose attack even (Śiva) the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless.

(Line 99.) NOTE.— The following verse, (*which contains*) a vow (*made*) by him in the king's court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat :—

(V. 37.) “Whoever, inflated by (*his*) practice in logic (*and*) grammar and by (*his*) wisdom, competes with me in disputation before learned umpires in the presence of kings, on that

¹ A definition of the observance of *kāyōtsarga* is given in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 98, note 3.

² *Śrutabindu* may be the name of a work by Chandrakirti.— [According to Dr. Klatt's *Jaina-Onomasticon*, Professor Peterson's *Report on Skt. MSS.* 1883, Appendix, p. 32 f. notices two works by Chandrakirtigani, the second of which bears the title *Siddhāntōddhāra*, 'extracts from the canonical books,' and may be identical with the *Śrutabindu*, though it appears to belong to the Svētāmbara literature.— E. L.]

³ [The Gaṇādhisvaras are the same as the Gaṇadhāras or pupils of Mahāvīra. For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the *Śrutabindu*.— E. L.]

⁴ The metre appears to be responsible for the irregular use of the locative *nāmnī* instead of the instrumental *nāmnā*.— [An ancient work, named *Karmaprakṛiti*, is already quoted by Śīlānka, unless he means *Prajñāpand*, chapter xxiii. which is also entitled *Karmaprakṛiti*; but the author's name appears to be Śivaśarman. There may have been other compendiums with the same title. The following reference to the *Karmaprakṛiti* occurs in Jināsēna's *Harivamśapurāṇa*, chapter lxvi. verse 30 :— दधार कर्मप्रकृतिं श्रुतिं च यी जिताच्छक्तिर्जयसेनसद्गुरुः.— E. L.]— *Karmaprakṛiti* may have been the name of both a book and its author, just as Chintāmaṇi in verse 15.

⁵ [The eight kinds of *karman* are enumerated, *e.g.*, in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 93, note, and p. 97, note.— E. L.]

⁶ This surname is explained in the relative sentence which follows it. As Arjuna, also called Dhanamjaya, fought with Śiva, who was disguised as a Kṛtā, Hēmasēna defeated the Śaivas in disputation through his superior knowledge (*vidyā*).

scholar I shall inevitably inflict a thorough defeat, which cannot be measured (*i.e.* described) by words. Know, O king! that such is the belief of Hēmasēna!"

(V. 38.) To be praised aloud is that sage Dayāpāla, whose *Hitarūpasiddhi* was composed in noble style for men desirous of (*their own*) welfare, (*and*) who, celebrated for (*his*) power, (*was carried*) on the head (*i.e.* worshipped) by the good.

(V. 39.) The only exceedingly virtuous person is the ascetic Dayāpāla, the lord whose preceptor was the holy Matisāgara, the producer of a moon of glittering fame;¹ whose fellow-student was the holy Vādirāja, the head of a school; (*and*) in whose mind (*dwelt*) hatred of his own body;— we need hardly mention that (*he*) called the wives of others devils.²

(V. 40.) A speech which illumined the three worlds (*trailōkyadīpikā*), has issued only from two persons on this (*earth*);³ one (*was*) the king of Jinas (Jinarāja), the other, Vādirāja.

(V. 41.) To be served by the wise is the holy Vādirāja, whose fame, like a (*royal*) parasol, constantly covered the sky (*and*) desired (*to outshine*) the disc of the moon; near whose ears glittered masses of speeches, like rows of tails of female *chamaras*;⁴ the might of whose chair was to be worshipped (*even*) by lions;⁵ (*and*) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects.

(Line 117.) NOTE.— To his virtues refers the following play of words of the poets:—

(Line 118.) Obeisance to the Arhat!⁶

(V. 42.) "In the victorious capital of the glorious Chālukya emperor (*chakrēśvara*), (*which is*) the birth-place of the goddess of Speech, the sharp-sounding drum of the victorious Vādirāja suddenly⁷ roams about. (*The drum sounds*) "jahi" (*i.e.* strike!), (*as though*) its pride in disputation were rising; (*it sounds*) "jahīhi" (*i.e.* give up!), (*as though*) it were filled with the conceit of being convincing; (*it sounds*) "jahāhi" (*i.e.* give up!), (*as though*) it were envious of the speech (*of others*); (*and it sounds*) "jahīhi" (*i.e.* give up!), (*as though*) it boasted of clear, soft, sweet and pleasant poetry!

(V. 43.) "The king of serpents, whose thousand tongues are well-known, lives in the lower world; (*and*) Dhishana (Brihaspati), whose pupil is (Indra) the bearer of the thunderbolt, will not leave heaven. Let these two live on account of the strength (*i.e.* the inaccessibility) of their abode! What other disputants in this court of the lord⁸ do not abandon all conceit and bow to the victorious Vādirāja?"

¹ Matisāgara means 'the ocean of wisdom,' and the moon is supposed to have been produced from the ocean. Compare verse 35.

² I had originally taken *āstām* as 3rd du. imperf. of *as* and as predicate of both *kathā* and *vigrahaḥ*. Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing. imperf. of *ās*.

³ In the case of Vādirāja this may imply that he was the author of a book entitled *Trailōkyadīpikā*. A Jaina geographical work of this name is referred to by Wilson, *Mackenzie Collection*, p. 169.— [A Digambara work entitled *Trailōkyadīpikā* has Indravāmadēva for its author. But the same title occurs elsewhere, also among the Śvētāmbaras. The author's name, as given in the inscription, *viz.* Vādirāja, is a frequent epithet which makes any final identification impossible.— E. L.]

⁴ This verse institutes a comparison between a king and Vādirāja, whose name means 'the king of disputants.' The subjects of the king are represented by the disputants, and his parasol by Vādirāja's fame. For the king's *chauris* the author discovered an equivalent in Vādirāja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth. As *chāmarta* for *chāmara*, *vāgja* appears to be used for *vāimaya*.

⁵ This alludes to the lion-throne (*siṃhāsana*) of kings.

⁶ Compare page 201 above, note 1.

⁷ *Nishāndam* is the same as the usual *akāṇḍē*.

⁸ This appears to refer to the Chālukya emperor mentioned in the last verse. Professor Kielhorn pointed out to me that *inasabha* is a neuter according to the *Kāśikā* on Pāṇini, ii., 423.

(V. 44.) "Let them protect you, these loud shouts for help¹ of the ancient sage (*i.e.* Brahmā):— 'Now this holy sage Vādirāja eagerly takes away from my side the goddess of Speech, whose affection (*has become*) very strong through (*his*) long familiarity (*with her*). Ah! Ah! Look! Look! Is this the way of ascetics?'"

(V. 45.) Wise, endowed with superhuman qualities, (*and*) dispelling darkness (*or ignorance*) by the rays of true knowledge (*was*) he whose famous name commenced with the word Śrī and ended with Vijaya. The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the Gaṅga king.

(Line 132.) NOTE.— For, this holy one was praised by the holy Vādirājadēva (*as follows*):—

(V. 46.) "All that double excellence of learning and penance, which, before, in the holy sage Hēmasēna had been brought to the highest pitch through very long application, must have devolved on Śrīvijaya when he occupied his chair. How else (*could he acquire*) such learning (*and*) such penance in a short time?"

(V. 47.) I worship that lord of sages, Kamalabhadra, who obtained fame on this (*earth*) by floods of sin-destroying virtues, (*and*) who possessed proficiency in learning (*but*) no conceit, brilliant penance (*but*) no fierceness, might (*but*) no pride.

(V. 48.) I resort to him, in order to purify myself,—the extremely pure Kamalabhadra, (*who resembles*) an excellent lake, by the mere thought of which the mind of (*all*) good pilgrims (*or disciples*) on this (*earth*) becomes perfectly pure.

(V. 49.) Let (*all those*) good men who are considered as learned on this (*earth*), praise that great scholar (*sūri*), who adorned (*i.e.* appropriately bore) the name Dayāpāla, to whom alone the title of Paṇḍita was suitable, the extremely fortunate one who, though the foremost of ascetics,² was resplendent with numerous ornaments of jewels, (*viz.*) virtues, (*and*) was embraced in this Kali (*age*) by the goddess of Speech with all (*her*) parts!

(V. 50.) Victorious is the holy Dayāpāladēva, who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (*all*) quarters, (*and*) whose feet were reddened by the jewels in the diadems of bowing kings.

(V. 51.) Who is able to describe as "such and such" the ability of that ascetic Śāntidēva, having worshipped whose pair of pure lotus-feet, the well-known Poysaḷa king Vinayāditya brought to the presence of the goddess of (*his*) kingdom (*other*) countries, which fulfilled (*his*) commands? Rare indeed are (*men*) who possess such brilliant and great splendour.

(V. 52.) Fortunate is that sage, on whom the Pāṇḍya king, who had received a wealth of knowledge through his favour,³ conferred the title "Lord" (*Svāmin*), (*and*) whose name Śabdachaturmukha was celebrated in the court of king Āhavamalla.

(V. 53.) To be worshipped by those who desire (*their own*) welfare, is that lord of Paṇḍitas, Guṇasēna, the jewel of the beryl⁴ (*producing*) country near Śrī-Muḷlūra,⁵

¹ I had originally translated the adjective *abrahmanya-parāḥ* by 'impious.' Professor Kielhorn pointed out to me that it refers to the exclamation '*abrahmanyam!*'

² A similar *virōdhābhāsa* occurs in verse 68, and gives rise to a joke at the expense of Brahmā in verse 44.

³ *i.e.* who was converted to the Jaina religion.

⁴ *Vidūrasāra* is synonymous with *vaidūrya* (*or* *vaidūrya*) and *vidūraja* (*or* *vidūraja*). The only locality in Southern India, where beryls are found, is Padiyūr or Pattiyāli in the Dhārāpūram tālukā of the Coimbatore district; see *Ind. Ant.* Vol. V. p. 237 ff.

⁵ There is a village named Mullūr in the Uḍipi tālukā of the South Canara district; Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 232.

endowed with faultless¹ excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay.

(V. 54.) I worship thee, O Ajitasēna! who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (*Syādvāda*), (and) through whose contact the lotus of the mind of those who devoutly bow (*before thee*), shakes off the burden of sleep (and) becomes the abode of wide expansion (*or knowledge*).

(V. 55.) Avoid the ornament of false speech! Give up haughtiness! Profess Scepticism (*Syādvāda*)! Modestly bow before Vādībhakāṅṭhirava!² If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (*viz.*) the disputants, are quickly precipitated into the pit of the ruined well of refutation.

(V. 56.) Of which praise is he not worthy, the lord of ascetics, Ajitasēna? (*His*) virtues successfully rival the glitter of the jasmine; (*his*) voice wafts nectar; (*his*) fame appears to be as charming in gracefully floating, as the *plava* (duck); (and) the splendour of the moon-like nails of (*his*) feet is desired by a crowd of kings, as by *chakōra* (birds).

(V. 57.) Resplendent is Ajitasēna, (*alias*) Vādībhasīmha,³ the head of a school (*ganabhrit*), who split the temples of all the *most* mighty elephants, (*viz.*) the disputants, (and) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings.

(Line 165.) NOTE.—The following words of his own indicate the intensity of his indifference to the world:—

(V. 58.) “(I) have entered the holy religion of Jina (*Jina-sāsana*), which is difficult to be obtained by (*all*) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (and) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (*knowledge*). Therefore, what is difficult (*for me*)? Of what (*should I be*) afraid? Or, what pleasure (*have I*) in this body?”

(V. 59.) “Now (*I*) know that the sovereignty of the soul has the form of infinite knowledge, etc. In order to obtain that (*sovereignty*), this (*my*) mind is intent on this (*knowledge*) alone in accordance with the doctrine. (*I have*) given up the desire for other happiness, (*viz.*) that of a lord of gods, and that of an emperor. Therefore, enough, enough of the ways of the world, the purpose of which is idle, (and) which attract the ignorant!”

(V. 60.) “Let one strive (*in vain*), whose mind is polluted by external love and hatred, (and) who does not know that the soul has for its body the knowledge of all objects, (and) that his own mind (*must be*) constantly tranquil, in order to become the instrument of that (*knowledge*)! How (*could*) one who knows this (*soul*), even for a moment strive for anything but that (*knowledge*)?”

(Line 174.) NOTE.—The following description of the eminence of the vast scholarship of his two disciples, the Paṇḍitas Śāntinātha and Padmanābha, whose other names were Kavītakānta and Vādīkōlāhala (*respectively*), is (*still*) incomplete:—

(V. 61.) “O holy Kāntasānti, whose fame rose without interval in all directions! Even Sarasvatī is not able to describe that lovely abundance of skill in speech, which (*men*)

[The word *kshūṇa*, ‘fault, defect,’ is peculiar to the Jaina Sanskrit. Its etymology is obscure. The Prakṛit form *khūṇa* occurs in Professor Jacobi’s *Ausgewählte Erzählungen in Māhārāshṭri*, p. 105 of the Glossary.—E. L.]

² i.e. ‘the lion to the elephants, (*viz.*) the disputants.’ This was a *biruda* of Ajitasēna; see verse 57.

³ See the preceding note.

experienced at last on approaching thee whose intellect was great, (and) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (can) we describe (it) ?

(V. 62.) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (and) not knowing to which direction to turn,— the elephants, (viz.) the opponents in disputations, ah! run away trembling at the (very) smell of the *mast* elephant, (viz.) the holy scholar **Padmanābha**."¹

(V. 63.) Let him protect (us), **Kumārasēna**, who possessed **Jaina** penance which removes pain, from whom ascetics (received) both initiation and instruction, (and) whose pure life (was) an example of the path to bliss!

(V. 64.) Let him have mercy on me, the preceptor **Mallishēna-Maladhāridēva**, the lion who split in two the *mast* elephant, blind with fury, (viz.) Cupid, the destroyer of the dignity of people; by whose feet the crests of kings were to be adorned; (and) whose practice of the austerities which consist of twice six (i.e. twelve) kinds,² (was as brilliant) as the rising of the sun!³

(V. 65.) I worship that lord of sages, **Maladhārin**, whose heart was firmly resolved to be engaged in beating the enemy, delusion, (and) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (was) alone able to wash off the soot of the ugly impurity, which had gathered in the minds of those who bowed (before him) in the manner of manifest devotion.⁴

(V. 66.) Let him sport in the dwelling of my mind, the king of sages, **Mallishēna**, whose lotus-feet attracted a crowd of good men, (as) a bevy of bees, (and who was) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness!

(V. 67.) Worthy to be worshipped is that Rôhāna mountain of gem-like virtues,⁵ the holy preceptor **Mallishēna**, whose body was covered with dirt in order to remove the impurity (of sin), who was poor in order (to obtain) the glory of the kingdom of all the three worlds, (who practised) penance which surpassed fire (in heat), in order to remove the great pain (of human life), (and) who purified the earth by (his) wonderfully beautiful conduct.

(V. 68.) How should he not (create) wonder on account of (his) conduct, the holy sage **Mallishēna**, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (and) who, though himself a lover of final emancipation, yet (is) the foremost of ascetics?⁶

(V. 69.) Obeisance to that holy lord of ascetics, **Maladhārin**, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid's bow was conquered, to whom sages pay homage, from whom ascetics (obtain) decisions (on doubtful points) in the **Āgamas**, who has mercy on living beings, (and) in whom resides the religion (*dharma*)!

(V. 70.) At the *tīrtha* of **Dhavalasarasa**, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (and) exercising (his body) in the (five) methods (of

¹ This verse illustrates Padmanābha's surname Vādikōśāhala, i.e. 'the tumult of disputants.'

² [The twice six kinds of austerities are the six external (*bāhira-tapas*) and the six internal (*abhyanantara-tapas*). Regarding their names and the whole classification of *tapas*, see the *Supapādikasūtra*, paragraph 30.—E. L.]

³ In comparing the twelve kinds of austerities to the sun, the author alludes to one of the names of the latter, viz. *Dvādasātman*.

⁴ This sentiment is suggested by the name of Maladhārin, which means 'the bearer of dirt.'

⁵ The Rôhāna mountain (Adam's Peak) is celebrated for its mines of precious stones.

⁶ See page 204 above, note 2.

of the Principality of Kolhapoor, p. 358. I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet.

The inscription contains 31 lines of writing which covers a space of about 2' 3" broad by 2' 1" high, and is in a perfect state of preservation. Above the writing are some sculptures: in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, on the right the moon, and on the left the sun.—The average size of the letters is about $\frac{1}{2}$ ".—The characters are Old-Kanarese—The language, up to the middle of l. 28, is Sanskrit; the remaining lines consist of a verse in Old-Kanarese. The Sanskrit portion is in prose, excepting that lines 1-3 contain two verses in the Anushtubh metre. In respect of orthography, I need only state that the rules of *sandhi* have been frequently disregarded, and that the sign of the *upadhmaniya* (which does not differ from the sign for *r*) has been employed in *arhataḥ*=*Purudévasya*, at the commencement of l. 3. As regards the language of the Sanskrit part, l. 18 contains the word *haḍapavaḷa* (denoting perhaps a dependent) which is not Sanskrit, and a few other terms which are not Sanskrit [occur in the list of *birudas* in lines 10-12.

The inscription records a grant of land by the *Mahāmaṇḍalésvara Vijayādityadēva* of the *Śilāhāra* family.¹ Opening with two verses² which glorify the Jaina faith, it gives in lines 3-15 the following genealogy and description of the donor:— In the *Śilāhāra* Kshatriya lineage was a prince *Jatiga*, who had four sons, *Goṅkala*, *Gūvāla*, *Kirtirāja*, and *Chandrāditya*. Of these, the prince *Goṅkala* had a son named *Mārasimha*. His sons were *Gūvāla*, *Gaṅgadēva*, *Ballāladēva*, *Bhōjadēva*, and *Gaṇḍarādityadēva*. And *Gaṇḍarādityadēva*'s son was the *Mahāmaṇḍalésvara*, who had attained the five *mahāśubdas*, the illustrious *Vijayādityadēva*, distinguished by such titles as 'the supreme lord of the excellent city of *Tagara*, the illustrious *Śilāhāra* prince, surpassing by his innate charms the lord of the gods, begotten in the lineage of *Jimūtavāhana*, famous for his heroism, having a golden *Garuḍa* in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, *maruvaṅka-sarpa*,³ *ayyanasīṅga*, prominent in all excellent qualities, terrific to hostile rulers of districts, to those whom he hates what the lion is to elephants, *iḍuvarāditya*, a *Vikramāditya* of the *Kali* age, in beauty of form *Nārāyaṇa*, by his policy surpassing *Chārāyaṇa*,⁴ a conqueror of mountain fortresses, a vituperator of his adversaries, *śanivāra-siddhi*,⁵ whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess *Mahālakshmi*, and who by nature owns the fragrant of musk.'

According to lines 15-26, this *Vijayādityadēva*, ruling in comfort at his residence of *Valavāda*,— on the occasion of a lunar eclipse on *Monday*, the full-moon tithi of the month *Māgha* of the *Dundubhi* year, when 1065 *Śaka* years had elapsed,— granted a field, which by the measure of the *Kūṇḍi*⁶ country measured one quarter of a *nivartana*, and a dwelling-house measuring 12 *hustas*, both belonging to the village of *Hāvina-Hērilage* in the

¹ See Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 98 ff.; Dr. Bhandarkar's *Early History of the Dekkan*, p. 92 ff.; and Dr. Bhagvanlal Indrajī in *Jour. Bo. As. Soc.* Vol. XIII. p. 15.

² The first of these verses occurs frequently at the commencement of Jaina inscriptions; the second speaks of the Jaina doctrine as the doctrine of the *Arhat Purudēva*, a name which I have not met with elsewhere.

³ According to Dr. Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter;' see *Archaeological Survey of Western India, Cave-Temple Inscriptions*, p. 103, note.

⁴ I do not know of any *Chārāyaṇa* who was famous for his politic conduct. The name has been used here simply because it rhymes best with *Nārāyaṇa*. An inscription in which the same arrangement of the *birudas* has been carried to excess, will be found in Mr. Rice's *Inscriptions at Śravanz-Belgola*, pp. 36-37 (No. 53).

⁵ This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays;' see *Ind. Ant.* Vol. II. p. 303; *Jour. Bo. As. Soc.* Vol. XIII. p. 6; Mr. Rice, *loc. cit.*, p. 91. A deity called *Śanivārasiddhidēva* is mentioned several times in a fragmentary inscription at *Kōlhāpur* of *Śaka-Samvat* 1161.

⁶ See *Ind. Ant.* Vol. XIV. p. 16, l. 4; Vol. XVI. p. 20; Vol. XIX. p. 244.

district of **Ājiragekholla**, for the eightfold worship¹ of Pārsvanāthadēva at a shrine which had been established at the said village by a certain Vāsudēva, a dependent (? *haḍapavaḷa*) of the *Sāmanta* Kāmadēva and disciple of Māghanandisiddhāntadēva, the head of the *Pustaka gachchha* of the *Dēśiya gana* of the *Mūla saṃgha* and priest of the Jaina temple of the holy Rūpanārāyaṇa at **Kshullakapura**, and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Māṅikyanandipāṇḍita (apparently the superintendent of the shrine) who was another disciple of Māghanandisiddhāntadēva, and exempting the grant from all taxes and molestations. Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own. And the inscription ends with the verse² (in Old-Kanarese):—

‘The lord Jina, himself the abode of the sentiment of quietism, (*is*) his god; the austere Māghanandin, the *siddhāntika*, the *yōgin*, himself the abode of the virtue of unweariedness, (*is* or *was*) his preceptor; the lord Kāmadēva, the *Sāmanta*, (*is*) his ruler (*or* master);— this (*is*) the excellence,— this (*is*) the religious merit,— this (*is*) the advancement of Vāsudēva!’

As regards the date of this grant, the year Dundubhi is Śaka-Saṃvat 1065 as a *current* (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṃvat 1065 current the given day corresponds to **Monday, the 1st February, A.D. 1143**, when there was a total lunar eclipse 17 h. 23 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, **Valavāḍa**, the place of residence of Vijayādityadēva, had been suggested by Sir W. Elliot to be probably the modern Wāḷwa, about sixteen miles to the south of Kōlhāpur; but Dr. Fleet now suggests that it may be in reality the village of Wāḷwa (*Vālavām*) on the *Krishṇā*, about twenty-four miles north by east from Kōlhāpur, which gave the name to the Wāḷwa tālukā of the Sātārā district. The village of **Hāvina-Hēṛilage** and the place **Ājirage**, which gave the name to the district in which the village was situated, I am unable to identify.³ Lastly, **Kshullakapura** clearly is another name of the town of Kōlhāpur (or Kollāpura) itself, where, as we know from an inscription at Tērdāl and from another inscription at Śravaṇa-Belgoḷa, there was a temple of the holy Rūpanārāyaṇa, the priest of which was the same Māghanandisiddhāntadēva who is mentioned in this inscription as well as in the next.⁴

TEXT.⁵

- 1 6 Śrīmat=parama-gambhīra-syādvād-āmōgha-lāmcchanam [!*] jīyā[t=*] trailōkya-nāthasya śāsanam Jina-śāsanam || ◎ || ◎
- 2 Svasti śrīr=jjayaś=ch=ābhyudayaś=cha || 6 Jayaty=amala-nānārtha-pratipatti-pradarśakam [!*] arhata-
- 3 ḥ=Purudēvasya śāsanam mōha-śāsanam || Svasti [!*] Śrī-Śiḷāhāra-mahākshatriy-ānvayē vitra-
- 4 st-āśēsha-ripu-pratātir=Jjatigō nāma narēndrō=bhūt | tasya sūnavō Gomkalō Gūvalaḥ
- 5 Kirttirājaś=Chandrādityaś=ch=ēti chatvāraḥ | tatra Gomkala-bhūtaḷapatēr=Mmārasimhō nāma nandanah | tasya tanujāḥ⁷ Gūvalō
- 6 Gaṅgadēvaḥ Ballāḷadēvaḥ Bhōjadēvaḥ Gaṅḍarādityadē[va]ś=ch=ēti paṃcha | tēshu dhārmika-Dharmmajasya vairi-kā-

¹ See *Ind. Ant.* Vol. XIV. p. 24, note 27.

² I owe the translation of this verse to Dr. Fleet.

³ Major Graham has suggested that the village may probably be the ‘Heirleh’ of the maps, about eight miles north-east of the city of Kōlhāpur. I myself have felt inclined to identify Ājirage with Ajurikā (the modern Ajare), where Sōmadēva wrote his *Śabdārṇavachandrikā*; see *Ind. Ant.* Vol. X. pp. 75-76.

⁴ See *Ind. Ant.* Vol. XIV. p. 18, l. 48; and Mr. Rice’s *Inscriptions at Śravaṇa-Belgoḷa*, pp. 9-10 (No. 40), where we find the *Sāmanta* Kāmadēva of the present inscription mentioned as a lay-disciple of Māghanandin.

⁵ From an impression, supplied to me by Dr. Fleet.

⁶ Metre: Ślōka (Anuṣṭubh).

⁷ Here and in other places below, the rules of *saṃāhī* have not been observed.

- 7 ntā-vaidhavya-dīkshā-gurōḥ sakala-darśana-chakshushah śrīmad-Gaṇḍarādityadēvasya
 priya-tanayah |¹
 8 svasti samadhigatapaṁchamahāsabda-mahāmaṇḍalēśvarah | Tagara-puravar-
 ādhīśvarah | śrī-Śilā-
 9 hāra-narēndrah niṣa-vilāsa-vijita-dēvēndrah Jimūtavāhan-ānvaya-prasūtaḥ. | śauryya-
 vikhyātaḥ |
 10 suvarṇṇa-garūḍa-dhvajah^{*} yuvatijana-Makaradhvajah nirdalita-ripu-maṇḍalika-
 darppah | maṣuvamka-sarppah |
 11 ayyana-siṁgah | sakala-guṇa-tuṅgah | ripu-maṇḍalī(li)ka-bhairavah | vidviṣṭa-
 gaja-kaṇṭhīravah |
 12 iduvarādityah | kaliyuga-Vikramādityah | rūpa-Nārāyaṇah | nīti-vijita-Chā-
 13 rāyaṇah | giri-dugga-laṅghanah | vihita-virōdhi-vamghanah | śanivāra-
 siddhiḥ | dharm-aika-buddhiḥ | Mahā-
 14 lakshmīdēvi-labha-varaprasādah | sahaja-kastūrik-āmōdah | ēvamādi-nāmavali-
 15 virājamāna-śrīmad-Vijayādityadēvah | Valavāḍa-sthira-sibirē sukha-samkathā-
 vinōdēna rājyam ku-
 16 rvvāṇah | Śaka-varshēshu paṁchashasṭy-uttara-sahasra-pramitēshv-atitēshu
 pravarttamāna-Duṁ-
 17 dubhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōma-vārē | sōmagrahaṇa-
 parvva-nimi-
 18 ttam-Ājiragekholl-ānugata-Hāvina-Hērilage-grāmē | sāmanta-Kāmadēvasya haḍapa-
 19 vaḷēna śrī-Mūlasaṅgha-Dēśiyagaṇa-Pustakagachchh-ādhipatēḥ Kshullakapura-
 śrī-Rūpanārāyaṇa-ji-
 20 nālay-āchāryyasya śrīman-Māghanandisiddhāntadēvasya priya-chchhā[t*]trēna | sakala-
 guṇaratna-pātrēna |
 21 Jina-padapadma-bhṛīṅgēṇa | viprakula-samuttuṅga-raṅgēṇa | svikṛita-
 sadbhāvēna | Vāsudēvēna |
 22 kāritāyah vasatēḥ śrī-Pārśvanāthadēvasy-āshṭavidh-ārchchan-ārttham | tach-
 chaityālaya-khaṇḍa-
 23 sphuṭita-jirṇ-ōddhār-ārttham | tatrāya-yatinām-āhāra-dān-ārttham² cha |
 tatr-aiva grāmē
 24 Kūṇḍi-daṇḍēna nivarttana-chaturttha-bhāga-pramitam kshētram | dvādaśa-hasta-
 sammitam grīha-nivēsanam
 25 cha | tan-Māghanandisiddhāntadēva-sishyāṇām Mānikyanandipaṇḍitadēvānām |
 pādan prakshālyā dhārā-pū-
 26 rvvakam sarvva-namasyām sarvva-bādhā-parihāram-ā-chandr-ārka-tāram sa-sāsanam
 dattavān ||
 27 Tad-āgāmibhi-|r=asmad-vamśyai-|r=anyais=cha | rājabhi-|r=ātma-sukha-punya-yāśas-
 santati-vṛiddhim=abhilipsubhiḥ |³ sva-
 28 datti-nirvisēsham pratipādanīyam=iti || Śānta-rasakke⁴ tāne neley-āda
 29 Jina-prabhu tanna⁵ daiva-|m=asrānta-guṇakke tāne neley-āda tapōnidhi
 Māghanandi-saidhāntika-
 30 yōgi tanna guru |⁶ tanu=adhipam vibhu Kāmadēva-sāmaritan=id=uttamatvam=idu
 31 punyam=id=unnati Vāsudēvana ||

¹ This sign of punctuation and all the others which occur in lines 8-25 are superfluous, because the words from *tēshu* in l. 6 up to *dattavān* in l. 26 form a single sentence. The word *svasti* at the commencement of l. 8 is put in parenthetically to mark, as it were, the proper beginning of the grant.

² Read *-yatnām-āhāra-*.

³ All the signs of punctuation in this line are superfluous.

⁴ Metre: Utpaiamālikā.

⁵ Read *daiyam=*

⁶ This sign of punctuation is superfluous.

No. 28.—BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA;
SAKA SAMVAT 1073.

By F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone which stands by the door of a Jaina temple at the village of **Bāmani**, five miles south-west of Kāgal, the chief town of the Kāgal State in the Kōlhāpur Territory. An account of its contents and a kind of transcript of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p. 381. I edit it now from a good impression, supplied to me by Dr. Fleet.

The inscription contains 44 lines of writing which covers a space of about 2' 10½" high by 1' 4" broad. At the end of each of the lines 1-3 and 13 one *akshara*, which in each case can be easily supplied, is effaced, and one or two *aksharas*, which cannot be restored, are broken away at the end of each of the lines 14 and 15; otherwise the writing is well preserved. At the top of the stone are some sculptures: immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods; to the proper left of this figure, a crooked sword or dagger and a cow with a calf; and above these, again, on the right the sun, and on the left the moon.—The average size of the letters is about ⅔".—The characters are Old-Kanarese.—The language is Sanskrit, excepting part of line 43 and line 44 which are in Old-Kanarese. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43. As regards orthography, the sign of the *upadhmanīya* (which is like the sign for *r*) has been employed before the word *Purudēvasya* in l. 1, and before *patyā* in l. 16 and *pitṛā* in l. 17; and instead of the conjunct *ddh* we find *dhdh* in the words *siddhī* in l. 10 and *udhāhāra* in l. 19.

This inscription records another grant of land by the *Mahāmaṇḍalēśvara Vijayādityadēva* of the *Śiṣāhāra* family. Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it gives in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (Kīrtirāja, Chandrāditya, Gūvala II., Gaṅgadēva, Ballāladēva and Bhōjadōva) and nine of his less important *virudas*.¹ Lines 11-34 then record that **Vijayādityadēva**, ruling at his residence of **Valavāḍa**, at the request of his maternal uncle, the *Sāmanta* Lakshmaṇa, and for the spiritual benefit of his family,² — on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month **Bhādrapada** of the **Pramōda** year, when 1073 Saka years had elapsed,—granted a field which by the measure of the **Kūṇḍi** country measured one quarter of a *nivartana*, a flower-garden measuring 30 *stambhas*, and a dwelling-house measuring 12 *hastas*, all belonging to the village of **Maḍa[ī]ūra** in the district of . . . **navu[ka]gegoḷḷa**, for the eightfold worship of **Pārsvanāthadēva** at a shrine which had been established at the village by **Chōdhore-Kāmagāvunḍa**³ (the son of **Sanagamayya** and **Cham[dha]** . . . **vṛā**, husband of **Punnakabbā**, and father of **Jentagāvunḍa** and **Hemmagāvunḍa**), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of **Arhanandisiddhāntadēva** (probably the superintendent of the shrine), a disciple of **Māghanandisiddhāntadēva** who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of **Kulachandramuni** and as 'a sun of the

¹ The *viruda* which in the preceding inscription is spelt *maruvamka-sarppah*, is here in l. 7 spelt *maruvakka-sarppah*.

² Literally (in l. 24) 'in order th. t it might be a gift of his family.'

³ The first part of this name is not clear to me. In l. 16 of a fragmentary inscription at Kōlhāpur of Śaka-Samvat 1161 I find the name *Chaudhūrī-Kāmagāvunḍa*. [*Gāvunḍa* is the same as the Kanarese *gaṇḍa*, 'the headman of a village.'—E. H.]

Kundakunda lineage¹; and exempting the grant from all taxes and molestations. Lines 34-41 contain five imprecatory verses; these are followed in lines 42-43 by another well known verse in praise of the Jaina doctrine; and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Gôvyôja, the son of the goldsmith Bammyôja,² and lay-disciple³ of Abhinandadêva.

As regards the date of this grant, the year Pramôda is Śaka-Saṃvat 1073, here too as a current (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṃvat 1073 current the given day corresponds to **Friday, the 8th September, A.D. 1150**, when there was a total lunar eclipse 20 h. 6 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of **Maḍa[ī]ūra**; and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, . . . **navu[ka]-gegoḷḷa**, may perhaps survive in the name of the town of Kāgal, in the neighbourhood of which the inscription is still preserved.

TEXT.⁴

- 1 Svasti || ⁵Jayaty=amaḷa-nânârthta-pratipatti-pradarśakam | arhataḥ=Pur[u]dê[va]-⁶
 2 sya śâsanam môha-śâsanam || Śrî-Śilâhâra-vamśe **Jatigô** nâma [kshi]-
 3 tiśas=samjâtas=tat-putrau **Gomkala-Gûvalau** | tatra **Gomkalasya** sū[nu]-
 4 r=**Mmârasimhadêvas=tad-apatyam** **Gandarâdityadêvas=tasya** nandanah |⁷
 samadhiga-
 5 tapamchamahâsabda-mahâmaṇḍa[lê]śvaraḥ | **Tagara-pura-**
 6 var-âdhîśvaraḥ | śrî-Śilâhâra-vamśa-sa(na)rêndrah | **Jimûtavâhan-â-**
 7 nvaya-prasûtaḥ | suvarṇṇa-garuḍa-dhvajah | maṇṇvakka-sarppah | ayyana-sim-
 8 gah | ripu-maṇḍalika-bhairavaḥ | vidviṣṭa-[ga]ja-kaṇṭhîravaḥ | iduvarâdityah |
 9 kaliyuga-Vikramâdityah | rūpa-Nârâyanaḥ | giri-durgga-lamghanah | śa-
 10 nivâra-sidhdhi(ddhi)ḥ | śrî-Mahâlakshmî-labdha-varaprasâda ityâdi-nâmâvali-
 virâjamânah |
 11 śrîmad-Vijayâdityadêvaḥ | **Vaḷavâḍa-sthira-sibirê** sukha-samkathâ-vi-
 12 nôdêna vijaya-râjyam kurvvan | **Śaka-varshêshu** trisaptaty-uttara-saha-
 13 sra-pramitêshv=atitêshu⁸ amkatô=pi 1073 pravarttamâna-Pramôda-samva[tsa]-⁹
 14 ra-Bhâdrapada-paurṇamâsi-Śukravârê **sômagrahaṇa-parvva-nimitta[m]** .¹⁰
 15 navu[ka]gegoḷḷ-ânuḡata-Maḍa[ī]ūra-grâmê **Sanagamayya-Cham[dha]** .¹¹
 16 vvayôḥ putrêna | **Punnakabbâyâḥ=patyâ** Jentagâvunḍa-Hemma-
 17 gâvunḍayôḥ=pitrâ **Chôdhore-Kâmagâvunḍêna** kârîtâyâḥ |
 18 śrî-Pârśvanâtha-vasatêr=ddêvânâm=ashtavi[dh]-ârchhana-nimittam¹² | vasatêḥ kha-
 19 nḍa-sphuṭita-jirṇṇ-ôdhdhâ(ddhâ)r-ârtham | tatrasthita-yatinâm=âhâ-
 20 ra-dân-ârtham cha tasminn=êva grâmê **Kûmḍidêśa-daṇḍêna** niva-
 21 rttana-chaturthta-bhâga-pramita-kshêtram | tèn=aiva daṇḍêna trim-

¹ See Mr. Rice's *Inscriptions at Śravaṇa-Belgola*, p. 9.

² [The second portion of these two names is the Kanarese *ôja*, 'a stone-cutter' (Sanderson). The two first components appear to be *Gôpt* and *Brâhmî*.— E. H.]

³ On *guḍḍa* see *Ind. Ant.* Vol. XII, p. 99 ff. and page 207 above, note 6.

⁴ From an impression, supplied to me by Dr. Fleet.

⁵ Metre : Ślôka (Anushtubh).

⁶ The *aksharas* in brackets at the end of lines 1-3 are almost entirely effaced.

⁷ This sign of punctuation and all the others in lines 5-25 are superfluous.

⁸ Here and in other places which it is unnecessary to point out separately, the rules of *sandhi* have not been observed.

⁹ This *akshara* is effaced.

¹⁰ Here two *aksharas* are broken away.

¹¹ Here one or two *aksharas* are broken away.

¹² Originally *chchana* was engraved.

- 22 śat-stambha-pramāṇa-pushpavâtīm | dvâdaśa-hasta-pramāṇa-
 23 griha-nivêsanam cha sa râjâ nija-mâtula-Lakshmaṇa-sâmantavijñâ-
 24 panêna tasya-aiva gotra-dân-ârittham śrî-Mûlasamgha-Dêśiyaga-
 25 na-Pustakagachchha-Kshullakapura-śrî-Rûpanârâyana-chaityâla-
 26 yasy-açhâryyaḥ || ¹Śrî-Mâghanandisiddhântadêvô viśva-mahî-
 27 stutaḥ | Kulachandramunêḥ śishyaḥ Kundakund-ânvay-âm-
 28 sumân || Api cha || ²Rôdô-maṇḍalam-aṅga kim sva-vapushâ³
 29 vyâpôti Śakra-dvipaḥ kim kshîr-âmbudhir-âvriṇôti bhuvanam Gaṅg-âmbu
 30 kim vêshtatê | styânô=yam priya-susthiraḥ samaruchat=kim sândra-chamdr-âta-
 31 pô yat-kîrtty-êttham=abhûd=vitarkkaṇam=asau śrî-Mâghanandî jayêt || Ta-
 32 n-munîndrasy-âmtêvâsinâm=Arhanandisiddhântadêvânâm pâdau
 33 prakshâlya dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-parihâram-â-cham-
 34 dr-ârkka-târam sa-sâ[sa*]nam dattavân || © || Sva-dattâm⁴ para-dattâm vâ yô
 harêta vasu-
 35 ndharâm | shashtim varsha-sahasrâni viśthâyâm. jâyatê krimiḥ || Na viśham
 viśham=i-
 36 ty-âhur-ddêvasvam viśham=uchyatê | viśham=êkâkinam hanti dêvasvam pu-
 37 tra-pautrakam || Api cha || Sa-vatsâm kapilâm śastryâ hatv-âsyâ
 38 mâmsa-sôpitê | Gaṅgâyâm sô=tti yô grihñaty=amûm dharmm-ôrvvarâm
 39 naraḥ || ⁵Tat-pâtaka-phalên=âsau yâvach=chandra-divâkaram | tâvad=ghôratarâm
 dukkha-
 40 m=asnutê narak-âvanau || Anyach=cha || © || Mâtus=sârdra-kapâlêna sô=tti
 mâ-
 41 tarîga-vêsmaṣu [*] śva-mâmsam bhikshayâ labdham gayê(?)⁶ yô
 dharmabhû-haraḥ || © ||
 42 ⁷Bhadram=astu Jina-sâsanâya ||⁸ sampanyatâm pratividhâna-hêtavê | anya-
 43 vâdi-madahasti-mastaka-sphâtanâya ghaṭanê patiyasê || © || Akkaâlê Bam-
 44 mmyôjana putra |⁸ Abhinandadêvara guḍḍa Gôvyôjana khaḍarane || © © ©

No. 29.— KOLHAPUR INSCRIPTION OF THE SILAHARA BHOJA II.;

SAKA-SAMVAT 1112-1115.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which contains this inscription, was found built into the wall of the house of Anṇâchârya Paṇḍit, in the enclosure of the temple of Ambâbâi, and is now deposited in the town-hall, of the city of Kôlhâpur. An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p. 398. I now edit it from a good impression, supplied to me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 2' 3½" broad by 2' 2½" high. Down to line 14 the writing is on the whole well preserved, but the lower lines

¹ Metre : Ślôka (Anushtubh).² Metre : Sârdûlavikrîḍita.³ Originally -vapushâ was engraved.⁴ Metre : Ślôka (Anushtubh); and of the next four verses.⁵ The *akshara ta* of *pâtaka* was originally omitted, and is engraved above the line.⁶ The second *akshara* (*yê*) is slightly damaged, but I have no doubt that the actual reading of the original is *gayê*. I am unable to explain this word.⁷ Metre : Rathôddhatâ.⁸ These two signs of punctuation are superfluous.

have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text.¹ At the top of the stone are some sculptures: immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, again, on the right the moon, and on the left the sun.—The average size of the letters is about $\frac{1}{8}$ ".—The characters are Nāgarī.—The language is Sanskrit; and the whole inscription is in prose. Both the style and the language are very simple; but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand. In respect of orthography, it need only be stated that the rules of *saṁdhi* are frequently disregarded.

The inscription divides itself into three parts. The first part, from line 1 to the beginning of line 13, records that the *Mahāmaṇḍalēśvara* **Vīra-Bhōjadēva**, ruling at his residence of the fort of **Pranālaka**,—on the occasion of the sun's entrance upon his northern course, on Tuesday, the twelfth lunar day of the dark half of Pushya (or Pausha) of the Sādhāraṇa year, when 1112 years had elapsed since the time of the Śaka king,—granted a *śālīkhalla*² field, which by the Eḍenāda measure measured 550 *vapyakas*,³ and in connection with it a dwelling-house measuring 12 *hastās*, and connected with this again a *khadavalaka*,⁴ all belonging to, and the field lying on the eastern side of, the village of **Kopparavāda** in Eḍenāda, to the four Brāhmaṇas **Ādityabhaṭṭa**, **Lakshmīdharabhaṭṭa**, **Prabhākaraghaisāsa** of **Karahāṭa**,⁵ and **Vāsiyanaghaisāsa**, who were settled at a *maṭha* (*i.e.* a temple or other religious establishment) founded by the *Nāyaka* **Lōkana**,—for performing the fivefold worship of the god **Umāmahēśvara**, a form of **Amṛtēśvara** (Śiva), and for the purposes of feeding the Brāhmaṇas dwelling at the *maṭha*, of offering eatables three times a day to the goddess **Mahālakṣmī**, and of keeping the *maṭha* in proper repair. And the inscription adds that the land so granted lay to the east of a *karada*⁶ field which was to the east of the road from **Tiravāḍabīda** to the fort of **Pannāle**, to the north of the edge of an empty tank marked by a field-deity, to the west of a *karāñja*⁷ field (or wood), and to the south of two other fields belonging to **Dēsīlēya** and **Chenḍikēya** (?).

On the *Mahāmaṇḍalēśvara* **Vīra-Bhōjadēva**, otherwise known to us as **Bhōja II.** of the Śilāhāra family, it will suffice to refer the reader to Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 105, and Dr. Bhandarkar's *Early History of the Dekkan*, p. 95. The date of this grant of his corresponds, for Śaka-Samvat 1112 expired which was the Jovian year Sādhāraṇa, to Tuesday, the 25th December, A.D. 1190, when the *uttarāyana-samkrānti* took place 14 h. 2 m. after mean sunrise, during the 12th *tithi* of the dark half of Pausha which ended 19 h. 7 m. after mean sunrise of the same day.—Of the localities mentioned, **Pranālaka-durga** or **Pannāle-durga**, the residence of **Vīra-Bhōjadēva**, is the well-known fort of **Pannāla** (or **Panhāla**), about 11 miles north-west of **Kōlhāpur**. The village of **Kopparavāda** I am unable to identify with confidence. The district of **Eḍenāda**, to which that village belonged, is mentioned also in a copper-plate grant of the Śilāhāra **Gaṇḍarādityadēva**⁸ of Śaka-Samvat 1032, and in an unpublished stone inscription of Śaka-Samvat 1161; and the former of these inscriptions states

¹ From the rough facsimile in Major Graham's *Report* it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now.

² *Śālī* is 'rice,' and *khalla* lentils, in addition to other things, 'a canal, cut, trench, deep hole,' *etc.*; but the meaning of the whole term I do not know.

³ This measure I have not found elsewhere. [Perhaps the word is connected with *vāpa*, on which see *Ep. Ind.* Vol. I. p. 161, note 19.—E. H.]

⁴ This word occurs several times (in the phrase *grāham=ekam khadavalakam cha*) in an inscription of Śaka-Samvat 1161.

⁵ Dr. Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word *Karahāṭaka* of the text with the two names preceding it. On the names ending in *ghaisāsa* see *ibid.* and *Ind. Ant.* Vol. XIV. p. 74.

⁶ The only meaning of this word known to me is 'tax-paying.'

⁷ This is the name of a plant or tree.

⁸ See *Jour. Bo. As. Soc.* Vol. XIII. p. 3.

that Tīravāda in Eḍenāda, which most probably is the Tīravādabīḍa of this inscription,¹ was the residence of Gaṇḍarādityadēva.

The second part of our inscription (lines 13-19) records that,— on Friday, the first of the bright half of Āśviḅa (or Āśvina) of the Paridhāvin year, when 1114 years had elapsed since the time of the Śaka king,— the Nāyaka Kāliyaṇa, a son of the above-mentioned Nāyaka Lōkaṇa, gave to the same four Brāhmanas some land and other property at the *agrahāra* village of Pauva, situated in Tāluragekholla, for the purpose of feeding the Brāhmanas at a *sattra* or alms-house established by [his mother Pōmākauvā ?]. The property so granted is described as ' one largest (*uttama*) *nivartana* (and) one smallest (*kanishṭha*) *nivartana*, making thus half a *vṛitti* (of land) ; connected with it, half of a first-rate (*uttama*) house and one middle-sized (*madhyama*) house, and a *khaḍavalaka* connected with them ;' and, so far as I can make out from the text, this property ha² originally belonged to one Lakhumaṇaghaisāsa,³ who had sold it to the traders of the village, of whom it was afterwards purchased by Kāliyaṇa.

The date of this donation does not work out satisfactorily ; for the first of the bright half of Āśvina of Śaka-Saṁvat 1114, which was the year Paridhāvin, corresponds to the 9th September,³ A.D. 1192, which was a Wednesday, not a Friday. The localities I am unable to identify.

Finally, our inscription (in lines 19-23) records that, on Friday, the fifth lunar day of the bright half of Phālguna of the Pramādin year, the same Nāyaka Kāliyaṇa gave to the same four Brāhmanas some land, which he had purchased of Māyimkavā, the daughter's daughter of Sōmēśvarabhaṭṭa, a student of the Sāmavēda, for the purpose of feeding the pupils at a school⁴ established for the study of the Vēdas.

The year Pramādin of this date should be Śaka-Saṁvat 1115 expired, and for this year the given date corresponds to Friday, the 28th February, A.D. 1194, when the 5th *tithi* of the bright half ended 21 h. 44 m. after mean sunrise.

TEXT.⁵

- 1 Svasti [I*] Śrīman-mahāmaṇḍalēśvarō Vira-Bhōjadēvaḥ⁶ Pranāḷaka-durgga-sībire
sukha-saṁkathā-vinōḍē-
- 2 na rājyaṁ kurvāṇaḥ Śakanripa-kālād-ārabhya varshēshu dvādaśōttara-
śatādhika-sahasrēshu nivrittēshu varttamāna-Sā-
- 3 dhārana-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhauma-varē bhānōr-
uttarāyana-saṁkramaṇa-parvvaṇi nija-rājy-ā-
- 4 bhivṛiddhayē saḥavāsi-Lōkaṇa-nāyakēna kāritasya maṭhasya⁷ Amṛtēśvaramūrty-
Umāmahēśvaradēvasya pañchōpachā-
- 5 ra-pūj-ārtham saḥavāsi-brāhmana-bhōjan-ārtham śrī-Mahālakshmi-kshmi⁸dēvyās-
trikāla-naiyēdya-pari[ch]āl-ārtham⁹ tan-maṭha-khaṇḍa-sphuṭi-
- 6 ta-jīrṇ-ōddhār-ārtham⁹ Eḍenād-āntarggata-Kopparavāda-grāma-sim-ābhyamutarē¹⁰
pūrvva-digbhāgē Tīravādabīḍāt Pannāle-durgga-gāmi-

¹ A place ' Bir ' or ' Beed ' lies 7½ miles south-west of Kōlhāpur ; and, in case this were the Tīravādabīḍa of our inscription, I would identify Kopparavāda with the village ' Kopurda ' of the maps, which is about 2 miles north by west of ' Bir.'

² The word *khaddiya*[m ?], which in line 16 precedes this name, I do not understand.

³ The first *tithi* of the bright half ended about 11 h. 12 m. after mean sunrise of this day.

⁴ The original, in line 21, has the word [*khō* ?] *ḍakā* which I do not understand.

⁵ From an impression, supplied to me by Dr. Fleet.

⁶ Originally °*dēvō* was engraved.

⁷ Here and in other places below, the rules of *saṁdhi* have not been observed.

⁸ It is difficult to say whether the last but one word of this compound should be read *parichāla* or *parivāla*. I take it to be *parichāla*, employed in the sense of *parichāra*, i.e. *pūjā* ; compare the use of the word *pūjā* in l. 5.

⁹ Read -*āntarggat*.

¹⁰ Read -*ābhyantarē*.

- 7 nó mārḡgāt pūrvvataḥ karada-kahē[tram]¹ tat-pūrvvataḥ ² kahētrapāladēvèn-
 ōpalakshitāyāḥ rikta-tatāka-pālyāḥ uttarataḥ
- 8 ³[karam]jamālāt-pāschimataḥ ⁴ Dēsilēya-Chemḍikēya-vṛitti-kshētra-⁵[karam]ja-
 kahētrayōr-ddakshinataḥ ⁶ ēvaṁ chatuḥ-sīm-ābhyantarē E-
- 9 ⁷[de]nāda-damda-mānēna vapyakānām pañchāsād-adhikam pañcha-śataṁ śālikhalla-
 kshētraṁ tat-pratibaddham tad-grām-ābhyantarē dvādaśa-
- 10 [ha]sta-pramāṇam nivēsanam tat-pratibaddham khaḍavalakam cha ⁸ ētat=
 sarvvaṁ tan-maṭha-nivishṭa-sahavāsy-Ādityabha-
- 11 ṭṭa-Lakshmidharabhaṭṭa-Karahāṭaka-Prabhākaraghaisāsa-Vāsiyanaghaisās-ēty=ēvaṁ ni-
 viṣṭa-brāhmaṇa-chatusṭaya-hastē śā-
- 12 sana-sahitam dhārā-pūrvvakam sarvva-namasyam sarvva-bādhā-parihāram sarvv-āya-
 viśuddham rājakyānām=anamguliprēkshantya-⁹
- 13 m=ā-chamdr-ārka-sthiram dattavān || Anyach=cha || Śakanripa-kālād-ārabhya
 varshēshu chaturddasōttara-śatādhika-sahasrēshu nivṛittē-
- 14 shu varttamāna-Paridhāvi-samvatsar-āntarggata-Āsvija-suddha-pratipadi Śukra-
 vārē tasy=aiva sahavāsi-Lōkaṇa-nāya-
- 15 kasya putraḥ Kāliyaṇa-nāyakaḥ [sva?]¹⁰ . . [h] . . [kauvā?] . h sa[trē¹¹
 brāhma]ṇa-bhōjan-ārtham Tāluragekholl-āmntarggata-a-¹²
- 16 grahāra-Pauvagrāma-sīm-ābhyamntarē¹³ pūrvva-digbhāgē tad-grāma-[ma]hājanair=
 ddāna-krayēṇa grihṭa[m?]¹⁴ khaddiya[m?]¹⁵ Lakhumanaghai-
- 17 śāsasya vṛitti-madhyē uttama-nivartta[nam=ēkam kanishṭha-ni]varttanam=ēka[m
 . ēvaṁ=a]rddhā [vṛi]tṭih tat-pratibaddham u[ttama]-grāhāsy=ārddham madhyama-
 gri-
- 18 ham=ēkam tat-pratibaddham khaḍavalakam ¹⁴ jana .
 stā . [dā]na-krayēṇa grihṭvā pū[rvvō]kta-nivishṭa-brāhmaṇa-chatu-
- 19 aṣṭaya-hastē dhārā-pūrvvakam sarvva-bādhā-pa[rihāram sarvv-āya-vi]śuddham [ā-
 cham]dr-ārka-sthiram dattavān || Anyach=cha || Pramādi-samvatsar-ānta-
- 20 rggata-Phālguna-suddha-pañchamyām Śukra-vārē ¹⁶
 . . . [grā]ma-sīm-ābhyamntarē¹⁶ pūrvva-digbhāgē chhamdōga-Sômēsvarabhaṭṭasya
- 21 d[au]hitryā Māyīmkauvāyāḥ vṛittē¹⁷
 [sa ē]va Kāliyaṇa-nāyakaḥ vēdādhyayana-[khō?]ḍakā-
- 22 chchhā[t*]tra-bhōjan-ārtham tasyās=sakā[śād=dāna-krayēṇa] grihṭvā pū[rvvō]kta-ni]-
 viṣṭa-brāhmaṇa-chatusṭaya-hastē dhārā-pūrvvakam sarvva-bā-
- 23 dhā-parihāram sarvv-āya-viśuddham=ā-chamdr-ārka-sthiram dattavān || chha ||

¹ Here a sign of punctuation was originally engraved; but it appears to have been struck out again.

² This sign of punctuation is superfluous.

³ The first *akshara* in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read *ram* or *rum* or *ré*.

⁴ This sign of punctuation is superfluous.

⁵ Of the *aksharas* in these brackets, again, only the two consonants *k* and *r* are certain. I believe that originally *kaṇra* was engraved, and that this has been altered to *karam*.

⁶ This sign of punctuation is superfluous.

⁷ This *akshara* is quite broken away.

⁸ This sign of punctuation is superfluous.

⁹ It is just possible that the two *aksharas* *prēksha* may have been altered to *prakshē* and that the *akshara* *pa* (giving *prakshēpa*) may have been added between the lines, above the *akshara* *ṣṭ*. But *anamguliprēkshantya* also occurs in other inscriptions.

¹⁰ The facsimile in Major Graham's *Report* has: *sva-mātuh Pōmakōvāyāḥ*.

¹¹ Read *sattirē*.

¹² Read *āntargat-ā*.

¹³ Read *ābhyantarē*.

¹⁴ The facsimile in Major Graham's *Report* has: *ētat=sarvvaṁ tad-grāma-mahājana-hastāt*.

¹⁵ Here the facsimile has: *tasmin=ēva agrahāra-Pōva*.

¹⁶ Read *ābhyantarē*.

¹⁷ Here the facsimile apparently has *vṛittē=uttama-bhūmēḥ nivarttanasy=āntar-ārddham*.

No. 30.— GADAG INSCRIPTION OF THE YADAVA BHILLAMA ;

SAKA-SAMVAT 1113.

By F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone at the temple of Triakūṭēśvara (Śiva) at **Gadag**, the chief town of the Gadag tālukā in the Dhārwar district of the Bombay Presidency. Its existence was indicated, twenty years ago, by Dr. Fleet in the *Indian Antiquary*, Vol. II. p. 298, and I now edit it from an excellent impression, supplied to me by the same scholar.

The inscription contains 21 lines of writing which covers a space of about 1' 7" broad by 1' 11" high. Excepting that in line 12 three *aksharas* have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout; but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription,—probably one or two more lines, of no particular importance. At the top of the stone are, in the centre, a *liṅga* and a priest; to the right, a cow and calf with the sun or moon above them; and to the left, a bull with the moon or sun above it.— The size of the letters is between $\frac{5}{8}$ " and $\frac{3}{4}$ ".— The characters are Nāgarī.— The language is Sanskrit. Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose; and the inscription apparently ended with other (benedictive and imprecatory) verses.— The orthography calls for no remarks.

The inscription records a grant of land by the Yādava king **Bhillamadēva** (of Dēvagiri). Opening with a verse which invokes the protection of 'Kamsa's foe' (Vishṇu), it gives in seven verses the following genealogy of the donor:— In Yadu's family there was a king named **Sēvanadēva**. His son was the prince **Mallugidēva**. His son, again, was the prince **Amaragaṅga**. After him his younger brother **Karṇadēva** became king. And his son was the king **Bhillamadēva**, an incarnation as it were of Kṛishṇa, who, conquering many countries and acquiring much wealth, rendered the rule of the family of king **Sēvaṇa** (or of the **Sēvaṇa** kings) highly prosperous.— After this, the inscription in another verse (in line 9) states that **Bhillamadēva** had a minister, named **Jaitasimha**, who was endowed with the three constituent elements¹ of regal power, whose prowess was surpassing thought, and who was a very scorpion to rulers of districts.

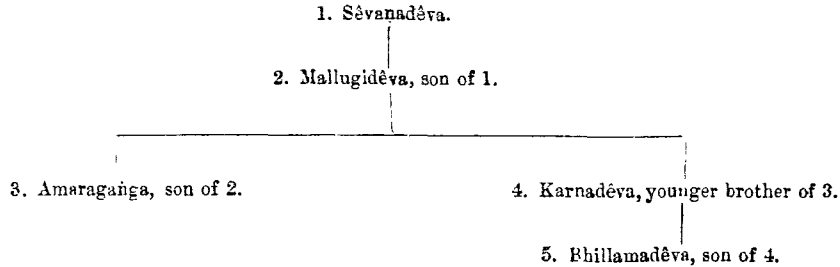
Lines 10-19 then record that, at the representation of this **Jaitasimha**, His Majesty **Bhillamadēva**, adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhāṭṭāraka*, the ornament of Yadu's family, born in the holy Vishṇu's lineage,' while his camp of victory was located at **Hērūrā**,— at a solar eclipse on Sunday, the new-moon tithi of *Jyaishṭha* of the **Virōdhakṛit** year, when 1113 years had elapsed of the era of the Śaka king,— after having washed the feet of the holy chief of ascetics **Siddhāntichandrabhūshanapanditadēva**, also called **Satyavākya**, the disciple of **Vidyābharanadēva** who in turn was a disciple of **Sômēśvaradēva**, and superintendent (or chief priest) of the shrine of the god **Svayambhū-Triakūṭēśvara** at **Kratuka**, granted the village of **Hiriya-Handigōla** in the **Beluvola Three-hundred**, free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king's officials, and together with the *tribhōga*,² making it a *sarva-namasya* grant and dividing it into two parts, one of which, according to line 19, was destined for the god **Triakūṭēśvara**.— From here the text becomes mutilated or is entirely broken away; and what remains of lines 20 and 21, only shows that the

¹ viz. *prabhutva*, *mantra*, and *utsāha*.

² See *Ind. Ant.* Vol. XIX. p. 271; I do not feel sure that the explanation, there given of *tribhōga*, is correct, but am unable to explain the term myself.

inscription ended with an appeal to future rulers to respect this grant, and with one or more of the customary benedictive and imprecatory verses.

According to the above, the genealogy, furnished by this record of Bhillama,¹ is this:—



Of these princes or kings, **Sēvanadēva** clearly is the Sēṇa or Sēṇachandra of whom we possess two inscriptions of Śaka-Saṃvat 991;² and **Amaragaṅga** is the Amaragāṅgēya who in Hēmādri's *Vratakhanda*³ also is stated to have been born from Mallugi, while in the Haralahaḷli copper-plates⁴ of Singhaṇa II. of Śaka-Saṃvat 1160 his name is given before that of Mallugi, his exact relationship to this prince being left undefined. Quite new to us are the name of **Karnadēva** and the statement that he was Bhillama's father. The Paiṭhan copper-plates⁵ of Rāmachandra of Śaka-Saṃvat 1193 only record in a general way that Bhillama came after Mallugi; but the Haralahaḷli plates distinctly assert that Bhillama was born from Mallugi, and this, too, is the conclusion which Professor Bhandarkar has drawn from the account of the Yādava family given by Hēmādri.— To reconcile these different statements is impossible, and, obliged to choose between them, I would unhesitatingly adopt the account given by the present inscription, because I do not believe that its author could have made a mistake about the name of the father of the sovereign whose grant he was recording.

The name of the minister at whose representation this grant was made, according to our text, was **Jaitasiṃha**. He of course is the Jaitrasimha who, in line 30 of the Gadag inscription⁶ of the Hoysala Vīra-Ballāḷa of Śaka-Saṃvat 1114, is described as the right arm of Bhillama, and whose defeat by Vīra-Ballāḷa is spoken of in that inscription. With great probability it has been suggested that this Jaitasiṃha or Jaitrasimha must be identical with Bhillama's son and successor, Jaitugi or Jaitrapāla; but it is somewhat strange that our inscription should be silent about the close relationship of both.

The prose part of this inscription has much in common with the corresponding portion of the inscription of Vīra-Ballāḷa which has just been mentioned. It records a grant made in favour of the same temple, and mentions the same ascetic as the personage whose feet are supposed to have been washed by the donor. The date of our inscription corresponds, for Śaka-Saṃvat 1113 expired which was the Virōdhakṛit year, to **Sunday, the 23rd June, A. D. 1191**, when there was a solar eclipse which was visible in India, 10 h. 29 m. after mean sunrise; and the date of Vīra-Ballāḷa's inscription is Saturday, the 21st November, A.D. 1192. Between these two dates, therefore, Jaitasiṃha must have been defeated by Vīra-Ballāḷa, and must the country about Gadag have passed from the possession of Bhillama into that of the Hoysala prince, a circumstance which undoubtedly caused somebody to efface Bhillama's name in line 12 of this record.

¹ Compare Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 72, and Dr. Bhandarkar's *Early History of the Dekkan*, p. 81.

² See *Ep. Ind.* Vol. II. p. 224.

³ See Dr. Bhandarkar, *l.c.* p. 112, v. 35.

⁴ See *Jour. Bo. As. Soc.* Vol. XV. p. 386.

⁵ See *Ind. Ant.* Vol. XIV. p. 315.

⁶ See *ib.* Vol. II. p. 300.

Of the localities mentioned in this inscription, **Kratuka** is Gadag itself, and **Hiriya-Handigôla** probably is the village of 'Hundeegol,' about six miles west by north of Gadag; the place **Hêrûrâ** mentioned in line 12 I am unable to identify.

TEXT.¹

- 1 [Om] | Ôm svasti || Avatu² sa vaḥ Kamsâriḥ kumuda-ruchir=bhâti
yat-karê śamkhaḥ | kshîrâbdhi-mathana-sambhrama-samkrântaḥ
2 ph^{na}-pauja iva || [1 ||*] Asti³ kshatriya-simhasya Yadu-nâmnah
kulaṁ bhuvi | lîlâ-kṛit-âvatârêna Hariṇâ
3 yad=alamkṛitam || [2 ||*] Tatra **Sêvanadêv-âkhyah** prathitaḥ prithivî-
patiḥ | âsîd=asêsha-bhûpâla-mauli-lâlita-sâ-
4 sanaḥ || [3 ||*] Tasya **Mallugidêv-âkhyô** babbûva nṛipatiḥ sutaḥ | yasya
na pratimallô ṣbhûn=nṛipêshu kshiti-maṁḍalê || [4 ||*] Tasy=â-
5 py=**Amaragamg-âkhyas=tanayô** ṣbhûn=mahîpatiḥ | pratâpa-pâvaka-plushta-
pratyarthi-nṛipa-kânanah || [5 ||*] Tatas=tad-anujah
6 śrîmân=**Karnnadêvô** nṛipô ṣbhavat | śaradimdu-prabhâ-śubhra-yaśô-
dhavalit-âkhillah || [6 ||*] Tasya cha ||
7 Jâtô Vṛimâdvana-kṛîḍâ-kautukî śamkha-lâmchchha(chha)nah | râjâ
Bhillamadêv-âkhyah sutaḥ Kṛi-
8 shṇa iv=âparaḥ || [7 ||*] Âkranya vividhân=dêsân=arjayitvâ dhanam bahu |
yêna **Sêvana-bhûpâla-**
9 kula-râjyam vivardhitam || [8 ||*] Tasy=âsti **Jaitasimh-âkhyah** śakti-
traya-samanvitaḥ | atarkya-vikramô maṁ-
10 trî maṁḍalêsvara-vṛiśchikah || [9 ||*] Tasya vijûâpanêna ||⁴ tēna cha
samastabhuvanâśraya-śrîprithivîvallabha-mahârâ-
11 jâdhirâja-paramêsvara-paramabhaṭṭâraka-Yadukulatilaka-śrîVishṇuvamîśôdbhav-êtyâdi-
samasta-nâmâ-
12 valî-virâjamânêna śrîmat-pratâpachakravartin[â] . . .⁵ dēvēna
Hêrûrâ-samâvâsita-vijayaskamdhâ-
13 vâreṇa **Sakanripakâl-âtita-samvatsara-satêshu** trayôḍas-âdhikêshv=êkâḍasasu
varttamâna-Virôdhakṛit-samvatsa-
14 r-ântargata-Jyêsth-âmâvâsyâyâm-Âditya-vârê sûrya-grahanê śrîmat-
Kratuka-Svayambhû-Trikûtêsvaradêva-sthânâchâ-
15 ryasya Sômêsvaradêva-śishya-Vidyâbharanadêva-śishyasya Satyavâky-âpara-
nâmadhêyasya śrîmat-parama-
16 tâpasâchârya-Siddhântichamdrabhûshanapamḍitadêvasya pâda-prakshâlanam
kṛitvâ **Beluvolatriśat-ântargata-**
17 **Hiriya-Handigôla-nâma-grâmah** sa-sulka-kara-bâdhâ-parihârah samast-âdêya-
sahitaḥ pûrva-prasiddha-
18 simâ-samanvitê râjakiyânâm=anamguliprêkshanîyas=tribhoga-yuktaḥ sarva-
namasyikṛitya dvêdhâ
19 vibhajya dhârâ-pûrvakam sa-sâsanô dattaḥ || Tatr=aikô bhâgas=
tasy=aira bhagavatas=Trikûtêsvaradêvasy=â-

¹ From an impression, supplied to me by Dr. Fleet.

² Metre: Âryâ. ³ Metre of verses 2-9: Ślôka (Anushṭubh).

⁴ This sign of punctuation is superfluous.

⁵ Here about three *aksharas* are intentionally effaced; but these *aksharas* must have been *Bhillama*, and I believe that the traces which remain of them, fully justify this reading.

20 .¹ dharmas-tad-vamśyair-anyaiś=cha
 bhūmipālaiḥ pālanīyaḥ || Uktam cha pālanē
 21 .² [rā*]ja-
 bhiḥ Sagar-ādibhiḥ | yasya yasya [yadā]

No. 31.—PARLĀ-KIMEDI PLATES OF THE TIME OF VAJRAHASTA.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

These plates were first brought to Dr. Hultzsch's notice by Mr. G. V. Ramamurti of **Parlā-Kimeḍi**, the chief town of the Parlā-Kimeḍi Zamīndārī in the Gañjām district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjām. They have now been presented to the **Madras Museum** by Sri Padmanabha Deo, brother of the Zamīndār of Parlā-Kimeḍi. I edit the inscription which they contain from excellent impressions, supplied to me by Dr. Hultzsch.

These are **three well preserved copper-plates**, each of which measures 9" long by from 2 $\frac{3}{4}$ " to 2 $\frac{7}{8}$ " broad. About 1 $\frac{5}{8}$ " from the proper right margin, each plate has a round hole, about $\frac{1}{8}$ " in diameter. The **ring** which passes through these holes had not been cut when the plates were received by Dr. Hultzsch. It is 3 $\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in a slightly oval seal which measures about 1 $\frac{1}{4}$ " by 1 $\frac{3}{8}$ " in diameter. This **seal** bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nāgarī legend *śrī-D[ā*]raparaṇō*.— Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four *aksharas*, all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate. Of the writing within these limits the average **size of the letters** is about $\frac{1}{4}$ ". The **characters**, perhaps the most interesting feature of this inscription, present a curious mixture³ of the Nāgarī alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 *aksharas* which the inscription contains, 320 are written in Nāgarī and 410 in southern characters; and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters. To show this, it will suffice to draw attention to the manner in which he has written. *e.g.*, the word *paramamāhēśvarō* in l. 7, and the same word in l. 9; *Gaṅgāmālakulatīlakō* in l. 8, and *Gaṅgāmālakulatīlakaḥ* in l. 9; *sūtradhāra* in l. 3, and the same word in l. 28; *guna* and *gana* in lines 10 and 11; *vahubhir* in l. 25, and *bahubhiś* in lines 25-26; *yasya yasya* and *tasya tasya* in l. 26, *etc.* As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chēra copper-plates of which a photo-lithograph is published in the *Indian Antiquary*, Vol. V. p. 135; but some of the characters employed also are peculiar to what Dr. Burnell has called the Western Chālukya alphabet of A.D. 608, the Eastern (Kalinga) Chālukya alphabets, and even the Chōla-Grantha alphabet. It thus happens that, excepting the letters *r* (in *Eṛayamarāja* in l. 13), *ḷ* (in *Chōḷa* in l. 10), *ḷ* (in *Śēluśēḷāgaḍḍi* in l. 18, and *ḷoṃka* in l. 20), and a few others which would not be expected to occur frequently, every letter

¹ At the commencement of this line, about twelve *aksharas* are almost entirely broken away.

² More than half of this line is broken away.

³ A similar mixture of different alphabets we find in the Chicacole plates of the Gaṅga *Mahārāja* Satyavarman; *Ind. Ant.* Vol. XIV. p. 10.

appears in at least two forms, and that for some we have no less than four (or even more) different forms. To give a few examples, we have two forms for the initial *a*, e.g. in *an*[é*]*ka*, l. 13, and *asya*, l. 16; for *k*, in *Kaliṅgā*, l. 2, and *tilakó*, l. 8; for *kh*, in *sukha*, l. 1, and *likhitaṁ*, l. 28; for *g*, in *grāmó*, l. 15, and *grāmasya*, l. 16; for *ch*, in *achala*, l. 2, and *ácháryya*, l. 28; for *ḍ*, in *chūdāmanēr*, l. 3, and *chūdāmani*, l. 6;— three forms for *dh*, in *dharmasya*, l. 27, *sātradhārasya*, l. 3, and *adhirāja*, l. 8; for *m*, in *amara*, l. 1, *mahārāja*, l. 8, and *parama*, l. 9; for *v*, in *dévaḥ*, l. 9, *bhuvana*, l. 3, and *vara*, l. 6; for *s*, in *svasty*, l. 1, *sarva*, l. 1, and *sakala*, l. 10;— four or even more forms for *j*, in *rāja*, l. 13, *janita*, l. 5, *rāja*, l. 8, *rājó*, l. 11, and *mañjari*, l. 6; for *ṇ*, in *anukāriṇaḥ*, l. 1, *ramaṇīya*, l. 1, *guna*, l. 10, *dakṣhiṇataḥ*, l. 17, and *gaṇa*, l. 11; for *t*, in *vijayavataḥ*, l. 1, *pratishṭhitasya*, l. 2, *tasya*, l. 9, *adhipatiḥ*, l. 10, and *ittham*, l. 12; for *h*, in *Mahendra*, l. 2, *áhava*, l. 5, *mahārāja*, l. 8, and *parihāraṁ*, l. 15. And equally great is the variety of the signs for the medial vowels, especially in the case of *u*, *ú*, *é*, and *ó*, which are written in four, five, or even six different ways.— The language of the inscription is Sanskrit, and, excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the *dútaka* (here called *ájñapti*) in lines 27-28, the whole is in prose.— In respect of orthography I have only to state that the consonant *b* is four times denoted by the sign for *v* (by the Nāgarī sign for this letter in *ludha*, l. 13, *Kadamva*, l. 22, and *vahubhir*, l. 25, and by a southern sign in *śavdaḥ*, l. 5), and twice by its own proper sign (in *kuṭumbinaḥ*, l. 11, and *bahubhiś*. ll. 25-26, where both times the same southern sign has been employed).

The inscription is of the reign of a Gaṅga king Vajrahasta, and it begins, similarly to the grants of the Gaṅga *Mahārājas* Indravarman, Dēvendravarman, and Satyavarman,¹ just as if it were meant to record a grant by that king himself, thus:—

“Om! Hail! From his victorious residence of **Kaliṅgānagara** which, charming with the delights of all seasons, resembles the town of the immortals,— the devout worshipper of Mahēśvara (Śiva), who meditates on the feet of his parents, the ornament of the spotless family of the Gaṅgas, the *Mahārājādhirāja* **Paramēśvara**, the illustrious **Vajrahastadēva**, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gōkarnasvāmin, the parent of the movable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of mount **Mahendra**; who by his onslaught in many battles has roused the shouts of victory; whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess; and whose fame is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters” . . . Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that “in the reign of this (Vajrahastadēva), the devout worshipper of Mahēśvara, the ornament of the spotless family of the Gaṅgas, the regent of five districts (*pañcha-vishaya*), the illustrious **Dāraparāja**, a dear son of the illustrious **Chōja-Kāmadirāja** and a home of all excellent qualities, issued the following command to all cultivators or householders (*kuṭumbin*) inhabiting **Laṅkākoṇa**:— Be it known to you that, on the occasion of giving (our?) daughter (to him) in marriage, we have given the village named **Hossanḍi**, exempting it from all taxes, to the ornament of the Naggari-Saluki² family, the son of the illustrious **Eṛayamarāja**, the *Rājaputra* marked with the name of (*i.e.*, probably, named after) the illustrious **Kāmadi**, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles.”

Lines 16-21 then give an account of the boundaries of the village of **Hossanḍi**, which clearly contains the names of a fairly large number of other villages, but which,— owing partly to

¹ See *Ind. Ant.* Vol. XIII. pp. 120, 123, 275; Vol. XIV. p. 11; Vol. XVI. p. 134; and Vol. XVIII. p. 144.

² [This appears to be a corruption of the word *Chalukya*.— E. H.]

my inability of identifying any of the localities mentioned,— I do not fully understand. To the east of Hossaṇḍi was **Gūlaḍḍa**, and to the south-east **Kuravāgaḍḍa**, apparently two villages. To the south and south-west were a water-pond and the triangular (?) boundary-line of (the villages?) **Vapavāta**, **Chitragummī**, and **Hommaṇḍi**. To the west lay (the village?) **Śēluśēlāgaḍḍi**, the **Paluṅga** hill, and two boulders described as *aramgam-patthara* and *bhaduvalā-patthara*.¹ On the north-western corner was the **Kaurā** river and a *sulīyā* (?) rock as far as (the village?) **Asuravāli**. To the north lay the village of **Nanūnichāḍḍā**, and a rock in the middle of a valley;² and to the north-east (the village?) **Khaṇḍaddā** as far as **Gulaḍḍā**, which must be the **Gūlaḍḍa** previously mentioned.— This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (? *pālaku*) of the village, so granted, (at the time) was the illustrious **Ugrakhēdirāja**,³ born in the Nidusanti clan, and called 'the ornament of the spotless family of the Kadambas.'

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyāsa. Line 27 records, in another verse, that the *Ājñapti*⁴ (or *dātaka*) of this grant (*dharma*) was Vachehhapayya of the Kāyastha family, a minister of **Dāraparāja**. And the inscription ends with the statement that it was written by the *Mahāsāndhivīgrahin* Drōṇāchārya, and engraved by the artisan Namkāñchyemāchari.

The inscription contains **no date**, but it would in my opinion, on mere palæographical grounds, have to be assigned to about the 11th century A.D. Now the Vizagapatam copper-plate grants of Anantavarma-Chōḍagaṅgaḍēva⁵ mention five Ganga kings named Vajrahasta; and since the latest of them, **Vajrahastadēva V.**, the grandfather of Anantavarma-Chōḍagaṅga who was anointed king on the 17th February, A.D. 1078, must have ruled about A.D. 1035-1070, it does not seem to me at all improbable that he may be the Vajrahastadēva in whose reign was made the donation which is recorded in our inscription.

Of the localities mentioned in this inscription, the town **Kaliṅgānagara** (or Kalinganagara)⁶ and the mountain **Mahēndra** are often spoken of in other inscriptions of the same family, and well known to us. The other localities referred to I have not been able to identify.

I have already stated that these copper-plates contain some **additional writing**, apparently of a later date, on the first side of the first plate and on the second side of the third plate. On the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nāgarī characters, which evidently have not been written by the writer of the inscription described above. The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village **Hommaṇḍi** (called Hommaṇḍi in l. 17 of the preceding inscription) by a *Rāṇaka Udayakhēdin*. A transcript of the four lines would be as follows:—

Rāṇaka-śrī-Udaya(?)khēḍi kēm[ā ?]k[ō ?]-
maṇḍi yā(?)vad(?)vaḍā grāma Hommaṇḍi
pravēsa tāmvara-sāsana(?) dataḥ chatur-ā-
ghaṭā-simāsandhi-prayāntaḥ.

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskrit and that, in line 3, it refers to **Hommaṇḍi**.

¹ *Patthara* would of course be the Sanskrit *prastara*, 'a stone, rock.'

² [According to Brown's *Telugu Dictionary*, *loṅka* means 'a dell.'— E. H.]

³ Compare the name *Dharmakhēdin* in *Ind. Ant.* Vol. XVIII. p. 145, l. 12.

⁴ For the employment of this term compare *Ind. Ant.* Vol. VII. p. 17, l. 63; XII. p. 93, l. 60; XIII. p. 56, l. 25; p. 138, l. 28; p. 250, l. 35; XIV. p. 55, l. 113; XIX. p. 433, l. 114; XX. p. 17, l. 20; p. 106, l. 28; p. 471, l. 51.

⁵ See *Ind. Ant.* Vol. XVIII. pp. 164, 170-171, and 175.

⁶ See page 131 above, note 1.

16 गननमिदुष्टि...
 18 ...
 20 ...

22 ...
 24 ...
 26 ...
 28 ...

मायवि ...
 ...
 ...

TEXT.¹*First Plate; Second Side.*

- 1 Ōm² svasty=Amarapur-ānukāriṇaḥ³ sarvartu-sukha-ramanīyād=vijayavataḥ
 2 **Kalīngānagara**-vāsakān=**Mahēndrāchal**-āmala-sikhara-pratishṭhitesya sacharāchara-
 3 gurōs=sakala-bhuvana-nirmāṇ-aika-sūtradhārasya śasāṅka-chūḍāmaṇēr=bhagava-
 4 tō Gōkarnasvāminakha(ś=cha)raṇakamala-yugala-praṇāmād=vigata-kalikalaṁ-
 5 kō=nēk-āhava-saṁkshobha-janita-jayaśavda(bda)ḥ pratāp-avanata-samasta-sāma-
 6 nta-chakra-chūḍāmaṇi-prabhā-mañjari-puñja-rañj[i]ta-vara-charaṇaḥ⁴ sita-kumuda-
 kund-ê[m*]-
 7 dv-â(a)vadāta-digdēsa-vinirgata-yaśāḥ paramamāhēśvarō mātāpitri-pādā-

Second Plate; First Side.

- 8 nudhyātō Gaṅg-āmala-kula-tilakō mahārāj[ā]dhirāja-paramēśvara-śrī-Va-
 9 jrahastadēvaḥ⁵ tasya rājyē paramamāhēśvarō Gaṅg-āmala-kula-tilakaḥ pañchaviṣa-
 10 y-ādhipatiḥ śrī-Chōḷa-Kāmadirājasya priya-tanayaḥ sakala-guṇa-
 11 gaṇ-āg[ā*]raḥ śrīmad-Dāraparājō Lāmkākōṇa-nivāsinaḥ kuṭumbinaḥ
 12 sarvvān=ittham=ājñāpayati [i*] Viditam=astu vō Naggari-Saluki-kula-tila-
 13 kāya⁶ śrī-Erayamarāja-sūnavē⁷ an[ē*]ka-saṁgrāma-vijaya-śardha(bdha)-kīrtti-patā-
 14 k-āvabhāsita-digantarālāya śrī-Kāmaḍi-nām-āmkitā-rājaputrāya kanyā-

Second Plate; Second Side.

- 15 dāna-nimittē Hossaṇḍi-nāmā grāmō-smābhir=ddatta iti⁸ sarvva-kara-pama(ri)hāraṁ kri-
 16 tvā [i*] Asya grāmasya sīmā-sandhayaḥ⁹ pūrvvataḥ¹⁰ Gūladdaḥ¹¹ āgnēyataḥ
Kuravāgaddaḥ
 17 dakshinataḥ sōdakas=taṭākāḥ Vapavāṭa-Chitragummi-Hommaṇḍi-trikōla(ṇa?)-
 18 sandhiḥ nairīti(tī)ṁ yāvata(t) paśchimataḥ Śēḷusēḷāgaddi Paluṅga-pa-
 19 rvvataḥ araṅgam-pattharaḥ bhaduvalā-pattharaś=cha vāyavya-kōṇē Kaurā-vēṇi
 20 suliyā-silā Asuravālim yāvata(t) uttarataḥ Nanūnichaddā-grāmaḥ lomka-
 21 madhyē patthara-silā isānataḥ Khaṇḍaddā Guladdām yāvata(t) [i*] Asya
 grāmasya pa-

Third Plate; First Side.

- 22 lākaḥ¹² **Kadamv(mb)**-āmala-kula-tilakaḥ¹³ śrī-Ugrakhe[d]irājāḥ¹⁴ Nidasanti-varṇsa-
 samudbhava-¹⁵

¹ From impressions, supplied to me by Dr. Hultzsch.

² Expressed by a symbol.

³ Read *scasti* | *Amarā*². Originally °*kārāṇaḥ* was engraved.

⁴ The sign of the vowel *i* of *rañjita* is extremely faint in the impression.

⁵ I would not join this word with the following by the rules of *samāhī*.

⁶ Read *śry-Eṅa*². ⁷ Read *-sūnavē=nela*.

⁸ This *iti*, if used at all, should have been placed after the following *kritvā*.

⁹ Originally *sandhiyaḥ* was engraved, but the sign for *i* has been struck out.

¹⁰ In the original this word looks rather like *pūrvvataḥ*. Here and below, the rules of *samāhī* have not been observed.

¹¹ Here and in the following, the consonants which I have transcribed by *ḍḍ*, may possibly be *ḍḍ*.

¹² Read *pālakaḥ*. ¹³ Read *śry-Ugra*². ¹⁴ Read °*raḷē*.

¹⁵ This last *akṣhara* originally was either *vā* or *vō*, but it appears to have been altered to *va*.

- 23 ś=cha [||*] Asy=ôpama(ri) na kênachid=vâdhâ karañiyâ [I*] yah karâ(rô)ti sa
pañcha-mahâpâtaka-samyu-
- 24 ktô bhavati [||*] Vy[â*]sên=âpy=uktam || Sva-dattâm¹ para-dattâm vâ yô harêta
vasundharâ[m I*]
- 25 ²shashṭir=vvarsha-sahasrâni visṭhâyâm jâyatê kṛimih [||*] Va(ba)hubhir=vvasudhâ
dattâ ba-
- 26 hubhiś=ch=ânupâlîtâ [I*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||*]
- 27 Âjñaptir=asya dharmasya Kâyastha-kula-bhûshanaḥ [I*] mantra³ Dâraparâjasya
Vachchhapayyô ma-
- 28 hâmatih [||*] Likhitam mahâsandhivigrahi-Drônâchâryy[ê]ṇa [I*] utkīrṇam
sûtradhâra-Namkânchyê-⁴

Third Plate; Second Side.

- 29 mâchariṇâ [||*]

No. 32.—ALAMPUNDI PLATE OF VIRUPAKSHA;

SAKA-SAMVAT 1305.

By V. VENKAYYA, M.A.

A tentative English translation of the subjoined inscription was published in 1878 in the *Manual of the South Arcot District* (page 2, note *), and Mr. Sewell has drawn attention to this translation in his *Lists of Antiquities*, Volume I. page 207. The original consists of a single plate which is now in the possession of Nârâyana Śâstrî of Âlampûṇḍi,⁵ a village in the Śeñji (Gingee) division of the Tinḍivanam tâlukâ of the South Arcot district, and was obtained by Dr. Hultzsch on loan through the kind offices of the Collector of the district. The plate measures about 11¼" in height and 6¾" in breadth, and is rounded at the top. Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation. There is a hole at the top of the plate; but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon *Śrî-Harihara*, which is in Kanarese characters, the alphabet employed in the inscription is Grantha, which differs very little from its modern form. As in other Grantha and Tamiḷ inscriptions,—if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the second element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line. Thus, of *âē* of *dēvyâm* (l. 9 f.), the *ē* is at the end of line 9 and the *d* at the beginning of line 10. Similar instances occur in *sau* (l. 12 f.) and *bhyô* (l. 20 f.). Again, of *mayâ* (l. 21 f.) the *y* is found in line 21 and the *â* in the following line. Another instance of the same peculiarity occurs in *kkô* (l. 15 f.). Such a separation is impossible in the Telugu or Kanarese alphabets, because the secondary form of a vowel is there attached to the consonant itself and constitutes along with it a single complex symbol. In the Grantha, Tamiḷ, and Malayâlam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant. Irregularities similar to those pointed out above are thus

¹ Metre: Ślôka (Anusṭubh); and of the following verses.

² Read *shashṭim varsha*.

³ Read *mantri*.

⁴ Originally *sûtradhâri* was engraved, but the sign for *i* has been struck out.

⁵ No. 85 on the *Tinḍivanam Taluk Map*.

rendered possible in these alphabets, and are of frequent occurrence in Grantha and Tamil inscriptions.¹ Another graphical peculiarity of the Âlampûñdi plate deserves to be noted. The consonant group *nr* of the Tamil names *Palakunra* (l. 15) and *tânri* (l. 23) is, in the absence of Grantha letters to represent it, denoted by the group *nr*, as it would be vulgarly pronounced even now. The language of the subjoined inscription is incorrect Sanskrit, verse (ll. 1 to 22, and 26 to 33) and prose (ll. 1, 22 to 26, and 34).

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishnu and to the goddess of the Earth, respectively. The third verse refers to **Bukkarâja** (I.), who belonged to the race of the Moon, and who was the son of **Saṅgama** (I.) by **Kâmâkshi**. Bukka's son was king **Harihara** (II.) who, as in other inscriptions,² is said to have performed "the sixteen great gifts" (verse 4). Harihara (II.) married **Mallâdêvi**, who belonged to the family of **Râmadêva**; and their son was **Virûpâksha** (v. 5), who conquered the kings of **Tuṅḍira**,³ **Chôla** and **Pâñḍya**, and the **Simhalas**, and presented the booty of his wars to his father (v. 6). On the day of the **Pushya-samkrânti** of the year **Raktâkshin** (v. 8), which corresponded to the **Śaka year 1305**,⁴ king **Virûpâksha** (v. 7) granted to certain unnamed **Brâhmanas** of various *gôtras* the village of **Âlampûñdi** (v. 9). This village had been the object of a previous grant by **Harihara** (II.) (v. 9) and had then received the surname **Jannâmbikâbdhi** (v. 10). The pronouns *mama* and *mayâ* in lines 17 and 21 show that both Harihara's previous grant and the present donation of **Virûpâksha** were made at the instance of a princess who was the sister of **Harihara** (II.) (v. 9) and, consequently, the paternal aunt of **Virûpâksha**, and whose name must have been **Jannâmbikâ**, because the village of **Âlampûñdi** received the surname **Jannâmbikâbdhi** (i.e. **Jannâmbikâ-samudram**)⁵ after her own name. The description of the boundaries of the granted village is contained in lines 22 to 26. Then follow three of the customary imprecatory verses. The inscription ends with the name *Śrî-Harihara*.

The **Âlampûñdi** plate would add considerably to our knowledge of the history of the first **Vijayanagara** dynasty, if we could be quite sure of the genuineness of the plate. As in other inscriptions of this dynasty, the first historical person is said to have been **Saṅgama** (I.). The **Âlampûñdi** plate is the only inscription which informs us of the name of Saṅgama's queen, viz. **Kâmâkshi**. According to the same plate the queen of Harihara II. was **Mallâdêvi**. The **Satyamaṅgalam** plates of **Dêvarâya** II. give the name of Harihara's queen as **Malâmbikâ**.⁶ As the two names **Mallâdêvi** and **Malâmbikâ** are very similar, we may, for the present, consider them as identical. The **Âlampûñdi** plate adds that **Mallâdêvi** belonged to the family of **Râmadêva**. It is not impossible that **Mallâdêvi** was related to the **Yâdava** king **Râmachandra**, who was also called **Râmadêva**, and who reigned from **Śaka-Saṁvat 1193** to **1230**.⁷ It is from the present inscription that we first learn that Harihara II. had a sister called **Jannâmbikâ** and a son called **Virûpâksha**, who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the **South Arcot** district. The date of the grant of **Virûpâksha** (**Śaka-Saṁvat 1305** for **1307**, the **Raktâkshi samvatsara**) is a few years later than the accession of **Harihara** II.⁸ In referring to a previous grant of the village of **Âlampûñdi** by **Harihara** II. himself, the inscription implies that the latter was ruling over a portion of the modern **South Arcot** district even before **Śaka-Saṁvat**

¹ In the Tamil inscriptions contained in Volume I. of Dr. Hultzsch's *South-Indian Inscriptions*, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page; see, e.g., page 72, where there are no less than nine cases.

² *ante*, p. 116.

³ On this name see *ante*, p. 119, note 6.

⁴ The **Raktâkshin** year does not correspond to **Śaka-Saṁvat 1305**, but to **1307** current.

⁵ *Âbdhi* is a more poetical synonym of *samudra*, a frequent ending of village names; hence the actual surname was probably **Jannâmbikâsamudram**.

⁶ *ante*, p. 37, verse 9.

⁷ Dr. Fleet's *Kanarese Dynasties*, p. 71.

⁸ **Harihara** II. must have ascended the throne between **Śaka-Saṁvat 1293** and **1301**; *ante*, p. 115, note 11.

1307. We do not know from other sources that, at this time, he had already extended his dominions to that part of the country. The earliest inscriptions of Harihara II. that have hitherto been discovered in the south, are dated in Śaka-Saṃvat 1315.¹ Consequently, it is at least doubtful if the date of the Âlampūṇḍi plate can be looked upon as genuine. If the week-day were mentioned in the date, it could be verified by an expert, and the result of such verification would help considerably in deciding whether the grant is genuine or not. The omission of the week-day and of the names of the donees may also be urged against the genuineness of the document. The orthographical as well as calligraphical mistakes in which this small inscription abounds, and the uncouth language and construction which, to a casual reader, render it difficult to say who the actual donor was,—Harihara, Virūpāksha, or Jannāmbikā,—are other facts which may be urged against the genuineness of the plate. On the other hand, we cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Saṃvat 1305 (for 1307), actually falls into the reign of Harihara II., who, in verse 4, is spoken of as if he was living at the time of the grant.² In spite of the doubts which may thus be reasonably entertained as to its genuineness, the grant is interesting as the first known copper-plate inscription in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, Âlampūṇḍi, is identical with the village in which the plate is still preserved. Âlampūṇḍi was situated in the district of Cheñchi, which formed part of the country of Palakunṛakkōṭṭam, which was also called after Chinkapura (v. 9). According to Mr. Crole's *Chingleput Manual*, page 433, Palakunṛakkōṭṭam was situated in the North Arcot district. But the present inscription shows that a portion of the South Arcot district was also included in this kōṭṭam. Chinkapura is probably the same as Śiṅgavaram near Gingee in the Tinḍivanam tālukā (No. 146 of the *Taluk Map*), and Cheñchi is a Sanskritised form of Śeñji, vulgo Gingee, the site of a well-known hill-fort. The boundaries of Âlampūṇḍi were:—In the east, Tāṇṛiēntala; in the north, the Vēganadī (river); in the west, Śaktimaṅgala; and in the south, Mābhuvillīēntala. Of these, Śaktimaṅgala has to be identified with Śattiyamaṅgalam (No. 84 on the *Taluk Map*), which is situated to the south-west of Âlampūṇḍi. The northern boundary, the Vēganadī, does not retain its old name. On the *Tinḍivanam Taluk Map* there is a river marked as flowing to the north of Âlampūṇḍi, but its name is given as Varāhanadī. The same river is mentioned in the *Manual of the South Arcot District*, where another name of the river is also given, viz. the Gingee, which is evidently derived from the town of Gingee, close to which the river flows in its lower course. Consequently, the Vēganadī of the inscription has to be identified with the Varāhanadī of the *Taluk Map*. Tāṇṛiēntala is a Sanskritised form of the Tamiḷ name Tāṇṛi-ēndal, which means 'a hill on which tāṇṛi trees grow.' The last portion of the name of the southern boundary, ēntala, is also a corruption of the Tamiḷ word ēndal, 'a hill.' But neither Tāṇṛi-ēndal nor Mābhuvillī-ēndal can be traced on the *Taluk Map*.

In the *Manual of the South Arcot District*, the colophon Śrī-Harihara is explained as the signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the name of some god as Virūpāksha, Veṃkaṭēśa or Rāma, it is preferable to explain the colophon Śrī-Harihara as denoting the tutelary deity of king Virūpāksha, who made the grant.

TEXT.³

First Side.

- 1 शुभमस्तु [॥*] श्रीकार[१*]कारदंष्ट्राय क्रीडते श्रुतिपस्त-
- 2 ले [१*] स्थिराभारयते शक्तिम्⁴ नमः प्रथमपौत्रिणे [॥ १*]

¹ *ante*, p. 116.

² The earliest date hitherto discovered for Harihara II. is Śaka-Saṃvat 1301, and the latest 1321; *ante* pp. 115 and 117.

³ From ink-impressions, received from the Editor.

⁴ Read शक्तिं.

- 3 शस्वत्¹ विश्वभरां वन्दे वि[श्वां*] हरकुं[टुं*]विनीम्² । ³मूर्त्तिसुग्धेन्दु-
4 चूडस्य सप्तसागरमेखलाम् । [२*] आसीन्नि[ःसीम*]महिमां⁴ हि-
5 माशुकुलशेखरः । बुक्कराज इति क्ष्माप[ः*] कामा-
6 चीसंगमात्मजः । [३*] पुत्रस्तस्यास्ति सुचामतेजो⁵ ह-
7 रिहरो न्द्रपः⁶ । यः षोडशमहादानदीक्षितः क-
8 लिमच्चिणोत् । [४*] रामदेवकुलाम्भोधिकमला-
9 यां स की[र्त्ति]मान् । विरूपाक्षमहीपाल[म्*] मल्ला-
10 देव्यामजीजनत् । [५*] ⁸तुण्डीरिचोळपाण्ड्य[ानां*] क्ष्मापा-
11 न्निर्जित्य सिहळान्⁹ । स(ः) शंकर[स]खादीनि पित्रे र-
12 त्नानि दत्तवान् । [६*] पुण्य[ञ्जो]काग्रगण्ठी-
13 ¹⁰सौ विरूपाक्षमहीपतिः । शकवर्षसहस्रा-
14 धिपञ्चीत्तरशतत्रये । [७*] ¹¹रक्ताक्षीपुण्यसंक्रा-
15 न्तौ पुण्यकाले शुभे दिने [१*] पलकु[ण्ण]को-¹²
16 दृविख्यातदेशे¹³ चिंकपुराभिधे [८*] चिञ्चिनीवृति
17 सुग्राममालम्पूण्डीतिनामकम् [१*] पूर्वं दत्तम् मम
18 भ्रात्रा नाम्ना हरिहरेण च [९*] ¹⁴तत्ग्रामभूसुरश्रे-
19 ष्ठैरर्थितं¹⁵ ग्र[१*]ममुत्तमम् [१*] ¹⁶जन्नाबिकाब्धिविख्यात-
20 म्¹⁷ चतुस्त्रीमासमन्वितम् । [१०*] नानागोत्रेभ्य¹⁸ विप्रे-
21 भ्यो¹⁹ तेभ्यो भीक्तुमदात् सुधी[ः*] । सर्वमान्य²⁰ मया²¹
22 दत्तम्²² ग्राममाचन्द्रतारकम् । [११*] एतत्ग्रामस्य²³ पूर्व-
23 सीमै²⁴ ताण्णिएन्तलपय्यन्तम्²⁵ । उत्तरसीमै²⁶

1 Read शस्वद्विश्वभरां.

2 Read हरिकुटुम्बिनीम्.

3 Read मूर्तिः.

4 Read महिमा हिमांशु.

5 Read तेजा.

6 Read नृपः.

7 The *ś* of *śś* is at the end of the previous line.

8 Read तुण्डीर.

9 Read सिहलान्.

10 The *ś* of *śau* is at the end of the previous line.

11 Read रक्ताक्षि.

12 The *ā* of *kā* is at the beginning of the next line.

13 Read विख्याते देशे.

14 Read तद्ग्राम.

15 Read °रर्थितं.

16 Read जन्नाबिका°. The *ā* of *nnā* is engraved below the line.

17 Read विख्यातं.

18 Read गीत्रेभ्यो.

19 The *ś* of *bhyō* is at the end of the previous line. Read विप्रेभ्यस्तेभ्यो.

20 Read सर्वमान्यं.

21 The *ā* of *mayā* is at the beginning of the next line.

22 Read दत्तं.

23 Read एतद्ग्रामस्य.

24 Read सीमा ; the composer has here used the Tamil *tadbhava* of the Sanskrit word

25 Read पर्यन्तम्.

26 Read सीमा and see note 24 above.

- 24 वेगनदीपर्यन्तम् । पश्चिम¹ शक्तिममृगलसी-
25 मापर्यन्तम् [1*] दक्षिणम्² माभुविल्लिएनतल-³

Second Side.

- 26 सीमापर्यन्तम् । स्वदत्तां परदत्तां वा यी
27 हरे[त*] वसुन्धराम् [1*] षष्ठिर्वर्षसहस्रणि⁴ विष्ठा-
28 याञ्जाय[ति]⁵ क्रिमिः । [१२*] स्वदत्ता[द*]द्विगुणम् पुण्य-
29 म् परदत्तानुपालनम् [1*] ⁶परदत्तापहा-
30 रेण स्वदताम्⁷ निष्फलं भवेत् । [१३*] सामान्यो[य]-
31 न्धर्मसेतुनृपाणम्⁸ काले काले पाल-
32 नीयो भवतिः⁹ [1*] सर्वानितान् भाविनः पा-
33 र्त्विन्द्रान् भूयो भूयो याचते रामभद्रः [॥ १४*]
34 श्रीहरिहर¹⁰ [॥*]

TRANSLATION.

(Line 1.) Let there be prosperity !

(Verse 1.) Adoration to the primeval Boar, whose (*pair of*) tusks have the shape of the syllable *Om*, who is sporting in the pond (*which is*) the Śruti (Vēda), (*and*) who possesses firm power (*or*, who carries the constant goddess of Fortune) !

(V. 2.) I perpetually bow to (*the goddess of*) the whole Earth, who is the consort of Hari (Viṣṇu), who is one of the (*eight*) bodies of (Śiva) who bears the lovely moon on his crest, (*and*) who has the seven oceans for her girdle !

(V. 3.) There was a king called Bukkarāja, whose might was unbounded, who was an ornament of the race of the Moon, (*and*) who was the son of Kāmākshī and Saṅgama.

(V. 4.) His son is king Harihara, who equals Sutrāman (Indra) in power (*and*) who, being devoted to (*the performance of*) the sixteen great gifts, has destroyed (*the sins of*) the Kali (*age*).

(V. 5.) This famous (*king*) begat prince Virūpāksha on Mallādēvi, (*who arose*) from the race of Rāmādēva, as Kamalā (Lakshmi) from the ocean.

(V. 6.) Having conquered the kings of Tuṇḍira, Chōḷa and Pāṇḍya, (*and*) the Siṃhaḷas, he (*i.e.* Virūpāksha) presented crystals¹¹ and other jewels to (*his*) father.

¹ Read पश्चिमसीमा शक्तिममृगलसी.

² Read दक्षिणसीमा.

³ In the original the space between ङ्गि and ए is larger than usual; this is probably due to an erasure. Close to the left of ए and below the line there seems to be an indistinct symbol which may be read as द or ओ.

⁴ Read षष्टिं वर्षसहस्राणि.

⁵ The engraver has entered only the *ḍ* of *tḍ* and omitted the symbol *t*.

⁶ Read परदत्ताप^०; the engraver has, by mistake, written an *ḍ* instead of the second *t* of the group *tḥa*, and the symbol should, strictly speaking, be transcribed as ताḥ.

⁷ Read स्वदत्तं; the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant *datam*, has put down *datam*.

⁸ Read सेतुनृपाणां.

⁹ Read भवतिः.

¹⁰ In Kanarese characters.

¹¹ *Sānikarasakha* is synonymous with *śitapriya*, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, *śivan* is used in the sense of 'cut's-eye.'

First Side.

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24

E. HULTZSCH.

Second Side.

26
28
30
32
34

26
28
30
32
34

SCALE FIVE-NINTHS.

W. GRIGGS, PHOTO-LITH.

(V. 7.) This prince Virūpāksha,¹ who was regarded as the foremost of the virtuous,—in the Śaka year one thousand three hundred and five;—

(V. 8.) On the lucky day of the auspicious time of the Pushya-saṁkrānti in the Raktākshin (*year*),—in the country (*dēśa*) called Palakunrakkōṭṭa, which is (*also*) called (*after*) Chinkapura;—

(V. 9.) In the district (*nīvrit*) of Cheñchi,—the excellent village called Ālampūṇḍi, which had been previously granted by (*my*) brother Harihara (*and called*) after my (*i.e.* Jannāmbikā's ?) name;—

(V. 10.) The excellent village,—which was claimed by the best of the Brāhmaṇas of that village (*and*) which was (*also*) called Jannāmbikābdhi,—up to the four boundaries;—

(V. 11.) The wise (Virūpāksha) gave, for the enjoyment of those Brāhmaṇas of various *gōtras*, (*the above*) village, which had been given by me (*i.e.* Jannāmbikā ?), free of taxes, for as long as the moon and the sun (*shall endure*).

(Line 22.) The eastern boundary of this village (*extends*) as far as Tānriēntala; the northern boundary as far as the Vēganadi; the western [boundary] as far as the boundary of Śaktimaṅgala; the southern [boundary] as far as the boundary of Mābhuvillīēnataḥ.

[Lines 26 to 33 contain three imprecatory verses.]

(L. 34.) Śri-Harihara.

POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of Harihara II. in Grantha characters, which is engraved at the entrance into the inner *prākāra* of the Kāmākshī temple at Kāñchipuram, and which is dated in Śaka-Saṁvat 1315 expired, the Śrimukha *saṁvatsara*.² It consists of a single Sanskrit verse, which records that king Harihara (II.) provided a copper-door for the central shrine of the Kāmākshī temple.

TEXT.³

- 1 शक्त्यालोके शकाब्दे परिणम[ति] शुभे शचीमुखा-
- 2 षा[ढ]मासे शुद्धे पक्षे दशम्यां रविसुतदिवसे मित्र-
- 3 भे जैत्रतेजाः ॥ काञ्चरां कल्याणशीभी हरिहर-
- 4 नृपति[ः] प्राणबन्धु[ः] प्रजानां कामाक्ष्याश्रीविमानं [व्य]तनुत
- 5 सु[क]ताम्भोनिधिस्ताम्बन्धम् ॥

TRANSLATION.

On (*the day of*) the star Mitra (*i.e.* the *nakshatra* Anurādhā), on the day of the son of the sun (*i.e.* on Saturday), on the tenth *tithi* of the bright fortnight of the month of Āshāḍha of the Śrimukha (*saṁvatsara*), (*which was current*) after the auspicious Śaka year (*expressed by the chronogram*) śaktyāloka (*i.e.* 1315) had expired,⁴—king Harihara, whose might was

¹ The verb follows in verse 11.

² Dr. Hultzsch's *Progress Report* for February to April 1890, p. 4, No. 29 of 1890; see *ante*, p. 116, where reference is made to this inscription.

³ From an inked estampage, received from the Editor.

⁴ Read श्री°.

⁵ Instead of परिणमति one would expect परिणते.

victorious, who was resplendent with good fortune, who was a relative (*as dear as*) life to (*his*) subjects, (*and*) who was an ocean of good deeds, provided the sacred shrine (*vimāna*) of (*the goddess*) **Kāmākshī** at **Kāñchi** with a copper-door.

No. 33.— A STONE INSCRIPTION OF THE SINDA FAMILY
AT BHAIKANMATTI.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

Bhairanmatti¹ is a village ten miles east of Bāgalkōṭ, the chief town of the Bāgalkōṭ tālukā in the Bijāpur district, Bombay Presidency. The inscription is on a stone tablet, 7' 11½" high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south.

The **writing** covers a space of about 2' 0½" broad by 5' 6" high near the top of the tablet and, except towards the end, is in an excellent state of preservation.— The **sculptures** above it, at the top of the tablet, are— in the centre, a *liṅga*; on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun; and on the proper left, the bull Nandi, and, above it, a cow and calf, a crooked sword or dagger, and the moon.— The **characters** are Old-Kanarese; and, as may be seen from the photograph of this record, from an estampage, published in my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 86, they furnish a fine specimen of rather ornate writing of the eleventh century A.D. The **average size of the letters** ranges from ½" to ⅝".— The **language** is Old-Kanarese. There are two invocatory verses in the first two lines, and an imprecatory verse in line 56-57; and the record itself is in verse from line 10 to line 29.— In respect of **orthography**, the following points may be noticed: (1) the vowel *ri* is represented by *ri* almost throughout; (2) the *visarga* has become *sh*, by *saṁdhi*, in *sirash-karainṇḍan*, line 27-28, and *āntashkarana*, line 32; (3) *bh* is wrongly doubled, after *r*, by *bh*, instead of by *b*, in *garbbham*, line 11; and (4) there is much confusion between the sibilants,— *s* is constantly used for *ś*; *ś* occurs for *sh* in *viśay-ādhirāja* l. 35; and *sh* occurs for *ś* in *shambhavé*, line 1, and in two other words in lines 8, 13.

The **inscription** is a record of a branch of the feudatory Sinda family, the members of which are called in it the **Sindas of Bāgadage**, *i.e.* of **Bāgalkōṭ**;² evidently, just before the time of the Sinda *Mahāmaṇḍalēśvaras* of Erambarage, *i.e.* Yelburga, some of whose records have already been published,³ they held the subordinate government of much the same tract of country. The inscription was plainly written all at one and the same time. But it divides itself naturally into two parts.

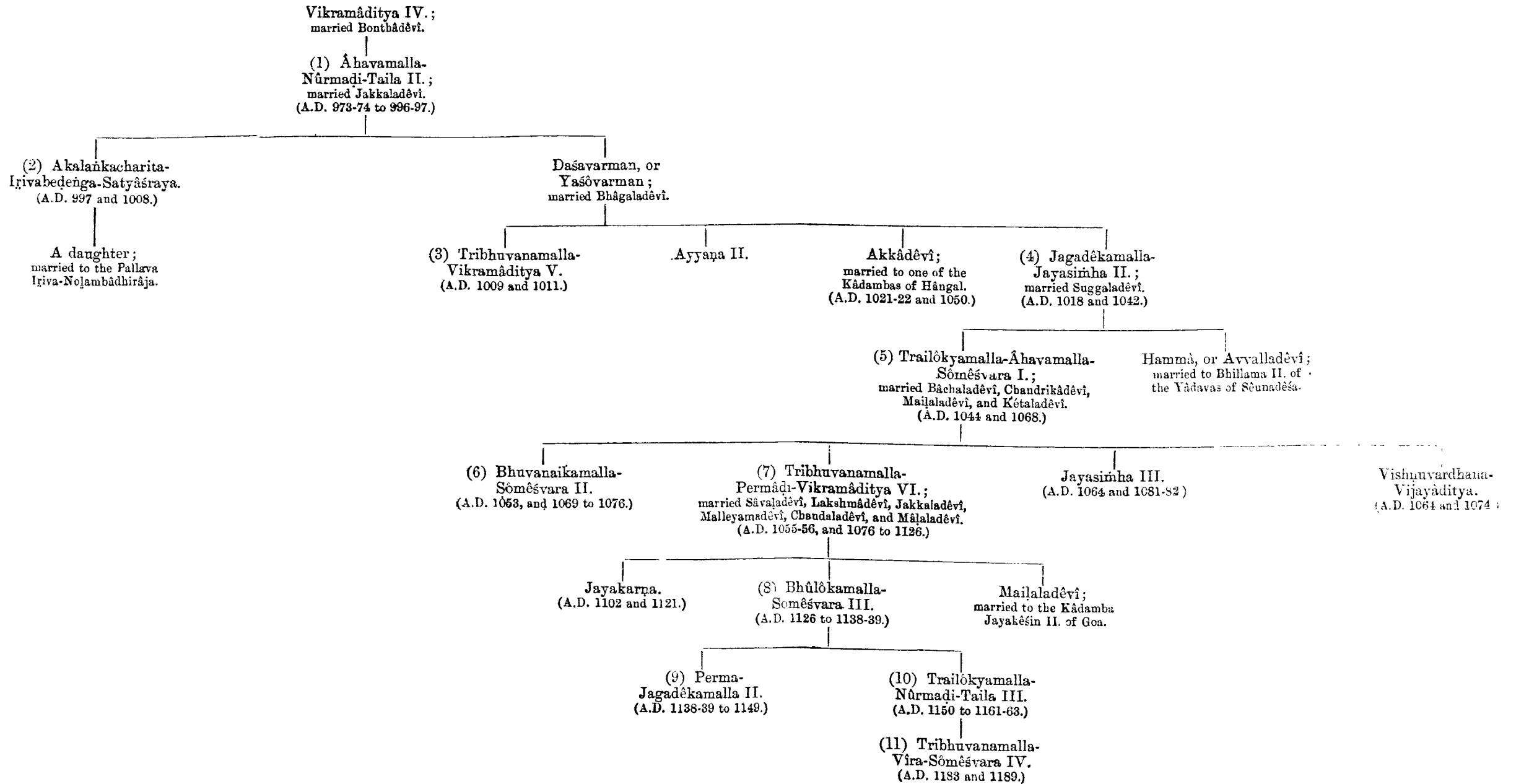
As regards historical names, the **first part**, lines 1 to 50, tells us that in the time of the **Western Chālukya king Taila II.**,⁴ and in the *Vikṛita saṁvatsara*, = **A.D. 990-91**, coupled with

¹ *Indian Atlas*, Sheet No. 58,— 'Pyrunmuttee.'

² For this identification, see *Ep. Ind.* Vol. II, p. 170.

³ *Jour. Bo. Br. R. As. Soc.* Vol. XI, p. 219 ff.

⁴ I take this opportunity of publishing a revised table of the Western Chālukya dynasty of Kalyānapura, *i.e.* of the modern Kalyāni in the Nizām's Dominions. The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.



Śaka-Samvat 911 by mistake for 912 (expired),¹ there was a Sinda prince named Pulikāla,² son of Kammara or Kammayyārasa and Sagarabbarasi; to Pulikāla and Rēvakabbe there was born the *Mahāsāmanta Nāgāditya, Nāgātya, or Nāgātiyārasa*; to Nāgāditya and Poleyabbarasi there was born Polasinda; and to Polasinda and Bijjaladēvi, daughter of the Khāṇḍava *Maṇḍalēśvara*,³ there was born the *Mahāmaṇḍalēśvara Sēvyārasa*. This latter person is mentioned as a vassal of the Western Chālukya king Sōmēśvara II. And this fixes the period A.D. 1069 to 1076 as the time when the inscription was put on the stone. But the antique expression *rājyam-geyye*, in line 4, shews that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II. and Pulikāla. This part of the record registers the fact that in some unspecified year, on a Sunday combining the *uttarāyana-samkrānti* or winter solstice with the *Vyatipāta yōga*, the *Mahāsāmanta Nāgāditya* had granted to a priest named Paratrāya-Simharāśibhaṭṭa a field, measuring one thousand *mattars* by the measuring-rod of Pattiya-Mattaūra,⁴ at the village of Kiriya-Siriūra,⁵ and that the *aravana*, or tax on the field, was twelve *gudyānas*.

The second part of the inscription, from line 50 to the end, registers a grant, at a village named Puradakēri,⁶ which the same *Mahāsāmanta Nāgāditya* had made to a priest named Tējorāśipaṇḍita in the time of the Western Chālukya king Jayasimha II., when the latter was reigning at Kollipāke, in the Śrīmukha *saṁvatsara*, Śaka-Samvat 955 (expired), = A.D. 1033-34;⁷ and it adds that this priest, who was the *Āchārya* of the god Sindēśvara, effected some repairs to the temple of that god.

A special point of interest in this record is the legendary account as to the origin of the Sinda family, and of its name. These Sindas claimed to belong to the Nāgavāṁśa or race of hooded serpents,— to carry the *nāga-dhvaja* or *phaṇi-patākā*, *i.e.* the banner which line 41 of the text explains as bearing representations of the Nāga kings Ananta, Vāsugi (more properly Vāsuki), and Takshaka,— to use the *vyūghra-lāñchhana* or tiger-crest,— and to have the hereditary title of “lord of Bhōgāvati, the best of towns,” which place, in Hindū mythology, was the capital of the Nāga king Vāsuki in Rasātala, one of the seven divisions of Pātāla or the subterranean regions. And, by way of accounting for all these attributes, and for the family-name, the record tells us that the eponymous founder of the family was a certain “long-armed” Sinda, a human son of the serpent-king Dharaṇēdra, born at Ahichchhatra in the region of the river Sindhu, *i.e.* the Indus. and reared by a tiger. This Sinda is said to have married the daughter of a Kaṇḍamba prince,⁸ and to have had by her three sons, who established the family of the kings of the Sinda race. They appear to have been the first of a line of thirty-one successive rulers. And after them, at unspecified intervals, there came another prince named Sinda, and then Kammara or Kammayyārasa, the father of Pulikāla.

The eponymous “long-armed Sinda” figures in records of also another branch of the Sinda family; for instance, in an inscription of about A.D. 1165 at Harihar (*Pāli, Sanskrit, and Old-*

¹ By the mean-sign system of the cycle, the Vikṛita or Vikṛiti *saṁvatsara* began on the 18th April, A.D. 988, in Śaka-Samvat 911 current, and ended on the 14th April, A. D. 989, in Śaka-Samvat 912 current (= 911 expired). But that system had then gone out of use in the part of the country to which this record belongs, and had been superseded by the southern luni-solar system, according to which the *saṁvatsara* in question coincided with Śaka-Samvat 913 current (= 912 expired).— Further details of the date,— the month, etc.— are not given.

² This name seems to represent the Kanarese *huli*, ‘tiger,’ and *kālu*, ‘foot or leg.’

³ This seems to be a family or territorial designation, rather than a personal name. And, in fact, the dictionaries give the word *khāṇḍava* as the name of a region.

⁴ This must be the modern Hatti-Mattūr in the Karajgi talukā, Dhārwār district.

⁵ This must have been a village, now non-existent, somewhere in the neighbourhood of Bhairanmatti,— possibly a hamlet of, or offshoot from, the modern Śirūr, which is about seven miles to the south-west.

⁶ The maps do not shew any village of this name anywhere in the neighbourhood of Bhairanmatti.

⁷ In this date, again, no further details are given.

⁸ The passage gives one of the few instances of the word *kaṇḍamba* being written with the lingual *d*.

Canarese Inscriptions, No. 119, and *Mysore Inscriptions*, p. 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahāṭa, the modern Karāḍ in the Sātārā district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahāṭa Four-thousand province.

TEXT.¹

- 1 Ōm² [||*] Namas³=tuṅga-sīras-chumbi-chandra-chāmara-chāravê trailōkya-nagar-
āraṁbha-mūla-stambhāya Sha(śa)mbhavê || Jayamty⁴=â-
- 2 vishkṛitam Vishṇôr=vvārāham kshôbhit-ârṇavam dakṣiṇ-ōnnata-damshṭr-âgra-
visrâ(śrâ)nta-bhuvanām vapu[h*] || Ōm
- 3 Ōm Śrīpri(pri)thvivallabha mahārājādhirāja paramēsva(śva)ra para⁵mabhaṭṭārakam
uttarōttaram-âge Tailapa-
- 4 yyam rājyam-geyye [I*] Sa(śa)ka-varsha 911 Vikri(kṛi)tam-emba
samvatsara pravarttise [I*] Ari-nri(nṛi)pati-kari-
- 5 kumbhi-kumbhasthala-vinirgata-karavāla-vimukti(kta)-muktāphala-ōchchhi (c h c h i) t a -
samara-saṅghattana-labdha-vīra-vi-
- 6 jaya-rājya-lakshmi-vaksha[h*]sthala di(dṛi)shṭivisha-kuḷa-tiḷaka phanā-mapi-
kirana-vibhāsura-Nāgavams(ś)-ōdbha-
- 7 va nāgadhvaja-pratāpa vijaya-paṅghōshana vyāghra-lāñcha(ñchha)na
Bhōgāvati-pura-paramēsva(śva)ra nanni-
- 8 g-āshra(śra)ya ranarānga-kēsari viśiṣṭa-jana-priya āsrita-jana-kalpavri(vṛi)ksha
pusig=enippa sara-kri(kṛi)ta-
- 9 maṛimātam-anyaja-Manōja Sinda-Nārāyana nallargge-nalla dāmara-malla êkāmja-
Sūdruka⁶ śrī-
- 10 Pulikāla || Ōm [||*] Dharanēndr⁷-êhīsvaram⁸ mānavabhava-nuta-bhūlōkamañ
nōrppen=end=ādaradim ta-
- 11 t-sainyamañ piṁtirisi vaniteyam tānum=ād=akkariṁdam bare garbhba(rbbha)ñ
tōre tad-vallabhege paded=Ahichchha-
- 12 tradolu puṭṭidam bhāsura-tēj-ōdbhāsi Simdhū-nadiya kuṇvadolu Simdan-
emba[m*] kumāra ||
- 13 Paḍedu⁹ vimōhamañ pulig=ahīsvaram=i śīshu(śu)vañ surakshitam naḍap=ene
panne(nna)g-ādhipatiyolu besa-ve-
- 14 ttu mahā-mahīsanam naḍap=ene kumārakam¹⁰ baḷed=iḷ-ādihika-sau(śau)ryyada
dirgha-bāhuvam paḍe-
- 15 dano sanda Sinda-vishay-ādhipan=unnata-vīra-sā(śā)sana || Bharadindan¹¹=niḍu-
dō(dō)la Sinda-vibhu kay[y*]am

¹ From the original stone.— There is a transcription of this record in Sir Walter Elliot's *Canarāṭaka-Dēsa Inscriptions*, Vol. I. p. 25.

² Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol; elsewhere, by a plain symbol.— At the end of line 2, in the photograph, the symbol has been spoilt, in mistakenly trying to make the estampage clearer for reproduction.

³ Metre: Ślōka (Anushubh); and in the next verse.

⁴ Read *jayaty*.

⁵ This *akshara, ra*, was at first omitted, and then was inserted above the line.

⁶ Read *êkāmja-Sūdraka*.

⁷ Metre: Mahāragdharā.

⁸ Read *°ahīsvaram*.

⁹ Metre: Champakamālā.

¹⁰ In *naḍap=ene kumārakam* the metre is faulty; there is one short syllable too many.

¹¹ Metre: Matēbhavikṛidita.

- 16 muchoche kaṇṇam **Kaḍambar**=adhīsa priyadim tanûbhaveyan=iyalu koṃḍu tân=â
manô-
- 17 hari(re)yoḷu krīdisutt(t)-ippinam tane(na)yar=âdar=mûvar=â mûvarim pared=
at[y*]unna-
- 18 ta-**Sindavamśa**-mahibhri(bhri)t-samjâtar=i lôkadoḷu || Ant¹=â mûvatt-onda
niśchintade **Bâga**-
- 19 ḍage-nâḍan=âlalu sêvyam Kantu-samânam puṭṭid=ananta-guṇam negardda
Sindan=e[m*]ba kumâ-
- 20 [ra] || Niḍu-dôḷa **Sindanim** tân=eḍev-aṇiyade baṃda **Sindar**=ânvâyam²
Bâgaḍageya
- 21 **Simḍarin**=esedaḍu poḍaviyoḷ=ene negarddan=alte **Kammaran**=emba || Dhare
pogaḷe nega-
- 22 ḷda **Kammayy-arasaṃgam**=anûna-vidita-guṇa-gaṇa-sî(sî)l-âbharāṇa-[â*]bhûshita-
Sagarabb-arasiga-
- 23 [m=a]sam-eseye puṭṭidam **Pulikâla** || **Pulikâla-nri**(nri)patiga[m*] Śrî-lalanega
dorey-enipa
- 24 **Rêvakabbegam**=âdam [sale*] sad-guṇade su-putra[m*] kuḷa-dîpakan=enisi
puṭṭida³ **Nâgâtya**-nri(nri)pa ||
- 25 **Kali-Nâgâditya**⁴-nri(nri)paṃgam **Poleyabbarasigam**=anûna-guṇa-gaṇa-niḷayam
kuḷam=ese-
- 26 e(ye) puṭṭidam śrî-**Polasiṃda**[m*] **Simḍavamśa**(śa)-tiḷakam dhareyoḷu ||
Khâṇḍava⁵-maṇḍalêsva(śva)ra-tanû-
- 27 bhave **Bijjaladêvi** tâyi jagan⁶-maṇḍa[na*]n=âdi-râja-charitam phaṇi-
kêtana[n=a*]nya-râja-vêdaṇḍa-si(sî)rash-ka-
- 28 raṃḍan⁷=avamuktaka-bhûpane tamde **Simḍa**-mârttamdan=enalk=idanbhaya⁸-paksha-
visu(su)dhdhano **Sê**-
- 29 **vya**-bhûbhujā || Svasti Samadhigatapaṃchamahâśabda-mahâmamḍaḷêśvara **Bhôgâ**-
vati-puravar-â-
- 30 **dhîśvaran**=**Ahichchhatrapura**-dharâmara-raksha-daksha-dakshina-bhujâdamḍa **Simḍa**-
mârttamdan=anê-
- 31 ka-śastraśâstra-pârâvâra-pârâyaṇam mûrtti-Nârâ[ya*]ṇa Hara-charāṇa-smaraṇa-pari-
ṇat-âmtashkarāṇa parama-mâhêśvaram phaṇipatak-êśvaram ripu-mamḍaḷika-daitya-
viḷaya-kara-
- 33 ṇa-pariṇat-Ôpêmdra nara-svarûpa-nâgêmdra sakaḷa-kaḷâ-kaḷita-vâ . . lanâ-lilâ-lalâ-
34 ma bhujā-baḷa-bhîma **Bhuva**[naika]malladêva-charāṇa-kêḷi-durlaḷita-kalahamśa
Simḍavamś-ôttam-
- 35 sa sâhitya-vidyâ-vivêka-**Virimchana** **vyâghra-lâmchhana** **Simḍa**-viśa(sha)y-âdhirâja
sahaja-rûpa-
- 36 Maṇôja traiḷôkya-vartita-kîrtti Pâtâḷa-chakravartti vidha(da)gdha-vibudha-jana-
stutyan=abhinava-Vi-
- 37 kramâditya karavâḷa-vidyâ-Sahadêva kaṭakada-gôvam śrîman-mahâmamḍaḷêśvara
prabhu-**Sêvy-a**-
- 38 **rasaru** || Svasti Samadhigatapa[m*]chamahâśabda-mahâśamanta ripu-nri(nri)pati-
kari-kumbhi-kum-

¹ Metre : Kauda ; and in the next four verses.

² In the second syllable, the short *a* has been lengthened for the sake of the metre.

³ Here, again, the metre is faulty ; this word, or the preceding one, introduces one short syllable too many.

⁴ The metre requires *Nâgâtya*, as in the preceding line.

⁵ Metre : Utpalamâlikâ.

⁶ The metre requires *tây=jagan*.

⁷ Read °*karandān*.

⁸ Read °*id=ên=ubhaya*.

- 39 kumbhasthala¹-vidâru(ra)n-ârunita-karavâla-sô(sô)bhita-dakshina-dôrdamda n = n b h a y a -
bala-gam-
- 40 da ari-nri(nri)pa-samhâra-kâraṇa-Kulika dri(dri)shṭivisha-kuḷa-tiḷaka suvarṇṇa-
chchhatra-traya-bhû-
- 41 shana vijaya-pareghôshana Bhôgâvati-puravar-êsva(śva)[ra]n-A[na*]nta-Vâ[su*]gi-
Takshaka-phani-patâk-êsva(śva)ra vyâ-
- 42 ghra-lâmchhana-Manôja Simdhu-vishay-âdhirâja sakala-bhavana-bhavana-pa[ra]-
nri(nri)pa-vanitâjana-kamda-
- 43 n-akalamka-Simda Simda-kuḷa-tiḷaka śrî-Nâgâditya || Svasti Yama-niyama-
svâdhyâya-mô(mau)n-âdhyân-ânu-
- 44 shthâna(na)-parâyanar=appa Paratraya-Simharâsi(si)bhaṭṭararge² uttarâyana-
samkrânti-ya(vya)tipâta-
- 45 Âdityavarad-amdu Pattiya-Mattaûrada damḍinolu Kiriya-Siriûrada sâyira
mattar=ppola-
- 46 na[m*] Simdêsva(śva)ra-dêvargge Nâgâtiyarasa Paratraya-Simharâsi(si)-
gala kâla[m*] karchchi koṭṭa [l*] ant=â sâyi-
- 47 ra mattariṅg[e*] aṇuṇa gadyâna hanneradu [b]rahmach[â*]ryyam-ulavaru
sthânaman=âlvaru [l*] Î dha-
- 48 rmmaman kâdâtamge Gamge Gaye Varanâsiy[olu] sâ]yira kavileya kôḍum
kolagumam poim-
- 49 nol=kattisi sâsirvva[r*]=ttapôdhanar[ggam] chat[urvvêda-pârâya]ṇarigam koṭṭa
phala [l*] î dharmmaman pûṇḍ=alidavamge sa-
- 50 hasra-kavileyumam [ta]pôdha[nar]umam [vadhi]sida pañcha-mahâpâtaka [l*]
Svasti Samastabhuvanâsra(śra)yam
- 51 śrî[pri*]thvîvallabham mahârâjâdhirâjam [paramêsvaram paramabhattâ]raka[m]
Châluky-âbharanam śrîmaj-Jagadêka-
- 52 malladêvaru Koḷlipâkeya bid[i]nol[u] su]kha-samka[thâ-vinô]dadim râjyam-gey-
ye [l*] Sa(śa)ka-varsha 955[ne*]ya
- 53 Śrimukha-samvatsara pravarttise [l*] Śrîman-mahâsâma[m*]ta-Nâgâtiy-
a[ra]sam śrî[ma]t-Têjôrâsi(si)-paṇḍitaru
- 54 kalam kachchi Puradakêriya pogede vargge
bitṭa parisûtrado]=âda damda-dô-
- 55 samu dêvargge [l*] Î dharmmaman=aṇuvar=ggâv[umḍuga]ḷu pratipâlis]uvaru [l*]
idan=alidavamge kapileyum ta-
- 56 pôdhanarumam vadhis[da] pâtakam=akku [l*] [Sva³-dattâm para-dattâm vâ yô]
harêti(ta) vasundharâm sasṭir-vvarsha⁴-sahasrâni
- 57 vishthâyâm jâyatê krimih || Śrî-Sindêsvara-dêvar=âchâryya [Têjôrâsi-pa]ṇḍitaru
jîrnn(rṇṇ)-ô-
- 58 dhdhâ(ddhâ)rava[m] puna[h*]-pratishṭhe-mâḍidaru [l*] Maṅgala-mahâ-śrî-śrî-
śrî [l*]

ABSTRACT OF CONTENTS.

After a standard invocation of Śiva under the name of Śambhu, and another of Viṣṇu as the Boar, the inscription commences :— While the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêsvara*, the *Paramabhattâra*, *Tailapayya* (II.) (line 3-4) was reigning, and when the *Vikṛita samvatsara*, which was the Śaka year 911, was current (l. 4), (*there was*) the illustrious *Pulikâla* (l. 10), who was the ornament of the family of the

¹ In this word, the syllable *kum* has been repeated by mistake in passing from line 38 to line 39.

² Read °*bhaṭṭararge*.

³ Metre : *Ślôka* (*Anushtubh*).

⁴ Read *shashṭim varsha*.

serpents (*lit.* 'the family of those who have poison in their glances,'—*drishṭivisha-kula*, l. 6) ; who was born in the **Nāgavamśa**, which is resplendent with the rays of the jewels in the hoods of the members of it ; who had the dignity of the **nāga-banner** (l. 7) ; who had the **crest of a tiger** ; who was the **supreme lord of the town Bhôgāvati** ; who was a very **Nârâyaṇa** among the **Sindas** (l. 9) ; and who, even unaided, was a very **Śûdraka**.

There is then introduced Pulikâla's genealogy :— Saying : " I will behold the region of the earth which is so belauded by the sons of men," there came (*from the lower regions*) **Dharaṇendra**, the **serpent-king** (l. 10), leaving his army behind him out of respect,— both he and his wife, through the affection that existed between them ; and then, on her becoming pregnant, there was born to his lady, at **Ahichchhatra** (l. 11-12) in the region of the river **Sindhû**, a prince named **Sinda** (l. 12), resplendent with lustrous glory. Being much perplexed (*at the birth of a son in human form*), the serpent-king said to a **tiger** :— " Carefully preserve this child in safety" (l. 13). Thereupon the tiger, preferring in turn his own request to the lord of snakes, said :— " Cause him to become a great lord of the earth" (l. 14). And so the boy was nourished, and, becoming the lord of the **Sinda country** (l. 15) and practising exalted and brave precepts, developed **long arms of prowess** which surpassed everything else on the earth. When the **long-armed lord Sinda** joined his hands and closed his eyes (*in respectful request*), the **lord of the Kaḍambas** (l. 16) through affection gave him his daughter ; and, he having taken her, during the time that he lived in dalliance with that charming woman, there were born **three sons** (l. 17), from whom there sprang those who were born as kings in the most exalted race of the **Sindas** (l. 18).

While they, **thirty-one** (*in succession*),¹ were governing the **Bâgaḍage** district with freedom from anxiety, there was born (*another*) prince named **Sinda** (l. 19).

Glorious on the earth, through the **Sindas** of **Bâgaḍage** (l. 20), is the lineage of the **Sindas**, which came without a break from the **long-armed Sinda** ; and famous was he who was named **Kammara** (l. 21). Amidst the praises of the world, to **Kamayyârâsa** and to his wife **Sagarabbarasi** (l. 22) there was born **Pulikâla** (l. 23). To the king **Pulikâla** and to **Révakabbe** (l. 24) there was born king **Nâgâtya** (l. 24). To the brave king **Nâgâtya** and to **Poleyabbarasi** (l. 25) there was born **Polasiuda** (l. 26), an ornament of the **Sinda** race. (*And his son is*) king **Sévya** (l. 28-29), pure by both lines of descent ; for, his mother was **Bijjaladêvi** (l. 27), daughter of the **Khândava Maṇḍalêsvara** (l. 26), and his father was that sun of the **Sindas**, who had the banner of the hooded serpents.

Hail ! A **Mahâmaṇḍalêsvara** who has attained the **pañchamahâśabda** ; the **supreme lord of Bhôgāvati**, the **best of towns** (l. 29) ; he whose right arm is skilful in protecting the **Brâhmaṇas** of the town of **Ahichchhatra** (l. 30) ; the sun of the **Sindas** ; a most devout worshipper of the god **Mahêsvara** (l. 32) ; the lord of the **banner of hooded serpents** ; a very king of **Nâgas** in human form (l. 33) ; a **kaḷahaṁsa**-bird whose feathers are ruffled by the play on the feet of **Bhuvanaikamalladêva-(Sômêsvara II.)** (l. 34) ; the ornament of the **Sindavamśa** ; the owner of the **tiger-banner** (l. 35) ; the king of the **Sinda country** ; the emperor of **Patâla** (l. 36) ; a very **Vikramâditya** in a new form ; a very **Sahadêva** in the art of using the sword,— (*such is*) the illustrious **Mahâmaṇḍalêsvara**, the lord **Sévyârâsa** (l. 37).

Hail ! A **Mahâśânta** who had attained the **pañchamahâśabda** (l. 38) ; a very **Kulika** in effecting the destruction of hostile kings (l. 40) ; an ornament of the family of the **serpents** (*drishṭivisha-kula*) ; decorated with three golden umbrellas ; the lord of **Bhôgāvati**, the **best of towns** (l. 41) ; the lord of the **banner of the hooded serpents Ananta** and **Vâsugi** and

¹ This seems to be the meaning of the text. But it is not clear why the neuter form of the numeral is used, instead of the masculine.

Takshaka ; a very Kâmadêva with his tiger-crest ; the king of the **Sindhu country** (l. 42) ;¹ the spotless **Sinda** (l. 43) ; the ornament of the **Sindakula**,— (*such was*) the illustrious **Nâgâditya**.

Hail ! To Paratraya-Simharâsîbhaṭṭa (l. 44), on a **Sunday** which combined the **Uttarâyaṇa-samkrânti** and the **Vyatipâta (yôga)**, having washed the feet of Paratraya-Simharâsî, **Nâgâtiyarasa** gave, for the god **Sindêsvara**, a field, of the measure of one thousand *mattars* by the staff of **Pattiya-Mattaûra** (l. 45), of (the village of) **Kiriya-Siriûra**. The *aruṇa* on these thousand *mattars* is twelve *gadyânas*. And those who are in the state of being *Brahmachârins* shall manage the property.

Hail ! While the asylum of the universe (l. 50), the favourite of fortune and of the earth, the *Mahârâjâdhîrâja*, the *Paramêsvara*, the *Paramabhattâra*, the ornament of the **Châlukyās**, the glorious **Jagadêkamalladêva-(Jayasimha II.)** (l. 51-52) was ruling, with the delight of pleasing conversations, at the camp² of **Kollipâke** ; and when the **Śrîmukha samvatsara** (l. 53), which was the **955th Śaka year**, was current ; the illustrious *Mahâsâmanta* **Nâgâtiyarasa**, having washed the feet of the holy **Têjôrâsîpaṇḍita**, allotted to the god of **Puradakêri** (l. 54). The six *Gâvundus* shall protect this act of piety.

Têjôrâsîpaṇḍita (l. 57), the *Âchârya* of the god **Sindêsvara**, restored such (*parts of the temple*) as had fallen into ruin.

No. 34.— KUNIYUR PLATES OF THE TIME OF VENKATA II. ;
SAKA-SAMVAT 1556.

By H. KRISHNA SASTRI ; BANGALORE.

The copper-plates which bear this inscription, belong to a Brâhmaṇa resident of the village of **Kûniyûr** in the **Ambâsamudram tâlukâ** of the **Tinnevelly district**, and were sent to **Dr. Hultzsch** for examination by **Mr. T. Varada Rao**, Acting Head Assistant Collector of **Tinnevelly**, in December 1890. I edit the inscription from two sets of ink-impressions, which were kindly made over to me by **Dr. Hultzsch**, who has already noticed it briefly in his *Progress Report* for October 1890 to March 1891.³

The original consists of seven plates, measuring $8\frac{3}{4}$ inches in height from the middle of the bottom to the middle of the semi-circular top, and $6\frac{1}{2}$ inches in breadth between the two parallel sides, the height of which approaches to $5\frac{1}{2}$ inches. The ring-hole, which is a little more than $\frac{1}{2}$ " in diameter, is bored just $\frac{3}{4}$ " below the rounded top. "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend *Śrî-Venkatêsa*, and representations of the sun and the moon" (*loc. cit.*). The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides. The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides. From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

¹ 'Sindhu' is possibly a mistake for 'Sinda.'

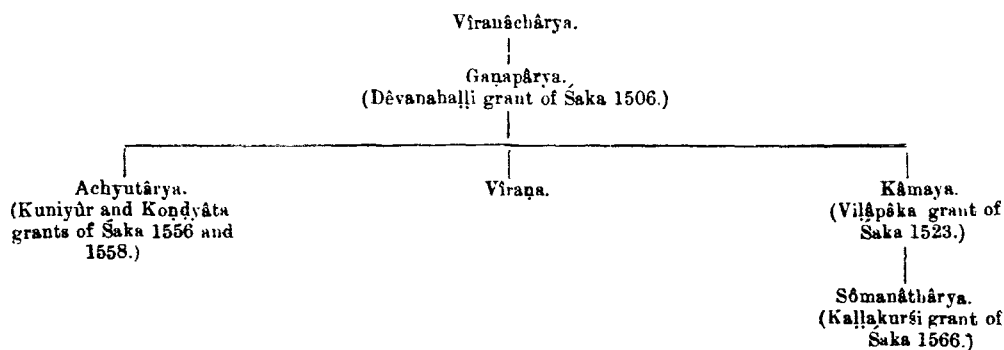
² Here we have *batû*, 'a temporary residence, a halting-place.' It seems to have not so strong a meaning as *nelcêdû*, of which of course it is a component.

³ Madras G. O. dated 10th June 1891, No. 452, Public, p. 6.

As other grants of the third Vijayanagara dynasty, the present grant is written in the **Nandināgari** alphabet. The writer has been very careless and quick, so much so, that the letters *ya*, *va*, *da* and *ta* assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable. Several erasures and insertions are made, the most important of which are pointed out in the foot-notes. The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space. A graphical peculiarity which I have noticed in this and in the **Viḷāpāka** grant of **Veṅkaṭa I.**,¹ an impression of which Dr. Hultzsch has kindly given me, is that the group *rya* is expressed by combining the full form of *r* with the secondary form of *ya*; but in four cases (in lines 9 and 15, and twice in line 255), the *r* is, as usual, written over the line. Other consonants following *r* are written in the usual style, with the exception of *rma* in line 170, where the secondary form of *m* is affixed to the full form of *r*. The vowel *ri* is never used at the beginning of words, but is then expressed by *ri*, *ru*, and even *r*² (lines 176, 182, 184 and 241). *Jña* is written as *gñā* in two cases (lines 11 and 143). The prefixing of *y* and *v* to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous *anusvāras*, *visargas* and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty. Comparatively speaking, the present inscription is on the whole correct.

The language is **Sanskṛit** verse in various metres. The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics. Line 249, which is in **Telugu** prose, is engraved on the upper margin of plate vii. and was evidently inserted after the engraving of the whole grant had been finished.

The composer of this inscription and of the **Viḷāpāka**, **Koṇḍyāta**,³ and **Kaḷḷakurśi**⁴ grants of **Veṅkaṭa I.**, **Veṅkaṭa II.**, and **Raṅga VI.** is stated to have been one and the same person, *viz.* **Rāma**, the son of **Kāmakōṭi** and grandson of **Sabhāpati**; while the engravers of these four grants were **Kāmayāchārya** (the son of **Gaṇapāya** and younger brother of **Virāṇa**), **Achyutārya** (the son of **Gaṇapārya** and grandson of **Virāṇachārya**), and **Sōmanāthārya** (the son of **Kāmayā** and grandson of **Gaṇapārya**). It thus appears that **Achyutārya**, **Virāṇa** and **Kāmayāchārya** were brothers. The engraver of the **Dēvanahallī** grant of **Raṅga II.**⁵ was **Gaṇapārya**, the son of **Virāṇa**. Evidently the descendants of **Virāṇachārya** were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table.



The inscription may be divided into four parts:— I. a genealogy of king **Veṅkaṭa II.** of the third Vijayanagara dynasty (vv. 1-37); II. the date of the grant and the description of the granted village (vv. 38-48); III. a genealogy of **Tirumala** of the **Nāyaka** dynasty (of

¹ See *Ind. Ant.* Vol. XIII. p. 125, note 4.

² In line 205 the same symbol is used for the final *r*.

³ *Ind. Ant.* Vol. XIII. p. 125 ff.

⁴ *ibid.* p. 153 ff.

⁵ *Mysore Inscriptions*, p. 252 ff.

Madhurā) (vv. 49 to 54); and IV. the information that the previously mentioned village was granted by **Veṅkaṭa II.** at the request of **Tirumala** to a number of **Brāhmanas**, and a list of their names, etc. (vv. 55-118). The inscription ends with some additional clauses regarding the grant, three verses (124-126) referring to **Veṅkaṭa II.**, the composer and the engraver, five of the usual imprecatory verses, and the name of the god *Śrī-Veṅkaṭēśa*.¹

The first part of the inscription opens with invocations of the god **Veṅkaṭēśa** (line 1), the feet of **Rāma** (verse 1), and the god **Vishvaksēna** (verse 2). The genealogy begins with the **Moon** (verse 3) and some of his mythical descendants (verse 4). The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties. Thus **Nanda** is the representative of the dynasty which was subverted by the **Mauryas**; **Chalikka** and **Rājanarēndra**, of the **Chalukyas**; and **Bijjaḷēndra**, of the **Kalachuris**. **Vira-Hemmalirāya**, the lord of **Māyāpurī**, is probably identical with the **Kalachuri** king **Permāḍi** (**Śaka-Saṁvat** 1050).² The fourth after **Hemmalī** is reported to have been **Tāta-Pinnama** (verse 6), with whom the regular genealogy begins. The only difficult point in this long list of kings is the relation of **Ranga**, the father of **Veṅkaṭa II.**, to his predecessors. Dr. **Hultzsch** has conclusively shown³ that the word *pāruam*, 'formerly,' in verse 24 of the subjoined inscription refers to **Rāma II.**, and that Dr. **Oppert's** arrangement of the third **Vijayanagara** dynasty⁴ is opposed to facts. One alteration has to be made in Dr. **Hultzsch's** table;⁵ as recognised by Dr. **Oppert**,⁶ **Raṅga VI.** was not the son of **Gōpāla**. but the son of **China-** or **Pina-Veṅkaṭa**, and the adopted son of **Gōpāla**.⁷ In the annexed genealogical table, the **Arabic** figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, **Sōmidēva**, is said to have taken seven forts in a single day from an unnamed enemy (verse 6). **Pinnama II.** is styled the "lord of the city of **Āravīṭi**" (verse 7). His son, **Bukka**, is said to have "firmly established even the kingdom of **Sāḷuva-Nṛisimha**." From this statement we may conclude that he was the minister of the third king of the second **Vijayanagara** dynasty, **Nṛisimha** or **Narasimha**, whose inscriptions are dated in **Śaka-Saṁvat** 1404 and 1418,⁸ and who bore the surname **Sāḷuva**.⁹ Regarding **Bukka's** son, **Rāma I.**, we learn from two other grants¹⁰ that he took the fort of **Avanigiri** from **Sapāta** or **Sapāta**, whose army consisted of seventy thousand horse. drove away **Kasappaḍaya** or **Kasappaḍaya**, and captured the fort of **Kandanavoli**. Both **Muḥammadan** historians and **European** travellers inform us that **Rāma II.** was the powerful minister of the puppet king **Sadāśiva**, the last representative of the second **Vijayanagara** dynasty, whose sister he took in marriage as we learn from an inscription of **Sadāśiva**.¹¹ **Rāma II.** and his youngest brother **Veṅkaṭādri** lost their lives in the famous battle of **Tālikōta** on the 23rd January, A.D. 1565. The second brother, **Tirumala I.**, continues to acknowledge the nominal authority of **Sadāśiva** in four inscriptions near **Vēlūr** in the **North Arcot** district, which are dated on the 5th February, A.D. 1567.¹² He is said to have transferred the seat of government to **Pennakoṇḍa** in that very

¹ This is the name of the image of **Vishṇu** on the hill of **Tirumalai** near **Tirupati** in the **Chandragiri tālukā** of the **North Arcot** district.

² See Dr. **Fleet's Kanarese Dynasties**, p. 58 f.

³ *Ind. Ant.* Vol. XIII. p. 153, and Vol. XV. p. 147 f.

⁴ *Madras Journal of Literature and Science* for the year 1881, p. 277, and *Ne Sutor Ultra Crepidam*, pp. 28 and 81.

⁵ *Ind. Ant.* Vol. XIII. p. 155.

⁶ See the two first quotations in note 4.

⁷ The words **धरणीमवापमधुना** in *Ind. Ant.* Vol. XIII. p. 158, plate iii. b, line 10 f. must be written as *one*.

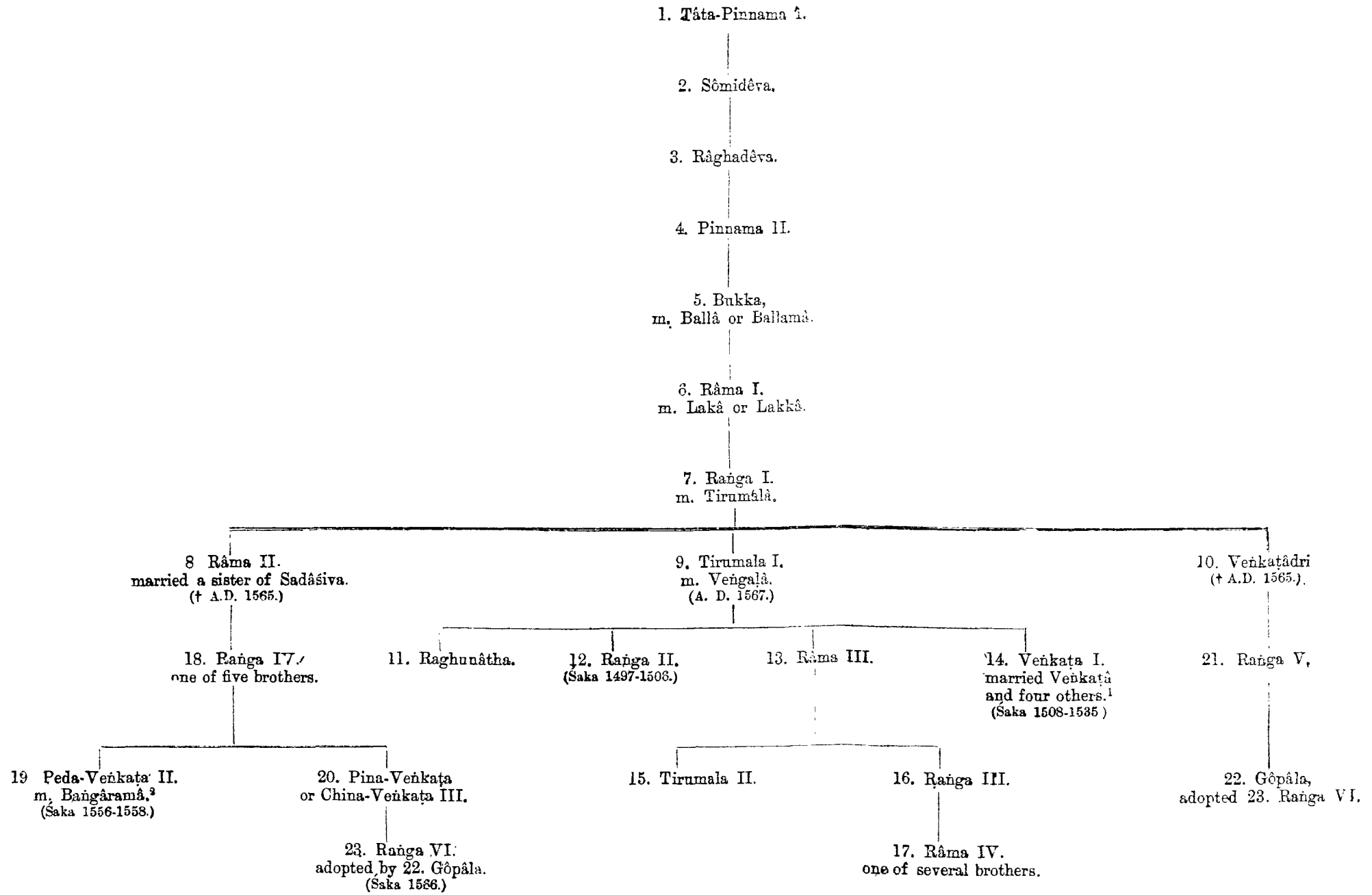
⁸ *Ep. Ind.* Vol. I. p. 362, note 5.

⁹ *South-Indian Inscriptions*, Vol. I. Nos. 116 and 119.

¹⁰ *Ind. Ant.* Vol. XIII. p. 129, verses 10 and 11, and foot-notes.

¹¹ *Ind. Ant.* Vol. XIII. p. 154 f.

¹² *South-Indian Inscriptions*, Vol. I. p. 69 ff. and *Ind. Ant.* Vol. XXII p. 136.



¹ These were Rāghavā, Pedōpamā, Krishnamā and Koṇḍā according to the Viṣṭāka grant.
² See verse 31 of the present inscription.

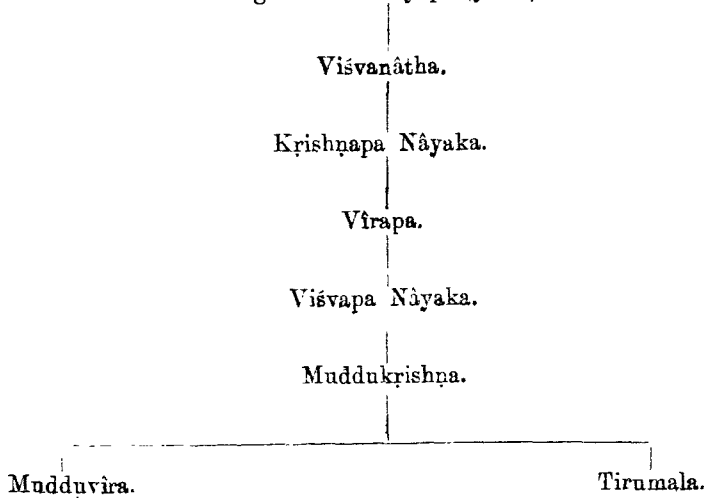
year.¹ His second son, Raṅga II., is actually called king of Penugonḍa (verse 19). The same town was the residence of Venkaṭa II., to whose time the subjoined inscription belongs (verse 32)

The description of the reign of Venkaṭa II. and the list of his *birudas* (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors. Thus, verse 33 of the Kūniyūr grant (= verse 36 of the Koṇḍyāta grant), which records that Venkaṭa II. was anointed by his family preceptor Tātayārya and that he destroyed the Yavanas (*i.e.* the Muḥammadans), is already applied to Venkaṭa I. in the Viḷāpāka grant.

The third part of the inscription (verses 49-54) supplies the following genealogy of Tirumala Nāyaka (of Madhurā), who is well-known on account of the magnificent buildings with which he adorned his capital.

The Nāyakas of Madhurā.

Nāga of the Kāśyapa (*gōtra*).



"This pedigree agrees almost completely with that of the Nāyakas of Madhurā given by Mr. Sewell,² with the only difference that the present inscription makes Muddukṛishṇa the son of Viśvapa, while, according to Mr. Sewell, he was the son of Viśvapa's elder brother."³ A copper coin of Muddukṛishṇa, the father of Tirumala, and three copper coins of Viśvanātha, the second in the pedigree, have been published by Dr. Hultsch.⁴ The two first Nāyakas of Madhurā were originally generals of the king of Vijayanagara. Having been despatched by their sovereign against the king of Tañjāvūr, they seized Madhurā and founded an independent dynasty.⁵ The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns.

The second and fourth parts of the inscription (verses 38-48; and verse 55 to the end) contain the grant itself. The date of the grant was the full-moon *tithi* of Vaiśākha in Śaka-Samvat 1556 (expired), the Bhāva *saṃvatsara* (A.D. 1634) (verse 38f.). Venkaṭa II. issued the grant in the presence of the god Venkaṭeśa (verse 39), who is also invoked at the beginning and end of the inscription (lines 1 and 266). The object of the grant was the

¹ Dr. Burnell's *South-Indian Palaeography*, p. 55, note.

² *Lists of Antiquities*, Vol. II. p. 200.

³ See page 236 above, note 3.

⁴ *Ind. Ant.* Vol. XX. p. 308, No. 38, and Vol. XXI. p. 325, Nos. 14 to 16.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 200 f.

village of Kūniyūr (verse 46), which was surnamed **Muddukṛishṇāpuram** (verse 45) evidently after Muddukṛishṇa, the father of the donor, Tirumala. The village was situated in the **Viravanallūru-māghāni**, in **Muḷli-nāḍu**, in **Tirvaḍi-rājya** (verse 41), to the south of the **Tāmraparṇi** river and of **Bhrāntamaṅgala**, to the east of **Kārukurchi**, and to the west of **Śēraṇmahādēvi** (verse 42 f.). According to verse 119, it was situated on the bank of the **Kurnātaka** (*i.e.* **Karṇātaka**) canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the *Tinnevelly Manual*, shows two of the boundaries of Kūniyūr, *viz.* **Shērmādēvi** (**Śēraṇmahādēvi**) and, to the west of it, **Karaikurichi** (? **Kārukurchi**), both situated in the **Ambāsamudram tālukā** and to the south of the **Tāmraparṇi** river. The *māghāni* in which Kūniyūr is stated to have been situated, was evidently named after **Viravanallūr**, a village to the west of Karaikurichi. The term **Tirvaḍi-rājya** is perhaps derived from the Tamil *tiruvāḍi*, "the sacred feet" (of the king). The **Karṇātaka** canal on which Kūniyūr was situated, reminds of the "Kannadiyan channel;"¹ but the two can hardly be identical as the "Kannadiyan channel" does not appear to extend as far east as Karaikurichi and Shērmādēvi.

In the list of donees occur many names of Tamil origin. Most of these are derived from the designations of certain temples of **Vishṇu** and **Śiva** in Southern India. Thus, **Aḷagādri** is called after the sacred hill of **Aḷagar** in the **Madura** district; **Venkaṭādri**,² **Venkaṭapati**, **Vēṅgaḍattappa**, **Timm-arasu**, **Tirumala**, **Tiruvēṅgaḍa**, **Vaḍamala** and **Śēsbādri** are derived from different names of the temple on the hill at **Tirupati** in the **North Arcot** district; **Varadabhaṭṭa** owes his name to the **Varadarāja** (**Aruḷāḷa-Perumāl**) temple at **Little Kāñchi** in the **Chingleput** district; **Raṅga** and **Raṅgarāja** refer to the temple at **Śrīraṅgam** in the **Trichinopoly** district; and **Ahōbala** is the name of a village in the **Karṇul** district, which contains a famous shrine of **Narasimha**. Among the names connected with **Śaiva** temples, **Ārūra** is derived from **Tiruvārūr** in the **Tanjore** district, and is commonly applied in Tamil literature to **Sundaramūrti**, one of the sixty-three **Tiruttonḍar** or **Śaiva** devotees; **Kanakasabhāpati** is a name of the god at **Chidambaram** in the **South Arcot** district, and **Chidambarāvadhānin** is called after the same place; **Chokkanāthamakhin** and **Chokkāvadhānin** are derived from **Chokkanāthasvāmin**, one of the names of the god at **Madhurā**; **Kālahasti** is the name of a famous place of pilgrimage in the **North Arcot** district; and **Aruṅagiri** and **Aruṅādri** are Sanskrit names of **Tiruvaṅṅāmalai** in the **South Arcot** district. Among the remaining Tamil names, **Periyatiruvāḍi** is synonymous with **Periyālvār**, the name of one of the twelve principal saints of the **Vaishṇavas**. **Ālvār** (*i.e.* **ālvār** in Tamil) is an epithet which the **Vaishṇavas** add to the names of their *gurus*, and **nāyanār**, the first member of **Nāinārbhaṭṭa**, is an honorific title affixed to the names of **Śaiva** devotees.

TEXT.

First Plate.

- 1 श्रीविंक्तेशाय नमः । यस्य संपर्कपुण्ये-
- 2 न नारीरत्नमभूत्सिला । यदुपास्यं सुमनसां
- 3 तद्वस्तुद्वंद्वमाश्रये । [१*] यस्य द्विरद्वक्त्राद्याः पारिष-
- 4 द्याः परश्शतं । विघ्ननिघ्नंति भजतां विष्वक्सेनं

¹ *Tinnevelly Manual*, p. 41, and No. 3 on the Map.

² The vowel of the first syllable of the word *Vēṅgaḍam* is long in the original Tamil, but shortened in the Kanarese derivative *Venkaṭa*; see *Ind. Ant.* Vol. XX. p. 308, note 16.

³ From two sets of ink-impressions, received from the Editor.

⁴ Read भूत्सिला.

- 5 तमाश्रये । [३*] जयति क्षीरजलधेर्जातं संव्येक्षणं^१ ह-
 6 रेः । आलंबनं चकीराणाममरायुष्करं सहः । [३*] पौत्रस्त-
 7 स्य पुरुरवा बुधसुतस्तस्यायुरस्यात्मजसंज-
 8 [ज्ञे] नहुषो ययातिर[भ]वत्तस्माच्च पूरुस्ततः । तदंशे
 9 भरतो बभूव ^२नृपतिस्तत्वंततौ शंतनुः^३ (I) तत्तुर्यो विज-
 10 योभिमन्युरुदभूत्तस्मात्परीक्षिततः । [४*] नंदस्तस्याष्ट-
 11 मोभूत्समजनि नवमस्तस्य रागञ्जश्चक्रिच्छापत्त-^४
 12 त्सप्तम[:*] श्रीपतिरुचिरभवद्राजपूर्वो नरेंद्रः । तस्यासी-
 13 द्विज्जळेंद्रो दशम यिह^५ नृपो वीरहेमाळिरायस्ताती-
 14 ईकी^६ सुरारौ कृतनतिरुदभूत्तस्य मायापुरीशः । [५*] त-
 15 त्तुर्योजनि तातपिन्नममहीपालो निजालोकनत्रस्त[ः]-
 16 मित्रगणस्ततोजनि हरन् दुर्गाणि सप्ताहितात् । अन्है-^७
 17 केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो (I) वीरो रा-
 18 घवदेवराडिति ततः श्रीपिन्नमोभूत्तपः^८ । [६*] आरवी-
 19 टिनगरीविभोरभूदस्य बुद्धधरणीपतिस्सुतः ।
 20 एन^९ साकुवनृसिंह्यराज्यमप्येधमानमहमा^{१०}

Second Plate ; First Side.

- 21 स्थिरीकृतं । [७*] स्वःकामिनी[:*] स्वतनुकांतिभिरा-
 22 त्त्रिपतीं (I) बुक्कावनीपतिलकी बुधकल्पशा-
 23 खी । कल्याणिनीं कमलनाभ ^{११}इवाभिदकन्यां (I) बल्लावि-
 24 कामुदवहद्बहुमान्यसीलां^{१२} । [८*] सुतेव कलशांबुधे-
 25 स्सुरभिष्ठाशुगं (I) माधवात्कुमारमिव शंकरात्कुलम-
 26 हीभृतः कन्यका । जयंतममरप्रभोरपि शचीव बुक्का-
 27 धिपा[च्छृ]तं^{१३} जगति बल्लमालभत रामराजं सुतं । [९*] श्री-
 28 रामराजचित्तिपस्य तस्य चिंतामणेरर्थिकदंबका-
 29 नां । लक्ष्मीरिवांभीरुहलीचनस्य लकांब्विकामुथ्य [म]हि-
 30 थलासीत् । [१०*] तस्याधिकैस्समभवत्तनयस्तपोभि[:*] श्री-

^१ Read संव्येक्षणं.

^४ Read रागञ्जश्चक्रिच्छापत्तं.

^७ Read अन्है.

^{१०} Read वृसिंह.

^२ नृ is corrected from वृ

^५ Read इह.

^८ Read भूत्तपः.

^{११} Read इवाभि

^३ Read शंतनुस्तुर्यो.

^६ Read यीकी.

^९ Read येन.

^{१२} Read शीलाम्.

^{१३} च्छृ seems to be a correction from प, which the engraver had written a second time by mistake. Read पाकृतं.

- 31 रंगराजनृपतिश्शशिवंशदीपः । आसन् समुल्ल-
 32 सति धामनी¹ यस्य चित्रं नेत्राणि वैरिसुदृशा² च निरं-
 33 जनानि । [११*] सतीं तिरुमलांबकां³ चरितलीलयारुंध-
 34 तोप्रथामुपि⁴ तितिक्षया वसुमतीयशो रुंधती⁵ । हि-
 35 मांशुरिव रोहिणीं हृदयहारिणीं सद्गुरमीदत
 36 [स]धर्मिणीमयमवाप्य वीराग्रणीः । [१२*] रचितनय-
 37 विचारं रामराजं च धीरं वरतिरुमलरायं वे-
 38 कटाद्रीक्ष्तिशं । अजनयत स येतानानुपूर्व्या कु-
 39 मारा(।)निह तिरुमलदेव्यामेव राजा महोजाः⁶ । [१३*] सक-
 40 लभुवनकंटकानरातीन् समिति निहत्य स राम-

Second Plate; Second Side.

- 41 राजवीरः । भरतमनुभगीरथादिराजपथि-⁹
 42 तयशाः प्रशशास चक्रजूव्याः¹⁰ । [१४*] त्रिषु श्रीरंगत्त्मा-
 43 ¹¹परिवृ[ढ]कुमारेष्वधिरणं विजित्यारिद्धमापान्¹²
 44 तिरुमलमहारायनृपतिः । महौजास्त्रांमाज्ये सु-¹³
 45 मतिरभिषिक्तो निरु[प*]मे प्रशाख्युर्वीं सर्वामपि
 46 तिश्रुषु¹⁴ मूर्तिष्विव हरिः । [१५*] ¹⁵यशस्विनामग्रसरस्य
 47 यस्य पट्टाभिषेके शति¹⁶ पार्थिवेदोः । दानांबुपू-
 48 रैरभिषिच्यमाना देवीपदं भूमिरियं दधाति । [१६*]
 49 सामादयो विधिसुखादिव सत्यवाचः सामाद्युपा-
 50 यनिवहा युव¹⁷ सांयुगीनात् । रामादयो दशरथादि-
 51 व राजमौलिः¹⁸ तस्मादमेययशसस्तनया बभूवुः । [१७*] रा-
 52 जा ततोभूद्वुनाथनामा श्रीरंगराय[.*] श्रितपारि-
 53 जातः । श्रीरामराज[.*] ¹⁹शिशुरांशुरुर्व्याः(।) विख्य[।*]तिमान्
 54 वैकटदेवरायः । [१८*] श्रीरंगरायस्सहजेषु तेषु पारं

¹ Read धामनि.

² Read सुदृशां.

³ Read तिरुमलाम्बिकां.

⁴ Read प्रथामपि.

⁵ The whole of this *pāda* seems to have been erased and written afresh; and the श्री of यशो is written above the line.

⁶ Read °टाद्रि.

⁷ Read एता°.

⁸ Read महौजाः.

⁹ Read प्रथि°.

¹⁰ Read °सुर्व्याः.

¹¹ The ढ of परिवृढ seems to be an imperfect correction from ड.

¹² Read आपास्तिरु°.

¹³ The u of सु runs into the s of पि at the end of the next line.

¹⁴ Read तिसृषु.

¹⁵ Read यशस्वि°.

¹⁶ Read सति.

¹⁷ Read इव.

¹⁸ Read मौलिस्सखा°.

¹⁹ Read शिशिरांसु°.

- 55 गतो नीतिपयःपयोधेः । अष्टासु दिक्षु प्रथितस्स ले[भे]
 56 पट्टाभिषेकं पेनुगीडराज्ये । [१९*] अथ श्रीवेकटपनि-¹
 57 देवरायो नयोज्वलः² । अवनीमशिषत्कीर्त्या दि[शी] द-
 58 श विशोभयन् । [२०*] तज्जग्रायसस्सुरदृमलज्जावह्वच-³
 59 रितरामराजविभोः । जातस्तिरुमलराज[.*] ख्यात[.*]
 60 श्रीरंगरायोपि । [२१*] तयो[.*] श्रीरंगरायस्य तन[या] वि-

Third Plate; First Side.

- 61 नयाधिकाः । अजायंत दयावंत[.*] श्रुतवंती⁴
 62 यशस्विनः । [२२*] श्रीरंगरायनृपतेस्तनयेषु तेषु
 63 पारं गिरामधिगतः कविपुंगवानां । रत्नेषु कौ-
 64 स्तुभ इवांबुधिसंभवेषु श्रीरामरायनृपतिस्सुचि-
 65 [रं] व्यलासीत् ॥ [२३*] पूर्वं ⁵विश्वतरामराजनृपतेः श्रीराम-
 66 भद्राकृतैः (1) कल्याणीदयशालिनस्तनुभवा[.*] पंच प्रपंचा-
 67 वने । दक्षा नीतिपथानुगास्समभवन् चीरापगाकामि-
 68 नी (1) गीर्वाणालय[भूरु]हा इव बुधश्रेणीष्टदानोत्सुकाः । [२४*] आ-
 69 [ञ्ज]विजितसुयोवाः (1) प्राज्ञावनकृताग्रहाः । ⁶ [२५*] विख्यातचर्य-
 70 षु नृपेषु तेषु श्री[रं]गराजशिशिरांशुरुर्ध्याः । विश्व-
 71 त्रये ⁷विश्रुतकीर्तिरासीत् सौरेषु शालेष्विव पारि-
 72 जातः । [२६*] यङ्गेरीघनभांक्ततिश्रवणतो भीत्या महत्या
 73 रणो⁸ (1) प्रत्यर्थिञ्चितिपैः पलायनपरैः⁹ मुक्ता लु[ठं]-
 74 त[.*] श्रमात् । कांताराभरणीभवंति कलशच्छत्रध्व-
 75 ¹⁰[जं]कांचिता(1)न्युन्मार्जत्यधिभूपदानि तदनुव्रज्जा-¹¹
 76 [भि]या किं ह्याः । [२७*] श्रीरंगराजस्य तपोविशेषैः [सं]-
 77 ¹²तोषणश्लेषगिरीश्वरस्य । कारुण्यभून्ना कम[नी]-
 78 यशोभौ पुत्रावह्वतां¹³ पुरुह्वतभोगौ । [२८*] पेद्वेक[टं]-
 79 द्रपिनवेकटाधिराडितिनामकौ प्रकृतिपालनी-
 80 लुको । खरदूषणप्रहृतिदक्षिणाबुभौ¹⁴ ददतः प्रमो-

¹ Read पति.

² Read नयोज्वलः.

³ Read द्रुम.

⁴ Read श्रुतवन्ती.

⁵ Read विश्रुत.

⁶ The inscription omits the following half verse:— सर्वे ते विबुधयाज्ञा गुणै र्विरविग्रहाः ॥

⁷ Read विश्रुत.

⁸ Read रण.

⁹ Read परैःमुक्ता.

¹⁰ Read °जाञ्चित्ता°.

¹¹ Read °व्रज्जा.

¹² Read °तोषिणः.

¹³ Read पुत्रावह्वतां.

¹⁴ Read दक्षिणाबुभौ.

Third Plate; Second Side.

- 81 दमिव रामलक्ष्मणौ । [२६*] श्रीशाली पेदवेंकटें-
 82 द्रुपतिर्जेष्टो¹ वयोभिस्तयोः (।) ²शौर्यैर्दार्यगभी-
 83 ³रथाधृतिकला(ः)पूर्वेषु सर्वैर्गुणैः । यस्यारातिवृ-
 84 पालभेदनकलायात्रासु सेनारजःपूरैर्भूर्जलधि-
 85 भवेदिति हरिश्चित्तेश्च⁴ धत्ते स्थितिं । [३०*] ⁵श्रीगारराज्या[स्व]-
 86 ददिव्यमूर्त्या(ः) वंगारमांवारमया समेतः । विभात्य-
 87 सौ वेंकटभूमिपालः शश्वेव⁶ शक्रो रमयेव शौरिः । [३१*] श्री-
 88 रंगराजेंद्रकुमारकेस्मिन् वीरीत्तमे वेंकटदेवरा-
 89 ये । पट्टाभिषिक्ते पेनुगोंडराज्ये तदाभिषिक्ता[*] सुधियो-
 90 पि हेन्मा⁷ । [३२*] यथा रघुकुलोद्बह[*] स्वयमरुंधतोजानिन[।]
 91 स्वगोत्रगुरुणा सुधीतिलकतातर्येण यः । यथावि-
 92 धि यशस्विना विरचिताभिषेक[*] क्षण[।*]द्विभिय यवना-
 93 शरान्विजयते प्रशासन्महीं । [३३*] ⁸वारासिगांभीर्यविशे-
 94 षधुर्यश्चौरासिदुर्गैकविभाळवर्यः⁹ । पराष्टदिया[य]-
 95 मनःप्रकामभयंकरः ¹⁰शार्ङ्गधरांतरंगः । [३४*] सार[वी]-
 96 ररमया समुल्लसन्¹¹ आरवीटिपुरहारनायकः [।]
 97 कुंडलीश्वरमहाभुज[*] अयन् मंडलीकधरणीवराह-
 98 तां । [३५*] आत्रेयगोत्रजानामग्रसरी भूभुजासुदारय-
 99 शाः ।¹² [३६*] सोयं नीतिजितादिभूपतिततिसुत्रामशाखी
 100 सुधी(।)सार्थानां भुजतेजसा स्वशयन् कर्णाट[शिं]-¹³
 101 हासनं । आ सेतोरपि¹⁴ चाहिमाद्रि विमतान् संहृत्य

Fourth Plate; First Side.

- 102 शासन्मुदा (।) सर्वोर्वी¹ प्रचकास्ति वेंकटपतिश्री-
 103 देवरायाग्रणीः ॥ [३७*] ²रितुवाणकळंबेंदुगणिते शक-

¹ Read वृपतिर्जेष्टो.² In the original, the r of ryaḥ is doubled; read शौर्यैर्दार्य.³ Read रता.⁴ Read हरिश्चित्तेश्च.⁵ Read शङ्कर.⁶ Read शश्वेव.⁷ Read हेन्मा.⁸ Read वारासि.⁹ The v of वर्यः is imperfectly executed and looks almost like दा.¹⁰ Read शार्ङ्ग.¹¹ Read समुल्लसन्नारवीटि.¹² Just as the Kallakurśi grant, the inscription omits the following half verse which is found in the Koṇḍrāta and Vilāpāka grants:— अतिविशदतुरगधरी मतिगुराररडमगधमान्यपदः ॥¹³ Read कर्णाटशिं.¹⁴ The र and च of रपि चा seem to be corrected from other letters.¹⁵ Read संहृत्य.

- 104 वत्सरे । भावाभिदानके¹ वर्षे मासि वैशाखनामनि । [३८*] पक्षे
 105 वळ्ळे पुखर्त्ते² पौर्णमास्यां² महातिथौ । श्रीवेकटेश-
 106 पादाब्जसंनिधौ श्रेयसान्निधौ । [३९*] नानाशाखाभि[ध]ागो-
 107 त्सूत्रेभ्यः शास्त्रवित्तया । विख्यातेभ्यो द्विजैरेभ्यो वेद-
 108 विद्भ्यो विशेषतः ॥ [४०*] श्रीमत्तिर्वडिराज्यस्थं मुक्किळ्ळनाडु इति
 109 शृतं³ । श्रीमद्दीरवनल्लूमाघाणि [इ*]ति शोभितं । [४१*] ताम्रपर्णीम-⁴
 110 हानद्याः) दक्षिणस्यां दिशि⁵ स्थितं । कारुकुर्चिमहाग्रामात्
 111 प्राच्यां दिशि च संस्थितं । [४२*] [भ्र]ांतमंगलसीमा[या] दक्षिणाशामु-
 112 पाश्र्वितं । श्रीशेरवंभहादेविग्रामात्पश्चिमतः[*] स्थितं । [४३*] पर्व-
 113 तोदक्षहामार्गादुत्तराशामुपाश्र्वितं । कारुकूर्चाः⁶ पंचद-
 114 शकुल्यायां क्षेत्रयुग्मगं । [४४*] [ग्र]ामं च सर्वसस्याब्जं द्विषष्टिग-
 115 णसयुतं⁷ । मुद्दुक्किणापुरमिति प्रतिनाम्ना सुशोभितं ॥ ४५*]
 116 कूनियूरिति विख्यातं गृह्यारामोपशोभितं । सर्वमा-
 117 न्यं चतुस्त्रीमासहितं च समंततः । [४६*] निधिनित्तेपपा-
 118 णसिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयुक्तं ग-
 119 णभीज्यं सभूरुहं । [४७*] पुत्रपौत्रादिविर्भोज्यं⁸ क्रमादाचंद्रता-
 120 रकं । [४८*] ¹⁰आसीत्काश्यपसंततेर्घनतपसंतुष्टविश्वेश्वरस्वै-
 121 रानुग्रहभाजनाद्गुणनिधेः श्रीनागपृथ्वीपतेः । विद्वन्म-
 122 डलवांश्चित्तार्थकृतिमूर्धन्यादवन्त्यां महावीराणां धु-
 123 रि विश्वनाथधरणीसंक्रंदनो मानितः । [४९*] तस्मादजाय-
 124 त धनेशसमानधर्मा धर्मानुशासितधरातलजीव-
 125 लोकः । आख्यानुरूपविजितारिणृपालमौळिर्विख्या-

Fourth Plate; Second Side.

- 126 तिमान्¹¹ जगति ¹²कृष्णपनायकेंद्रः । [५०*] तस्याजनिष्ट
 127 ततकोर्तिमहस्समेतः (i) श्रीवीरपेंद्रधरणीतल[शी]-
 128 तभानुः । आ[मो]दयन्¹³ कुवलयस्य तथा बुधानामालं-
 129 वनं शिथिलितारिमनोविनोदः । [५१*] तस्योदभूद्विश्वपना-
 130 यकेंद्रः (i) प्रतीपभूपालतमसुधांशुः । श्रीमुद्दुक्किणप्र-

¹ Read भावाभिधानके.

² Read पौर्णमास्यां.

³ Read श्रितम्.

⁴ Read ताम्रपर्णी.

⁵ Read दिशि.

⁶ Read कारुकूर्चाः.

⁷ Read सयुतम्.

⁸ Read मुद्दुक्किणा.

⁹ Read °दिविर्भोज्यं.

¹⁰ Read आसीत्काश्यप.

¹¹ Read °माञ्जगति.

¹² To the क of कृ both *ri* and *i* are attached in the original.

¹³ Read श्रीमोदनं or श्रीमोदकः.

- 131 भुरस्य जज्ञे प्रतापवान् मेरुसमानधैर्यः । [५२*] तस्वास्तां
 132 ¹सुहुवीरप्रभूतिरुमलभूपालकौ नन्दनौ द्वौ (।) मीनाक्षी-
 133 सुन्दरेशस्थिरतरकरुणापूरधारानिधानौ । आकैला-
 134 साद्रिसेतुप्रथितनिजयशोज्ञासमानौ² यदीयाप्याज्ञा रा-
 135 ज्ञां किरीटस्फुरितमणिमयालंकृतिर्माननीया । [५३*] अथ
 136 तिरुमलभूपी मंत्रिसुख्यैरनेकैः (।) सकुतुकमभिषिक्त-
 137 स्वर्वराज्याधिपत्ये [।*] समधिककृपयासौ सुन्दरेशस्य³
 138 लब्ध्वा ⁴धरणिवलमशेषं राजते भूतलेंद्रः । [५४*] येतस्य⁵ पर-
 139 दुर्वारभुजविक्रमशालिनः । भोगे भूलोकसुत्राम्णस्थ्यागे
 140 भूकल्पशाखिनः । [५५*] करीन्द्रारोहमात्रेण गिरीन्द्रारूढविहि-
 141 षः । लंघिते नगरे जेतुं ⁶लंघितार्नववैरिणः । [५६*] कन्यान्-
 142 ⁷स्वर्नभूदानैः कालक्षेपं मितन्वितः⁸ । जयंतचंद्रकंदर्प-
 143 जयसौदर्यशालिनः⁹ । [५७*] श्रीमत्तिरुमलेंद्रस्य विरग्नसिम-¹⁰
 144 नुपालयन् । श्रीवीरवेंकटपतिमहारायमहीपतिः [।] [५८*]
 145 [स]हिरण्यपयोधारापूर्वकं दत्तवान् मुदा ॥ वृत्ति-
 146 मंतोत्र ह्यिच्छंते¹¹ विप्रा वेदांतपारगाः । [५९*] वेंकटाद्रीं [ह]-¹²
 147 तनयो भारद्वाजी च याजुषः । क्षेत्रं स लब्धवाने [क]

Fifth Plate; First Side.

- 148 रघुनाथाभिधौ¹³ मखी । [६०*] लक्ष्मीनृसिंहयज्वे¹⁴
 149 द्र(ः)सुत[.]* श्रीवल्लगोत्रजः । लक्ष्मीनरहरिर्यज्वा वृ-
 150 ¹⁵र्त्तिमर्धाधिकामगात् । [६१*] गोत्रे हरितसे जातः प्राप्तस्ति-
 151 ¹⁶मरसात्मजः । वेंकटाद्रिहिजोप्येकां वृत्तिं याजुषिकोत्तमः [॥ ६२*]
 152 आत्रेयगोत्र[.]* संप्राप्नोप्याश्वलायनसूत्रवान् । सदासिव-¹⁷
 153 सुतः क्षेत्रं त्रिपादं ध्रुवमीश्वरः । [६३*] श्रीरंगराजपुत्रः कन-
 154 कसभापतिरतीव मेधावी । ¹⁸कौसिककुलप्रभूतो गृह्ण[।]*-
 155 ¹⁹वृत्तिद्वयं यजुर्वेदी । [६४*] ²⁰प्रतीतकौसिकान्ववायसिंधुबंधुचं-

¹ Read प्रभु.

⁴ Read धरणितल°.

⁷ Read स्वर्ण.

¹⁰ Read विरग्नसि°.

¹³ Read °भिधी.

¹⁶ Read °ल्लिम्बरसा°.

¹⁹ To the ह of इ both *rī* and *ī* are attached in the original.

² Read यशोभासमानौ.

⁵ Read एतस्य.

⁸ Read वितन्वतः.

¹¹ Read लिख्यन्ते.

¹⁴ Read वृत्तिं.

¹⁷ Read सदाशिव.

³ Read सुन्दरेशस्य.

⁶ Read लङ्घितार्णव.

⁹ Read सौन्दर्य.

¹² Read द्रीन्द्र.

¹⁵ Read वृत्ति°.

¹⁸ Read कौशिक.

²⁰ Read कौशिका°.

- 156 द्रमाक्षिरं धरातले रिचा¹ दुरंधरः स बंधुमान् । अनं-
 157 तमटनं[दनो]पि² चाख्यभट्टभूसुरस्त्रिपादयुक्तवृत्ति-
 158 पंचकं समेत्य शोभते । [६५*] ³काश्यपान्वयजः श्रीमानापस्तं-
 159 बी च लब्धवान् । तिरुमलार्थसुतो मल्लुभट्टो वृत्तिं स ए-
 160 क्तिकां । [६६*] मारुभट्टसुतो भारद्वाजी याजुषिकोत्तमः । वैक-
 161 टाद्रीवरः⁴ श्रीमान्वृत्तिमेकां समश्रुते । [६७*] अरुणाद्रिसुतो भा-
 162 रद्वाजी ⁵ह्रस्वदेवानयं । यत्न्यभूसुरः क्षेत्रं प्राप्तवानर्ध-
 163 मत्र तु । [६८*] ⁶काश्यपान्वयजो लब्ध्वा यजुर्वेदी विराजते । भ्रांतीश्व-
 164 रो महान्वृत्तिमर्धामप्लयात्मभूः । [६९*] आश्वलायनसूत्रो-
 165 यं भारद्वाजान्वर्द्ध⁷ सुतः । श्रीवैकटपतेरिकां वृत्तिं नागर-
 166 सोश्रुते । [७०*] भारद्वाजकुलीश्रुतोप्यर्ध⁸ याजुषिकोत्तमः । क्षेत्रे-
 167 त्रं रघुपतेः सूनुरळगाद्रिरिहान्श्रुते । [७१*] श्रीवत्सगोत्रगोविं-
 168 दसुतो घटलयाभिधः । ⁹ह्रस्वदेवानयं प्राप्य त्रिपादां वृत्ति-
 169 मेधते । [७२*] आत्रेयगोत्रजोऽष्टहस्तात्मवेदाब्धिपारगः¹⁰ । श्री-
 170 निवासात्मजो वृत्तिद्वयं(र) नरहरिर्महान् । [७३*] आत्रेयगोत्रजः(-)
 171 स्तोमनाथो याजुषिकोत्तमः । नरसंभट्टपुत्रोयं क्षेत्रे-

Fifth Plate; Second Side.

- 172 णार्धेन राजते । [७४*] अनंतभट्टपुत्रोसौ श्रीनिवासी-
 173 तिधार्मिकः । ¹¹कौसिकान्वयजोप्येक(र)क्षेत्रं याजुषिको-
 174 ष्टहीत्¹² । [७५*] ¹³काश्यपान्वयभूषायमापस्तंबी महायशः ।
 175 वैकटय्यसुतः क्षेत्रं ¹⁴सिधयोप्येकम(र)श्रुते । [७६*] बसवावधा-
 176 निनः पुत्रो नागादीक्षितशेखरः । भारद्वाजी च ऋक्छाखी क्षेत्रे-
 177 त्रमर्धं प्रपेदिवान् । [७७*] जातो हरितसे वंशे यजुर्वेदी समेद्वान्-¹⁵
 178 न् । काळहस्त्रिसुतः क्षेत्रं त्रिपादं ¹⁶ध्रुवमंगयः । [७८*] वत्सगोत्र-
 179 भवः सत्याषाढसूत्रोपि क्षेत्रकं । श्रीनल्लपेरुमाळसूनु-
 180 रारूरः क्षेत्रमश्रुते । [७९*] संजातः काश्यपे¹⁷ श्रीमान् यजुःशा-
 181 खी समेद्वान्¹⁸ । ¹⁹नरसिंहात्मजः क्षेत्रं पादत्रयमही-

¹ Read ऋचा धुरंधरः.

⁴ Read टाद्रीवरः.

⁷ Read ंवयी.

¹⁰ Read ंश्रुतात्मः.

¹³ Read काश्यपान्वयभूषीयं.

¹⁶ Read ध्रुवं.

¹⁹ Read नरसिंहां.

² Read भट्ट.

⁵ Read ऋस्वदं.

⁸ Read ंप्यर्धं.

¹¹ Read कौशिकां.

¹⁴ Read सिद्धयो.

¹⁷ Read काश्यपे.

³ Read काश्यपां.

⁶ Read काश्यपां.

⁹ Read ऋस्वदं.

¹² Read ंश्रुतीत्.

¹⁵ Read समेधिवान्.

¹⁸ Read समेधिवान्.

- 182 बलः । [८०*] ¹कास्य[पा*]न्वयजो वृंदावननाथसुतोत्तमः । ऋस्का-²
 183 खी ³नइनारुभट्टः चेत्रमर्धं स लब्धवान् । [८१*] सिंगपेरु-
 184 माळ्न्दनीयं (i) वैंगडत्तप्पभूसुरः । चेत्रद्वयं च ऋग्वे-
 185 दी अयत्यात्रेयगोत्रजः । [८२*] यजुर्वेदविदां अष्टी⁴ भारद्वाज-
 186 कुलोद्भवः । पेद्दिभट्टसुतो नीलकंठी ⁵वृत्त्यार्धयांचति । [८३*] श्री-
 187 वत्सगोत्रभूः सीमाभट्टजो याजुषोत्तमः । श्रीमान्⁶ लक्ष्मण-
 188 शास्त्रीन्द्रः⁷ चेत्रमर्धं समश्रुते । [८४*] आपस्तंबी च ⁸गौविंददीक्षि-
 189 तिः⁹ कौसिकान्वयः । ¹⁰क्रिष्णभट्टोपि केदारमर्धं लब्धा समधते । [८५*]
 190 पेरुभट्टसुत[स्ति]मावधानी¹¹ याजुषोत्तमः । भारद्वाजकु-
 191 लोद्भुतो¹² वृत्तिमर्धं समेइवान्¹³ । [८६*] कौसिकान्वयवान्¹⁴ लिंगा-
 192 वधानी मल्लभट्टजः । आपस्तंबी च केदारमर्धं प्राप्य वि-
 193 शीभते । [८७*] पुत्रो नरहरिरापस्तंबि¹⁵ शेषाद्रिभूसुरः । शाला-
 194 वतसगोत्रीयं¹⁶ चेत्रद्वयमिहाश्रुते । [८८*] भारद्वाजान्वये जातो यल्लु-
 195 भट्टस्य नंदनः । नारसिंही यजुर्वेदी ¹⁷वृत्तिमेकामिहाश्रुते । [८९*] श्री-
 196 (मान्)तिरुमलभट्टोपि जातो हरितसे कुले । नागाभट्टसुत[*]
 197 चेत्रमेकं लब्धा विजृंभते । [९०*] कौडिन्यवंशसंभूतः कृष्ण-

Sixth Plate; First Side.

- 198 भागवतोत्तमः । केदारिणं त्रिपादेन कुबेर इ-
 199 व राजते । [९१*] लिंगावधानिनः पुत्रो भारद्वाजी च या-
 200 जुषः । रामलिंगावधानीन्द्रः चेत्रमेकमिहाश्रुते । [९२*]
 201 आत्रेयगोत्रजो गंगाधरयज्वात्मजोश्रुते । यजुर्वेदी श्री-
 202 निवासशास्त्रि¹⁸ केदारमर्दकं¹⁹ । [९३*] शेषाद्रिनंदनस्तिमावधा-
 203 नी याजुषोत्तमः । भारद्वाजकुले जातस्त्रिपादां वृत्तिमश्रु-
 204 ते । [९४*] यल्लुयज्वसुतो लक्ष्मीनरसिंहबुधोपहीत् । आपस्त-
 205 [ंबी]²⁰ महानेकं चेत्रमात्रेयगोत्रवान् । [९५*] ²¹आत्रेयगोत्रजोप्याळ्वारसुत[*] श्री-

¹ Read कास्यपा°.

⁴ Read अष्टी.

⁷ Read शास्त्रीन्द्रः.

¹⁰ Read कृष्ण°.

¹⁸ Read समधियवान्.

¹⁵ Read °लम्बी.

¹⁷ Read वृत्ति°.

¹⁹ Read °मर्धकम्.

² Read ऋक्काखी.

⁵ Read वृत्त्या°.

⁸ Read गौविन्द.

¹¹ Read °सिन्धु.

¹⁴ Read कौशिकान्वयवार्त्तिङ्गा°.

¹⁶ The स of सगोत्री is written below the line.

¹⁸ Read शास्त्री.

²⁰ Read आपस्तम्बी.

³ Read नइनारु.

⁶ Read श्रीमाल्लक्ष्मण.

⁹ Read °तः कौशिका°.

¹³ Read °लीङ्गती.

²¹ The three letters यगोत्र of आत्रेयगोत्र are written at the top of the plate, and the necessary insertion is indicated by a faint caret made above त्.

- 206 वेंकटेश्वरः । क्षेत्रमेकं त्रिपादं च लब्धवानृग्विभूषणः । [६६*] आत्रे-
 207 यगोत्री^१ रुखेदी श्रीमानीश्वरनन्दनः । क्षेत्रं कळुप्पराग्यादत्रयं
 208 [प्रा]प्य समेधते । [६७*] विश्वामित्रकुले जाती^२ रुक्शाखी चाय्यपो म-
 209 हान् । अनंतकृष्णतनयो वृत्तिमर्धामिहाश्रुते । [६८*] ^३पेरीयतिरुव-
 210 डि[*] श्रीमान्^४ चौकनाथमखीद्रजः । धनंजयान्वई^५ क्षेत्रद्वयम्-
 211 खेदवानगात् । [६९*] आत्रेयवंशी^६ रुक्काखी नारायणवरात्मजः ।
 212 श्रीरामभट्टः केदारमेकमासाद्य वर्धते । [१००*] आपस्तंबी भरद्वाज-
 213 वंशः शिगिरिनन्दनः । नारायणीप्यर्धवृत्तिं समेत्य धन-
 214 दायते । [१०१*] गिरियप्पकुमारीयं श्रीवेंकटपतिर्महान् । श्रीव-
 215 त्सगोत्री रुक्काखी^७ वृत्तिमेकां प्रपेदिवान् । [१०२*] लब्ध्वारुणगिरिः
 216 पुत्रः सूर्यनारायणीचरति । ^८कौडिन्यवं[श]जः क्षेत्रमेकं या-
 217 [जु]षिकीत्तमः । [१०३*] तिरुवेंगडनाथस्य पुत्रो वडमलोश्रुते । व-
 218 त्सगोत्रभव[*] क्षेत्रमेकं याजुषिकीत्तमः । तस्यानुजी क्षेत्र-
 219 मेकं श्रीनिवेंकटनामकी । [१०४*] कौडिन्यगोत्रजोन्तनारा-
 220 यणसुतोश्रुते । रामाभट्टवरः क्षेत्रमेकं याजुषिकीत्तमः ।
 221 तस्यानुजी राघवश्च क्षेत्रमेकं स लब्धवान् । [१०५*] यल्लयी रं-
 222 गयश्चैव वेंकटाद्रिश्च वेंकपः । चत्वारः क्षेत्रमेकं तु वर्धते
 223 [प्र]तिगृह्य^९ ते । [१०६*] कौडिन्यवंशजः सत्याषाढसूत्रस्मैदवान्^{१०} ।

Sixth Plate; Second Side.

- 224 वेंकटाद्रिवरः क्षेत्रत्रयं गणपतेस्सुतः । [१०७*] रघुना-
 225 थमखी [व्या]सरायभट्टसुतोश्रुते । वृत्तिमेकां साम-
 226 वेदी भारद्वाजकुलोद्भवः । [१०८*] नारायणीन्तभट्टसुतः सं-
 227 कृतिगोत्रजः । लब्धवानर्धकेदारं ^{११}श्रीबीधायनसूत्रवान् । [१०९*]
 228 धर्मराजी वत्सगोत्री पादक्षेत्रमिहाश्रुते । [११०*] नारायणो
 229 राघवस्य सुतो भार्गवगोत्रजः । प्राप्तवा[न]र्धकेदारं धी-
 230 मान्^{१२} जैमीनिसूत्रवान् । [१११*] आपस्तंबी भरद्वाजवंश्ये^{१३} भास्क-
 231 रभट्टजः । सूर्यनारायणस्त्रीयं वृत्तिमेकां समश्रुते । [११२*]
 232 [शि]गिरेर्नन्दनश्चौक्कावधानी यानुषीत्तमः । लोहिता-

^१ Read बीच रुखेदी.

^४ Read श्रीमाश्रीक.

^७ Read रुक्काखी.

^{१०} Read समेधिवान्.

^{१२} Read श्रीमाश्रीमिनि.

^२ Read जात रुक्शाखी.

^५ Read ^०नयी.

^८ Read कौडिन्य.

^{११} The बी of बीधायन is written below the line.

^{१३} Read वंशी.

^३ Read पेरीय.

^६ Read वंश्य रुक्काखी.

^९ Read प्रतिगृह्य.

- 233 न्वयभूरर्धा वृत्तिमासाद्य वर्धते । [११३*] चिदंबरावधानी च
 234 श्रीमान् ^१वरदुभट्टजः । कौसिकान्वयवानापस्त[वि]^२ वृत्त्या-
 235 र्धयांचति । [११४*] आत्रेयवंशजो रामावधानी याजुषीत्तमः [१*]
 236 जगन्नाथकुमारोयमर्धं चेत्रमिहासवान् । [११५*] कौशिका-
 237 न्वयजो रामचंद्रमदसुतीश्रुते । श्रीनिवासद्विजोप्ये[कं]
 238 चेत्रं याजुषिकीत्तमः । [११६*] श्रीमानगस्थविवुधोप्यर्धव-
 239 त्तिमिहाश्रुते । अर्धवृत्तिं कौडवीटिरामलिंगबुधोय-
 240 हीत् । [११७*] आत्रेयगोत्रजः सर्वनाथो दीक्षितशेखरः । अ[र्ध]-
 241 वृत्तिं समासाद्य ऋक्काखी^३ धनदायते । [११८*] येते^४ सर्वे द्विजश्रे-
 242 ष्ठाः पूर्वोक्तं ग्राममुत्तमं । ^५श्रीकुर्नाटककुल्यायास्तीर[स्थ]-
 243 तरुशोभितं । [११९*] भट्टवृत्तिं विना सर्वदेवदायसमन्वितं । क-
 244 पटाजीलेसहितं तिरुतुवलयान्वितं । [१२०*] मटप्परयुतं कीळ्केक-
 245 ळिप्पळसमन्वितं । ^६कारकुच्यामर्धयुक्तपंचमावुसमन्वि[तं ।] [१२१*]
 246 तत्तद्विद्वु^७ स्थितश्रीमहामनांकितसीमकं । स्थितं दक्षिणवाहि-
 247 न्याः कुल्यायाः पश्चिमे तटे ॥ [१२२*] कारकुर्च्याः पूर्वनीचवाटिकाया-
 248 स्तु पूर्वतः । सर्वमान्यतया लब्धा जयंत्याचंद्रतारकं ॥ [१२३*]

Seventh Plate.

- 249 ग्रामदेवतकु कोनि विडिचिन चेत्रं अर्धं ॥
 250 श्रीविकटपतिरायक्षितिपतिवर्यस्य
 251 कीर्तिधुर्यस्य । शासनमिदं सुधीजनकु-
 252 वलयचंद्रस्य [भू]महेंद्रस्य । [१२४*] धीरधेकटरायोक्ता^८ प्रा-
 253 ह पौत्रसभापतेः । कामकोटिसुतो रामकविश्ला-
 254 सनवाङ्मयं । [१२५*] श्रीवीरणाचार्यवरिस्थपौतो^९ वरा-
 255 च्युतार्थी गणपार्थ्यपुत्रः । सूक्ता[१*]लिखद्विकट-
 256 रायमौलेः पद्यानि हृद्यान्वथ शासनस्य । [१२६*] दान-
 257 पालनयोर्मध्ये ^{१०}दानात्श्रेयोनुपालनं । दाना(१)त्स्वर्ग-
 258 मवाप्नोति पालनादच्युतं पदं [॥ १२७*] स्वदत्ता[द*]द्विगुणं पुष्पं
 259 परदत्तानुपालनं [१*] परदत्तापहारिण स्वदत्तं निष्पलं^{११}

^१ Read वरद.

^४ Read रते.

^६ Read कारकुर्च्या^६.

^९ Read पौत्री.

^२ Read कौशिकान्वयवानापस्तम्बी वृत्त्या^०.

^५ The five letters श्रीकुर्नाटक are written on an erasure. Read कर्णाटक.

^७ Read तत्तद्विद्वु स्थित.

^{१०} Read दानाक्षयो.

^३ Read ऋक्काखी.

^८ Read रायीश्ला.

^{११} Read निष्पलं.

- 260 भवेत् । [१२८*] स्वदत्तां परदत्तां वा यो हरेत् वसुंधरा । षष्टिर्वर्ष-¹
 261 [स]हस्राणि विष्टा[यां*]² जायते क्रिमिः । [१२९*] येकैव³ भगिनी लोके
 सर्वेषामिव⁴
 262 भूबुजां⁵ । न भोज्या न करपाह्व[र*] विप्रदत्ता वसुंधरा । [१३०*]
 सामा[न्यो]-
 263 यं धर्मसेतुं⁶ बुपाणां काले काले पालनीयो भवद्भिः । सर्वनि-
 264 तान् भाविनः पार्थिवेदान्⁷ (।) भूयो भूयो याचते रामचं-
 265 द्रः ॥ [१३१*]
 266 श्रीविकटेश⁸ [॥*]

TRANSLATION.

(Line 1.) Obeisance to the blessed Venkaṭeśa !

(Verse 1.) I take refuge to that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of women.⁹

(V. 2.) I take refuge to that Vishvaksēna whose more than hundred attendants, the elephant-headed (Gaṇeśa) etc., remove the obstacles (in the way) of (his) devotees.¹⁰

(V. 3.) Victorious is the luminary (viz. the Moon) which rose from the milk-sea, (which is) the left eye of Hari (Vishṇu), (which is) the support of the chakōra (birds), (and) which sustains the life of the gods.

(V. 4.) The grandson of him (viz. the Moon) (was) Budha's son Purūravas; his (son was) Āyus; his son was Nahusha; from him was born Yayāti; (and) from him Pūru. In his race was born king Bharata; in his lineage Śarātanu; the fourth from him was Vijaya; from him was born Abhimanyu; (and) from him Parīkshit.

(V. 5.) The eighth (in descent) from him was Nanda; the ninth from this king was king Chalikka; the seventh from him was Narēndra (whose name was) preceded by Rāja (i.e. Rājanarēndra), (and) who was devoted to Śrīpati (Vishṇu); the tenth from him in this (world) was king Bijjalēndra; (and) the third from him was Vira-Hemmalīrāya, the lord of Māyāpuri, who prostrated himself before Murāri (Vishṇu).

(V. 6.) The fourth from him was king Tāta-Pinnama, at whose sight the crowd of enemies trembled; from him was born that king Sōmidēva who took from the enemy seven forts in a

¹ Read षष्टि वर्ष.

² Read विष्टायां.

³ Read एकैव.

⁴ Read सर्वेषामिव.

⁵ Read भूबुजाम्.

⁶ Read सेतुर्बुपाणां.

⁷ Read पार्थिवेदान्.

⁸ In Telugu characters.

⁹ The two objects referred to in this verse are the two feet of Rāma. It is said of him that, while he was on his way to Janaka's town with his brother Lakshmaṇa and his preceptor Viśvāmītra, he trod upon a stone, which immediately turned into the body of a woman. This was Ahalyā who had formerly been cursed by her husband, Gaṇtama, for her misconduct, to remain a stone until the time when Rāma should tread upon it; see the *Padmapurāṇa*, *Mahānātaka*, *Jānakīpariṇaya*, and *Champūrāmāyana*. The two white lines which form part of the Vaiṣṇava sectarian mark, are also intended for the feet of Rāma and are consequently represented in pictures along with marks of royalty and high birth, such as pitchers, *chauris*, flags, etc. It is but natural that an inscription of a Vaiṣṇava king should begin with an invocation of the feet of Rāma, as it is even now usual to insert wood-cuts of Rāma's feet at the beginning of Vaiṣṇava books.

¹⁰ Among Vaiṣṇavas the god Vishvaksēna is worshipped at the beginning of every ceremony, just as among the Śaivas the god Gaṇeśa, who is here represented as one of Vishvaksēna's attendants.

single day ; his heroic son was king **Rāghavadēva** ; (*and*) from him was born the glorious king **Pinnama**.

(V. 7.) The son of this lord of the city of **Āraviṭi** was king **Bukka**, whose power was (*continually*) rising, (*and*) who firmly established even the kingdom of **Sāḷuva-Nṛisimha**.

(V. 8.) Just as Vishṇu (*married*) Lakshmi, — **Bukka**, the ornament of kings (*and*) the *kaipa* tree to scholars, married the prosperous **Ballāmbikā**, who surpassed the celestial nymphs by her personal beauty, (*and*) whose virtue was highly respected.

(V. 9.) As Lakshmi (*bore*) Kāma from Mādhava, as Pārvatī (*bore*) Kumāra from Śamkara, and as Śachi (*bore*) Jayanta from Indra, so did **Ballamā** bear a son, **Rāmarāja**, who was renowned in the world, from the lord **Bukka**.

(V. 10.) As Lakshmi to Vishṇu, so to this glorious king **Rāmarāja**, who fulfilled the desires of all supplicants, **Lakāmbikā** was the queen.

(V. 11.) In consequence of (*his*) great austerities, there was born to him a son, king **Śrīraṅgarāja**, the light of the **race of the Moon**, at whose brilliant splendour— O wonder!— the eyes even of the wives of (*his*) enemies became bright.¹

(V. 12.) Having wedded as (*his*) legal wife the virtuous **Tirumalāmbikā**, who resembled **Arundhatī** in good conduct, who at the same time surpassed the fame of the earth in patience, (*and*) who captivated (*all*) hearts by (*her*) good qualities,— that foremost among heroes felt as happy as the Moon (*by the possession of*) **Rōḥiṇī**.²

(V. 13.) This powerful king begat by that **Tirumaladēvi** the following (*three*) sons in succession,— the wise **Rāmarāja**, who was conversant with politics ; the excellent **Tirumalarāya** ; (*and*) king **Veṅkaṭādri**.

(V. 14.) Having killed in battle all dangerous enemies in the world, this heroic **Rāmarāja**, who resembled by his great fame Bharata, Manu, Bhagiratha and other kings, ruled the circle of the earth.

(V. 15.) Among the three sons of king **Śrīraṅga**, the wise (*and*) powerful king **Tirumalamahārāya**, as Hari among the trinity, having conquered hostile kings in battle (*and*) having been anointed to the matchless sovereignty, ruled the whole earth.

(V. 16.) At the coronation of this moon among kings (*and*) foremost among the famous, this earth, being sprinkled with floods of water (*poured out*) at donations, occupied (*as it were*) the place of queen.³

(V. 17.) Just as the Sāman and the other (*three Vēdas were produced*) from the mouth of the Creator, as peace and the other (*three*) expedients from the brave Satyavāch (?), (*and*) as Rāma and (*his three brothers*) from Daśaratha,— (*thus*) from that excellent king were born (*four*) sons of great fame :—

(V. 18.) From him were born a king called **Raghunātha** ; **Śrīraṅgarāya**, (*who was*) a *pārijāta* (tree) to supplicants ; the glorious **Rāmarāja**, the moon of the earth ; (*and*) the famous **Veṅkaṭadēvarāya**.

(V. 19.) Among these brothers, **Śrīraṅgarāya**, who had crossed the milk-ocean of policy (*and*) who was renowned in the eight regions, was crowned to the kingdom of **Penugonda**.

(V. 20.) After (*him*) the wise (*and*) glorious **Veṅkaṭapatidēvarāya** ruled the earth, illumining the ten regions by (*his*) fame.

¹ *i.e.* he killed his enemies. As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears. Hence the wonder.

² In this verse a *virōdhābhāsa alamkāra*, which does not admit of a literal translation, is hinted in the antithetic words *Arundhatī* and *rundhatīm*.

³ It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various *śrīthas*.

(V. 21.) To his elder brother, the lord Rāmarāja, whose deeds put to shame the celestial trees, were born Tirumalarāja and the famous Śriraṅgarāja.

(V. 22.) Of these two, Śriraṅgarāja begat sons who possessed great modesty, were full of compassion, learned (*and*) famous.

(V. 23.) Among these sons of king Śriraṅgarāja, the glorious king Rāmarāja, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the *kaustubha* among the gems produced from the sea.

(V. 24.) Formerly, from the famous king Rāmarāja, who resembled the holy Rāmabhadra, were born,—as the (*five*) celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (*and*) who possessed rising prosperity.

(V. 25.) [All these] excelled Sugrīva in (*the effectiveness of their*) commands, were stubborn (*only*) in pleasing wise men, [were to be respected by the learned on account of (*their*) virtues, (*and*) had beautiful forms].

(V. 26.) Among these kings of famous deeds, Śriraṅgarāja, a moon on earth, was celebrated in the three worlds, as the *pārijāta* tree among the celestial trees.

(V. 27.) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (*on the ground*) through fatigue. Is it through fear of their (*the kings'*) being pursued that (*these horses*) are (*thus*) wiping away the foot-prints of (*their*) masters, which bear the (*royal*) marks of pitchers, parasols and flags, (*and*) which (*now*) adorn (*only*) the jungle?

(V. 28.) Through the great mercy of the lord of Śēshagiri,¹ who was pleased with the great austerities of Śriraṅgarāja, there were born to (*him*) two beautiful sons who were as happy as Indra.

(V. 29.) Fond of protecting (*their*) subjects, (*and*) expert in slaying the cruel (*khara*) and the wicked (*dūshana*), (*these*) two (*princes*), named Peda-Veṅkaṭēndra and the lord Pina-Veṅkaṭa, gave delight (*to the world*), as Rāma and Lakshmaṇa (*who slew the demons Khara and Dūshana*).

(V. 30.) Of these two, the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (*was*) the glorious king Peda-Veṅkaṭēndra, in whose heart Hari (Vishṇu) takes up (*his*) abode (*because he is afraid*) that (*his proper abode*) the ocean might become land by the clouds of the dust of (*his*) army during his expeditions (*in which he practises*) the art of destroying hostile kings.

(V. 31.) United with (*his*) queen Baṅgāramāmbā, whose heavenly form is the abode of the kingdom of love, this king Veṅkaṭa shines like Śakra (Indra) with Śachī, (*and*) like Śauri (Vishṇu) with Ramā (Lakshmi).

(V. 32.) When this son of king Śriraṅgarāja,— Veṅkaṭadēvarāja, the best of heroes,— was anointed to the kingdom of Penugonda, then were also the learned anointed (*i.e.* abundantly presented) with gold.

(V. 33.) Having been anointed according to the rule by his family preceptor, the famous Tātayārya, the ornament of the learned, just as (Rāma) the descendant of the race of Raghu himself by (Vasishṭha) the husband of Arundhatī, (*and*) having destroyed in an instant the Yavanas, (*just as Rāma*) the demons,² he rules the earth victoriously.

¹ This is another name of Tirumalai, on which see page 238 above, note 1. The synonym Veṅkaṭasāila occurs in verse 34 of the Kaṅṅakurśi grant.

² For the word *āsara* in the sense of 'demon' see the *Amarakōśa*, i. 1, 62 :— क्रव्यात्क्रव्यादौ ऽसप आस्रः.

(V. 34.) He who resembles the ocean in great profundity; the only excellent conqueror of the fort (*durga*) of Chaurâsi; he who terrifies vehemently the hearts of the hostile kings of the eight directions; the favourite of Śârṅgadhara (Viṣṇu);

(V. 35.) He who is sporting with the powerful goddess of heroes; the lord (*or*, the central gem) of the necklace (*which is*) the town of Āravīti; he whose arm is as strong as (Śēsha) the lord of serpents; he who is obtaining the title *Maṅḍalikadharaṇivarāha*¹ (*i.e.* the boar on earth among provincial chiefs);

(V. 36.) The foremost of the kings born from the Ātrēya *gōtra*; he whose fame is great;

(V. 37.) Bringing the throne of Karṇāta into his power by the strength of (*his*) arm, (*and*) joyfully ruling the whole earth after (*he*) has destroyed (*all*) enemies from (Rāma's) bridge up to the snowy mountain,— this glorious prince, Veṅkaṭapati, the foremost among kings, who surpasses all ancient kings in wisdom, (*and*) who is Sutrāman's (Indra's) tree to (*i.e.* fulfils the desires of) the crowds of wise men, is resplendent.

(V. 38.) In the Śāka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (*i.e.* 1556), in the (*cyclic*) year called Bhāva, in the month named Vaiśākha,—

(V. 39.) In the bright fortnight, under an auspicious star, on the sacred full-moon *tithi*, in the blissful presence of the lotus-feet of the blessed Veṅkaṭēsa,—

(V. 40.) (*The king gave*)² to excellent Brāhmanas of various *śākhās*, names, *gōtras* and *sūtras*, who were celebrated for learning in the *Śāstras* (*and*) deeply versed in the Vēdas,—

(Vv. 45-48.) A village, famed by the name Kūniyūr, rich in all grain, consisting of sixty-two shares (*gaṇa*), adorned by the surname Muddukriṣhṇāpuram, adorned with houses and gardens, free of taxes (*sarvamānya*), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, outstandings and water, with the *akṣhinī* and the *āgāmin*, to be enjoyed in shares (*gaṇa*), with the trees, to be successively enjoyed by the (*donees'*) sons, grandsons, *etc.*, as long as the moon and stars (*exist*),—

(V. 41.) Situated in the prosperous Tirvaḍi-rājya, in Mulli-nāḍu, in the prosperous Viravanallūru-māghāni,—

(V. 42.) Situated to the south of the great river Tāmraparṇi, and to the east of the great village Kārukurchi,—

(V. 43.) To the south of the boundary of Bhrāntamaṅgala, to the west of the prosperous village of Śēraṇmahādēvi,—

(V. 44.) (*And*) to the north of a high road (*which is*) to the north of a hill,— comprising (?) two fields (*kshētra*) on the fifteenth (?) canal at Kārukurchi.

(V. 49.) (*The son*) of the glorious prince Nāga,— who was a descendant of the Kāśyapa (*gōtra*), the object of the spontaneous favour of (*the god*) Viśvēśvara who was pleased by (*his*) severe austerities, a treasury of virtues, (*and*) the best of those who grant the object of (*their*) desires to the crowd of scholars,— was Viśvanātha, a Saṁkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes.

(V. 50.) From him was born a chief of Nāyakas, Kriṣhṇapa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (*his*) name,³ who governed the inhabitants of the earth with justice, (*and*) whose (*liberal*) disposition resembled that of (Kubēra) the lord of wealth.

(V. 51.) To him was born a moon on earth, the glorious prince Virapa, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (*or the night-lotus*),

¹ The title *Dharaṇavarāha* had been previously borne by Immaḍi-Nṛisimha (of Vijayanagara); see *South-Indian Inscriptions*, Vol. I. p. 137, No. 116.

² The name of the king and the verb follow in verse 58 f.

³ *i.e.* who was a worthy namesake of the ancient Kriṣhṇa.

who was the support of scholars (*or of gods*), (*and*) who destroyed the inward pleasure of (*his*) enemies (*or of bees*).¹

(V. 52.) To him was born a chief of **Nāyakas**, **Viśvapa**, a moon to the darkness (*which were*) hostile kings. To him was born the brave (*and*) glorious lord **Muddukrishṇa**, who resembled (*the mountain*) **Mēru** in firmness.

(V. 53.) He had two sons, the lord **Mudduvira** and prince **Tirumala**, who were the receptacles of the continuous stream of the deep compassion of (*the goddess*) **Minākshi** and (*the god*) **Sundarēśa**,² who were resplendent with their fame which spread from the **Kailāsa** mountain to (**Rāma's**) bridge, and whose respected command (*resembled*) an ornament of splendid jewels in the diadems of kings.

(V. 54.) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (*and*) having obtained the whole surface of the earth through the great compassion of (*the god*) **Sundarēśa**, prince **Tirumala** shines (*like*) an **Indra** on earth.

(Vv. 55-59.) Sanctioning the request of this glorious prince **Tirumala**,— the strength of whose arm was hard to be resisted by the enemies, who was a **Sutrāman** (**Indra**) on earth in happiness, who was a *kalpa* tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (*his*) mighty elephant, who surpassed the enemy of the ocean (*i.e.* the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (*and*) whose beauty surpassed that of **Jayanta**, the **Moon**, and **Cupid**,— the glorious king **Vira-Veṅkaṭapatimahārāya** joyfully made (*the above*) grant with libations of water (*poured*) over gold.³ (*The names of*) the **Brāhmaṇas**, deeply versed in the **Vēdas**, who received shares of this (*grant*), are written (*here*):—

(Vv. 60-118.) List of donees.

Donee's name.	Relation.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
Raghunātha . . .	Son of Venkaṭādri . . .	Yajus .	Bhāradvāja.	...	1
Lakshminarahari . . .	„ Lakshminrisimha . . .	...	Śrīvatsa .	...	1½
Venkaṭādri . . .	„ Timmarasa . . .	Yajus .	Haritasa ⁴ .	...	1
Īśvara	„ Sadāśiva . . .	...	Ātrēya .	Āśvalāyana	½
Kanakasabhāpati . . .	„ Śrīraṅgarāja . . .	Yajus .	Kausika .	...	2
Ayyabhāṭṭa	„ Anantabhāṭṭa . . .	Rich .	Do. .	...	5½

¹ The letters *ra* and *la* or *ḷa* are interchangeable in such *abakāras*; see the commentary on Subandhu's *Vāśavadattā*, verse 1 :— उदीच्यानां ववयीरभेदी रलयीरभेदश्च.

² These are the names of the god at the Madhurā temple and of his consort.

³ The Hindū Śāstras consider a charity inefficient, if not accompanied by a *dakṣhiṇā*; see the *Bhagavadgītā*, xvii. 13, and the *Chandakausika*. Gold is invariably chosen for this purpose; for at every gift the following *anushṭubh* verse is recited :—

हिरण्यगर्भगर्भस्थं हिम बीजं विभावसीः ।

अनन्तपुण्यफलदमतश्चानिं प्रयच्छ मे ॥

Accordingly, during the performance of the sixteen great *dānas*, people who can afford it, keep a piece of gold generally a *fanam*, in their hand, pour water over it into the donee's hand, and then offer the piece as *dakṣhiṇā*. In the case of poor people, a silver or copper coin takes the place of the gold piece.

⁴ [This erroneous form is developed from the expression *Harita-sagōtra*, 'a member of the *gōtra* of the *Haritas*.' Similar cases of popular etymology are *surp*, *sepātina*, *Pramōdāka* and *Pramāṭcha* (*South-Indian Inscriptions*, Vol. I. p. 109, note 2). and *gurata* (*ibid.* Vol. II. p. 251, note 3).— E. H.]

List of donees— continued.

<i>Donee's name.</i>	<i>Relation.</i>	<i>Śākhā.</i>	<i>Gōtra.</i>	<i>Sūtra.</i>	<i>Number of shares.</i>
Mallubhaṭṭa	Son of Tirumala . . .	...	Kāśyapa .	Āpastamba .	1
Venkatādri	„ Mārubhaṭṭa . . .	Yajus .	Bhāradvāja .	...	1
Yallappa	„ Arunādri	Rich .	Do. .	...	$\frac{1}{2}$
Bhrāntīśvara	„ Appalaya	Yajus .	Kāśyapa .	...	$\frac{1}{2}$
Nāgarasa	„ Venkatapati . . .	...	Bhāradvāja .	Āśvalāyana .	1
Aḷḡādri	„ Raghupati	Yajus .	Do. .	...	$\frac{1}{2}$
Ghaṭalaya	„ Gōvinda	Rich .	Śrīvatsa .	...	$\frac{1}{2}$
Narahari	„ Śrīnivāsa	Sāman .	Ātrēya .	...	2
Sōmacātha	„ Narasambhaṭṭa . .	Yajus .	Do. .	...	$\frac{1}{2}$
Śrīnivāsa	„ Anantabhaṭṭa . . .	Do. .	Kauśika .	...	1
Siddhaya	„ Venkatayya . . . .	...	Kāśyapa .	Āpastamba .	1
Nāgādīkshita	„ Basavādhānin . . .	Rich .	Bhāradvāja .	...	$\frac{1}{2}$
Aḡgaya	„ Kālabasti	Yajus .	Haritasa .	...	$\frac{1}{2}$
Ārura	„ Nallaperumāḷ . . .	...	Vatsa .	Satyāśhādha .	1
Ahōbala	„ Narasiraha	Yajus .	Kāśyapa .	...	$\frac{1}{2}$
Nainārbhaṭṭa	„ Bṛindāvananātha . .	Rich .	Do. .	...	$\frac{1}{2}$
Vēḡgadattappa	„ Siḡgaperumāḷ . . .	Do. .	Ātrēya .	...	2
Nilakanṭha	„ Peddibhaṭṭa	Yajus .	Bhāradvāja .	...	$\frac{1}{2}$
Lakshmapāsāstrin . . .	„ Sōmābhaṭṭa	Do. .	Śrīvatsa .	...	$\frac{1}{2}$
Gōvindādīkshita . . . .	...	...	Kauśika .	Āpastamba .	} $\frac{1}{2}$
Kṛishṇambhaṭṭa . . . .	...	...	...	...
Timmāvadhānin	Son of Perubhaṭṭa . . .	Yajus .	Bhāradvāja .	...	$\frac{1}{2}$
Liḡgāvadhānin	„ Mallubhaṭṭa . . . .	...	Kauśika .	Āpastamba .	$\frac{1}{2}$
Śēshādri	„ Narahari . . . .	...	Śālāvata .	Do. .	2
Nārasimha	„ Yallubhaṭṭa	Yajus .	Bhāradvāja .	...	1
Tirumalabhaṭṭa	„ Nāḡabhaṭṭa . . . .	...	Haritasa .	...	1
Kṛishṇabhāḡavata . . . .	...	...	Kauḡḡinya .	...	$\frac{1}{2}$
Rāmalīḡgāvadhānin . . .	Son of Liḡgāvadhānin . .	Yajus .	Bhāradvāja .	...	1
Śrīnivāsaśāstrin	„ Gaḡḡādharayajvan . .	Do. .	Ātrēya .	...	$\frac{1}{2}$
Timmāvadhānin	„ Śēshādri	Do. .	Bhāradvāja .	...	$\frac{1}{2}$
Lakshminārasimha	„ Yalluyajvan . . . .	...	Ātrēya .	Āpastamba .	1
Venkatēśvara	„ Alvār	Rich .	Do. .	...	1 $\frac{1}{2}$

List of donees—concluded.

Donee's name.	Relation.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
Kaḷapparaṇ.	Son of Íśvara	Rich . .	Ātrēya . .	...	$\frac{1}{2}$
Ayyapa	„ Anantakṛishṇa	Do. . .	Viśvāmitra . .	...	$\frac{1}{2}$
Periyatiruvādi	„ Chokkanāthamakhin . .	Do. . .	Dhanamjaya . .	...	2
Rāmabhaṭṭa	„ Nārāyaṇa	Do. . .	Ātrēya . . . .	...	1
Nārāyaṇa	„ Śīngiri . . . . .	...	Bharadvāja . .	Āpastamba . .	$\frac{1}{2}$
Venkaṭapati	„ Giriappa	Rich . .	Śrīvatsa . . . .	...	1
Sūryanārāyaṇa	„ Arunagiri	Yajus . .	Kauṇḍinya . . . .	...	1
Vaḍamala	„ Tiruvēṅgaḍa	Do. . .	Vatsa . . . . .	...	1
Śrīni	} Younger brothers of Vaḍamala	Do. . .	Do. . . . .	...	1
Venkaṭa					
Rāmābhaṭṭa	Son of Anantanārāyaṇa . .	Do. . .	Kauṇḍinya . . . .	...	1
Rāghava	Brother of Rāmābhaṭṭa . .	Do. . .	Do. . . . .	...	1.
Yallaya . . . . .	}	...	...	...	1
Raṅgaya					
Venkaṭādri					
Venkapa . . . . .	}	...	...	...	1
Venkaṭādri					
Venkaṭādri	Son of Gaṇapati . . . . .	...	Kauṇḍinya	Satyāśhāḍha . .	3
Raḡhunāthamakhin	„ Vyāsarāyabbhaṭṭa	Sāman . .	Bhāradvāja . . . .	...	1
Nārāyaṇa	„ Anantabhaṭṭa . . . . .	...	Sāṅkṛiti	Bōdhāyana	$\frac{1}{2}$
Dharmarāja . . . . .	...	...	Vatsa . . . . .	...	$\frac{1}{2}$
Nārāyaṇa	Son of Rāghava . . . . .	...	Bhārgava	Jaimini	$\frac{1}{2}$
Sūryanārāyaṇa	„ Bhāskarabhaṭṭa . . . . .	...	Bharadvāja	Āpastamba	1
Chokkāvadhānin	„ Śīngiri	Yajus . .	Lōhita . . . . .	...	$\frac{1}{2}$
Chidambarāvadhānin	„ Varādbhaṭṭa . . . . .	...	Kauśika	Āpastamba	$\frac{1}{2}$
Rāmāvadhānin	„ Jagannātha	Yajus . .	Ātrēya . . . . .	...	$\frac{1}{2}$
Śrīnivāsa	„ Rāmābandrabhaṭṭa	Do. . .	Kauśika . . . . .	...	1
Agastya . . . . .	...	...	...	...	$\frac{1}{2}$
Rāmalinga of Koṇḍaviṭṭi ¹ . .	...	...	...	...	$\frac{1}{2}$
Sarvanātha . . . . .	...	Rich . .	Ātrēya . . . . .	...	$\frac{1}{2}$

[TOTAL : 61 $\frac{1}{2}$.²]¹ i.e. Koṇḍaviṭṭu in the Kistna district; see page 60 above, line 2 from top.² This total, if added to the half of a field mentioned in line 249, agrees with the statement made in verse 45, that the village of Kūniyūr was divided into sixty-two shares.

(Vv. 119-123.) Let them all be victorious as long as the moon and the stars (*exist*), those chiefs of the twice-born who obtained as a tax-free gift (*sarvamānya*) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous **Karṇāṭaka** canal, excluding the shares of learned Brāhmaṇas (*Bhaṭṭa*), including all the gifts to temples (*dēvadāya*), with the *kapaṭā-jōle*, with the *tirutuvalaya*, with the *maṭappara*, with the *kīlekkalippaḷa*, with five and a half *māvus*¹ in **Kārukurchi**, with its boundary (*stones*) on all sides marked with (*the image of*) the blessed Vāmana (*avatāra*), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of **Kārukurchi**.

(Line 249.) Half a field (*kshētra*) was purchased and given to the village deity (*grāma-dēvatā*).

(V. 124.) This (*is*) an edict of the best of kings, the famous (*and*) glorious **Veṅkaṭapati-rāya**, who is a moon to the lotuses (*which are*) learned men, (*and*) a Mahēndra on earth.

(V. 125.) At the command of **Vira-Veṅkaṭarāya**, the poet **Rāma**, the son of **Kāmakōṭi** (*and*) grandson of **Sabhāpati**, composed the text of (*this*) edict.

(V. 126.) The excellent **Achyutārya**, the son of **Gaṇapārya** (*and*) grandson of the illustrious (*and*) excellent **Viranāchārya**, correctly wrote the fine verses of the edict of **Veṅkaṭa**, the diadem of kings.

[Verses 127-131 contain the usual imprecations.]

(Line 266.) Śri-Veṅkaṭeśa.

No. 35.—DUDIA PLATES OF PRAVARASENA II.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were sent to Dr. Hultzsch by Mr. H. Cousens, Superintendent of the Archæological Survey of Western India, who had received them from Mr. W. Montgomerie, Settlement Officer, Chhindwara, Central Provinces. They belong to "Bharatsa and others, Gonds, at Dudia in the Aser parganā of the Chhindwara district." I edit the inscription which they contain from excellent impressions, supplied by Mr. Cousens and Dr. Hultzsch.

These are four well preserved copper-plates, each of which measures $7\frac{1}{2}$ " long by $3\frac{1}{2}$ " broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate. The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims; but the writing, nevertheless, is in an excellent state of preservation throughout. About $1\frac{1}{4}$ " distant from the middle of the proper right margin, each plate has a hole, about $\frac{1}{8}$ " in diameter, for a ring on which the plates were strung. This ring is between $\frac{1}{4}$ " and $\frac{3}{8}$ " thick, and $3\frac{7}{8}$ " in diameter. The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost. On the ring slides a copper band, $\frac{3}{4}$ " broad, which is bent into a ring of $\frac{7}{8}$ " by $1\frac{1}{2}$ " in diameter, and the two ends of which are soldered together. Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal; and a rivet, which also is lost now, must have held the copper band and the seal together.² Owing to the loss of the two rivets,—the ring, the copper band and the seal are now quite loose. The seal is $3\frac{1}{8}$ " in diameter, and has across its surface a legend in four lines, which will be given below.—The weight of the four plates is $3\frac{1}{2}$ lbs.,

¹ The Tamil word *maru* or *mā* means 'one twentieth (of the land-measure called *raḍi*).'

² Compare Dr. Fleet's description of the Siwanī plates; *Gupta Inscriptions*, p. 244.

that of the ring, the copper band and the seal, $\frac{1}{2}$ lb.; total, $3\frac{1}{4}$ lbs.—The size of the letters is about $\frac{1}{4}$." The characters belong to the southern class of alphabets, and furnish another good illustration of the 'box-headed' variety of the Central-Indian alphabet, of which we find several specimens in Dr. Fleet's *Gupta Inscriptions*. They are, in fact, almost identical with the characters of the Siwanī grant, in Plate xxxv. of Dr. Fleet's volume, and the only letter, the form of which essentially differs in both inscriptions, is *l*, as may be seen, e.g., from the representation of the words *amala-jala* in line 5 of both grants. As regards the present plates, it may be mentioned that we have here two forms of *n* (e.g. in *sūnōḥ sūnōḥ*, l. 3), of *b* (e.g. in *brihaspati*, l. 1, and *Darbbhamalakē*, l. 16), and of the superscript *i* (e.g. in *svāmi*, l. 3, and *Namidāsē*, l. 29; *balivardda*, l. 19, and *likhītam*, l. 29); and that the inscription offers instances of the signs for final *t*, *n*, and *m* (e.g. in *drishṭam* and *Pravarapur[ā]t*, l. 1, and *vasundharān*, l. 27).—The language is Sanskrit, and, excepting the legend on the seal which is in the Anuṣṭubh metre, and one of the ordinary imprecatory verses, here ascribed to Vyāsa, in lines 27-28, the inscription is in prose. As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external *samāhi*, and the equally frequent employment of short vowels (particularly *a*) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of *k* before *r*, e.g. in *parākkrama*, ll. 4 and 25, and *sarva-kriyābhis*, l. 22; the similar doubling of *th* and *dh* before *y* in *Bhāgirathy-amala*, l. 5, and *sarv[ā*]ddhyaksha*, l. 13; the doubling of *v* after *anusvāra* in *paradattā[m] vā*, l. 27, and *samvatsarē*, l. 28; and the use of the *upadhānīya* in *bhūmēḥ-pañcha*^o, l. 16, and *rājñāḥ-Pravara*^o, l. 3 of the seal.—The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver. The phraseology of the formal part of this charter, as well as of the others issued by the same donor, in some respects¹ differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the *Vākātaka Mahārāja Pravarasēna II*. It has been written by one Gōladāsa (l. 29); and is dated (in ll. 28-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the *Mahārāja's* reign), while *Namidāsa* was the *Sénāpati*. And its object is, (in ll. 13-18) to record the grant, in the *Ārammi* province or district (*rājya*),² of 25 *bhūmis*³ (of land) at *Darbbhamalaka*, in the *Chandrapura samgamikā*,⁴ to one *Yakshāra* in the *Kausika gōtra*, and of 60 *bhūmis* (of land) at the village of *Karmakāra*, in the *Hiranyapura bhōga*,⁵ to one *Kālīsarman* of the *Kauṇḍinya gōtra*. Beyond this, the inscription yields no information whatever that has not been furnished already by the *Chammak* and *Siwanī* grants,⁶ which were issued by the same *Pravarasēna II*. in the 18th year of his reign. Like those other inscriptions, it opens with the word *drishṭam*, which I take to be employed simply as a term of good omen,⁷ the more so because it is not accompanied here by any other word of auspicious import; and, as is the case with the *Chammak* grant, this charter also professes to be issued from *Pravarapura*. The inscription then, up to line 12,

¹ Compare especially lines 13-14, 18-21, and 24-26.

² Compare the similar use of the word *rāshṭra* in other inscriptions, e.g. page 145 above.

³ See *Gupta Inscriptions*, p. 241, note 9.

⁴ *Chandrapura-samgamikā* probably means a tract of land near the confluence of two rivers at, or in the neighbourhood of, *Chandrapura*.

⁵ This word, which is used also elsewhere as a territorial term, is quite clear in the original. In line 18 of the *Siwanī* plates we find *bhōga* (if this be really the reading intended) used apparently in the same sense.

⁶ See *Gupta Inscriptions*, p. 235 ff. and p. 243 ff.

⁷ See *ib.* p. 240, note 2. Professor Bühler is inclined to take *drishṭam* in its literal sense and to translate it by 'seen,' the word indicating, according to his view, 'that the copy of the grant given to the donees had been seen, and was acknowledged to be correct, by the minister or by the keeper of the records;' see *Ep. Ind.* Vol. I. p. 9.

gives the genealogy of Pravarasēna II., exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word *kīrttayāmah* in line 25, in which the donor issues his orders regarding the grant to the officials of the Ārammi district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, etc., agree with lines 21-35 of the Chammak grant, except that they contain some various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it is, that in accordance with Dr. Fleet's identification¹ of the *Mahārājādhirāja Dēvagupta*, who is mentioned in line 11 as the father of the mother of *Pravarasēna II.*, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwanī grants, which cite the bright fortnights of the lunar months Jyaishtṥa and Phālguna, the present date is remarkable in being referred to the fourth fortnight of the rainy season, equivalent, in all probability, to the bright half of the month Bhādrapada.

The localities mentioned in this inscription I am unable to identify. *Chandrapura* may perhaps be the modern Chandpur, which lies to the south of Siwanī and to the west of the Wēn-Gaṅgā river; but none of the maps at my disposal shews in its neighbourhood any of the other places referred to in this inscription.²

TEXT.³

First Plate.

- 1 Dṛiṣṭam [*] Pravarapur[ā]t⁴ agniṣṭōm-[ā*]ptōryām-ōkthya-shōḍaśy-atirātra⁵
vājapēya-brīhaspati-
- 2 sava-sādyaskra-chaturaśvamēdha-yājinaḥ ⁶Vishṇuvṛiddha-sagōtrasya samrāṭah⁷
Vākāṭakānām=ma-
- 3 hārāja-śri-Pravarasēnasya⁸ sūnōḥ sūnōḥ atyanta-Svāmi-Mahābhairava-bhaktasya
aṁsa-bhāra-sa-
- 4 nnivēsita-Śi[va]liṅg⁹-ōdvahana-Śiva-sūparitusṭa-samutpādita-rājavamśānām=parākk r a -
- 5 m-ādhiḡata-Bhāḡi(gī)ratthy-amala-jala-mūrddhābhishiktānām=daśāśvamēdh - ā v a b h ṛ i -
ta(thā)-snātānām=Bhā-
- 6 raśivānām=mahārāja-śri-Bhavanāḡa-dauhitṛasya¹⁰ Gautamiputṛasya putṛasya
Vākāṭa-
- 7 kānām=mah[ā*]rāja-śri-Rudrasēnasya sūnōḥ atyanta mātēśvarasya saty-[ā*]rjjava-
kāruṇya-

¹ See *Gupta Inscriptions*, Introduction, p. 15.

² [Hiranyapura might be the modern "Hirapur," S. S. E. of Sāgar.— E. H.]

³ From impressions, supplied by Mr. Cousens and Dr. Hultzsch.

⁴ Here and frequently below, the rules of *sandhi* have not been observed.

⁵ Originally *-atirōtra-* was engraved, but it has been altered to *atirātra*.

⁶ The first *akṣhara* of this word is really more like *chi* in the original.

⁷ Read *samrājah*, for *samrājō*; the Chammak plates have *samrāj*, the Siwanī plates *sashraf*.

⁸ Read *-śri-*, which may be the reading of the original.

⁹ Of the *akṣhara va*, in brackets, either only a small portion was actually engraved, or the *akṣhara* has been almost completely effaced.

¹⁰ Read *śri-*.

iii a.

20 သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 22 ကြွယ်ဝမှုကော်မရှင်များ - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 24 ● သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 26 သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 28 သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်

iii b.

26 ကနဦးစာပေ - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 28 ပြန်လည်စာပေ - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 ● သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်

Seal.

2 သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်
 4 ကနဦးစာပေ - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက် - သက္ကတိယုဒကုမ္ပဏီလီမိတက်

Second Plate; First Side.

- 8 śauryya-vikkrama-naya-vinaya-mâhâtmya-dhimatva-pâtragatabhaktitva-¹dharmmavijaya-
tva-manônairmmaly-[â*]di-gu-
- 9 nai[h*] samuditasya varsha-sâtam=abhiwarddhamâna²-kôsa-daṇḍa-sâdhana-santâna-
putra-pautriṇaḥ Yudhishtîra-vrittêr=Vvâ-
- 10 kâtakân[â*]m=mahârâja-srî-Frithivishêna(na)sya sūnôḥ bhagavataś=Chakkrapâṇê[h*]
prasâd-ôpâ[r*]jjita-srî-samuda-
- 11 yasya Vâkâtakânâm=mahârâja-srî-Rudrasênasya³ sūnôḥ mahârâjâdhirâja-
Dêvagupta-
- 12 sut[â]yâḥ⁴ Prabh[â]vatiguptâyâm=utpannasya Vâk[â*]takânâm=mah[â*]râja-srî-
Pravarasênasya
- 13 vachanât Ârammi-râjyê asmatsantakâs=sarvv[â*]ddhyaksha-niyôga-niyuktâḥ
âjñâsañchâri-kula-

Second Plate; Second Side.

- 14 putr-[â*]dhikritâḥ bhatâś=chhâtraś=cha⁵ vyushatapûrvvamay=âjñâyajñâ-
payitavy[â]ḥ [i*] Viditam=astu va(vô) yath=êh=âsmâbhi-
- 15 r=âtmanô dharmm-âyur-bbalam-aîsvaryya-vivriddayê⁶ ih=âmutra hit-ârttham=âtm-
ânugrahâya vâijayaike⁷ dharmma-sthânê Chandrapura-
- 16 saṅgamikâyâḥ⁸ Darbbhamalakê bhûmêḥ=pañchaviśâ[m]⁹ Kausika-sagôtr[â*]ya
Yakshâryyâya Hiranyapura-bhògê
- 17 Karmmakâra-grâmê bhumê¹⁰ shashtî Kaunḍinya(nya)-sagôtrâya Kâlîsarmmayâ¹¹
apurvva-datyâ¹² udaka-pu(pû)rvva-
- 18 m=atisriṣhtâḥ¹³ [i*] Uchitâś=ch=âsya¹⁴ pûrvva-râj-ânumatâm châturvvidya-grâma-
mayyadâ¹⁵ parihâr-ârtthan(m)=vitarâmas=ta¹⁶
- 19 tad=yathâ akaradâyinyau¹⁷ abhatâchchhatraprâvêśya¹⁸ apâramparagôbalivardda
apushpakshira-

¹ B. ad -*dhimattva-pâtragatabhaktitva*. Instead of *pâtragata* the Chammas plates actually have *kâtrâgata*, while the Siwanî plates, too, read *pâtragata*.

² The actual reading of the original may perhaps be =*abhîva*.

³ Read -*irt*.

⁴ Read -*sutâyâm*, which is the reading of the Chammas plates. Before *Dêvagupta*- one misses the word *irt*- which the other plates have.

⁵ Read =*chhâtrâś=cha viśruta-pûrvvay=âjñay=âjñâpa*. The other plates both have *viśruta* instead of the meaningless *vyushata*.

⁶ Read -*bbal-aîsvaryya*.

⁷ Read *vaijayikê*.

⁸ Read °*kâyâm*.

⁹ Between the *aksharas mē* and *hya* another *akshara*, perhaps *ē* or *cha*, was originally engraved, but the back of the impression shews that it has been struck out again. One would have expected *bhūmayâḥ* (or *bhūmânâm*) *pañchaviśatîḥ*.

¹⁰ Read *bhūmayâḥ* (or *bhūmânâm*) *shashtîḥ*.

¹¹ Read *Kâlîsarmmaṇê*.

¹² Read *ax . . . va-datyâ*.

¹³ Read °*erishhtâḥ*.

¹⁴ Read *uchitâm ch=*. The word *asya* must be taken to refer to the two pieces of land, mentioned before, collectively.

¹⁵ Read -*mayyâdâ*. The Siwanî plates have nothing corresponding to the sentence *uchitâś=ch=âsya* . . . *vitarâmas*; the Chammas plates have it, but omit from it the word *parihârârttham*.

¹⁶ Originally °*itarâmaḥ sta*- was engraved, but the sign of *visarga* has been struck out. At the commencement of the next line the concluding *ta* of this line is erroneously repeated.

¹⁷ The dual is used here and below, rather ungrammatically, because these adjectives refer to the two pieces of land, spoken of before.

¹⁸ Read °*chchhâtrâprâvêśyas*, and, in the next word, °*ardda*. The four terms beginning with *apâramparagôbalivardda* and the term *sakṣiptopakṣipta* in l. 21 I am unable to explain.

Third Plate; First Side.

- 20 sandôhau avâ(châ)râsanacharmmâṅgârau¹ |² alavana(ṇa)klinnakkreṇikhanakau |
sarvvavê(vi)shṭi-parihâra-pari(ri)hritau |
- 21 sanidhis=sôpanidhî³ | sakli(kḷi)ptôpakli(kḷi)ptau | âchandrâdityakâliyai
putrapantrânugâmî⁴ [I*] bhuñjatâ⁵ na kênachi-
- 22 ⁶vyâghâtam=karttavyah [I*] sarvva-kkriyâbhis=samrakshitavyah⁷ parivarddhayitavyas=
cha [I*] Yas=ch=âsmach-chhâsanâ(ṇa)m=agana(ṇa)ya-
- 23 mânê(ṇa)ḥ svalshâ(lpâ)m=api paribâdhâ[m]⁸ kuryyât=kârayita⁹ vâ tasya
brâhmaṇair=vvêditasya sadanḍa-
- 24 nigrabaṇ=kurvyâmaḥ¹⁰ [I*] Asmîs=cha¹¹ dharmm-âdara-karaṇê atit-ânêka-raja-
dattâm¹² sañchittana-paripâlana[m]*
- 25 kṛita-puṇy-ânu-kirttana-parihâr-ârtthan=na kirttayâmaḥ saṅkalp-âbhidyôdha-¹³
parâkkram-ôpajât[â*]n=varttamânâ-

Third Plate; Second Side.

- 26 n=âjñâpayâmaḥ ¹⁴êshyatat-kâla-prabhavishṇu-gauravâmd=¹⁵bhavishyan=vijñâpayâmaḥ
[I*] Vyâsa-gîtâs=ch=âtra ślôkah |¹⁶
- 27 pramâṇikarttavyah | ¹⁷Sva-dattâm=para-dattâ[m] vva yô harêta vasundharân(m) |
gavâ[m]* śata-sahasrasya hattu(ṇu)r=ha-
- 28 rati dushkṛitam |(II) Samvatsarê trayôvîtsatimê¹⁸ varsh[â*]-pakshê chaturthê
divasê daśamê sênâpatau |¹⁹
- 29 Namidâsê | likhitam Gôladâsêna ||

The Seal.

- 1 ²⁰Vakâṭaka-lalâmasya |²¹
2 kramaprâpya-nripasriyam²² |
3 râjñah=Pravarasênasya |²³
4 śâsanam ripu-śâsanam |(II)

¹ The actual reading of the original looks rather like °mârîgarau.

² The signs of punctuation in this line and in the next are superfluous.

³ Originally °nidhau was engraved, but it has been altered to °nidhî. Instead of the preceding sanidhis read sanidhî.

⁴ Read, in accordance with the rest, °gâminau.

⁵ Read bhujatâm.

⁶ Read d=vyâghâtah. The Chamvak plates have kênachi vyâghâtam.

⁷ Read, here and in the next word, °tavyau.

⁸ In the original this sign of anusvâra is placed above the following ku.

⁹ Read, with the Chamvak plates, kârayitâ. One would have expected kârayêl=vâ.

¹⁰ Read kurvyâma.

¹¹ Read asmîs=cha. For the following word, the reading of which is quite certain, the Chamvak plates have dharmm-âvara-karaṇê, which I do not understand; and the Siwani plates, dharmm-âdhikaraṇê. As pointed out by Dr. Fleet, dharmm-âdara-karaṇê is what Dr. Bhagvanlal Indraji proposed to read.

¹² Read °râja-datta-sañchintana-, which clearly is the reading intended in the Chamvak plates.

¹³ Read -âbhidyôga-(?). The other plates have nothing corresponding to the sentence saṅkalp-
âjñâpayâmaḥ. The choice of the verb âjñâpayâmaḥ, contrasted with the following vijñâpayâmaḥ, appears to shew that the words saṅkalp--ôpajâtâm refer to feudatories or subordinates of the mahârâja.

¹⁴ Read êshyat-. The original looks as if the engraver first had engraved correctly êshyatâkâla-, and had inserted the superfluous ta afterwards. The Siwani plates have êshyantâkâla-.

¹⁵ Read -gauravâd=.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Metre: Ślôka (Anushtubh).

¹⁸ Read trayôvîsatimê or, correctly, trayôvîsatitamê.

¹⁹ This sign of punctuation is superfluous.

²⁰ Metre: Ślôka (Anushtubh).

²¹ This sign of punctuation is superfluous.

²² Read °prâpya-nripasriyah.

²³ This sign of punctuation is superfluous.

No. 36.—RAJOR INSCRIPTION OF MATHANADEVĀ;

[VIKRAMA-]SAMVAT 1016.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nilakanṭha Mahādēva, among the ruins of the city of Pāranagar which are to the south of the village of Rājōr or Rājōrgaḍh, on a lofty range of hills in the Rājgaḍh district of the Alwar State in Rājputāna, about 28 miles south-west of the town of Alwar;¹ and it is now preserved at Alwar itself. The inscription was first published by the late Dr. Rajendralal Mitra, in the *Proceedings of the Bengal Asiatic Society*, 1879, p. 157 ff., from a transcript prepared by Paṇḍit Bhavānanda and his brothers, of Alwar; and it has again been printed in the *Prāchīnalēkhamālā* of the *Kāvya-mālā*, Vol. I. p. 53 ff., from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 1'5" broad by 1'3 $\frac{1}{4}$ " high, and is nearly throughout in a perfect state of preservation. The average size of the letters is about $\frac{1}{4}$ ".² The characters are Nāgarī; they closely resemble those of the Harsha inscription of Vighraharāja, published with a photo-lithograph in the *Epigraphia Indica*, Vol. II. p. 116 ff. The language is Sanskrit, and, excepting four benedictive and imprecatory verses, here ascribed to Vyāsa, in lines 18-20, and another verse in line 21, which gives the names of the composer, the writer and the engraver, the text is in prose. The inscription has been written and engraved very carefully. In respect of orthography, I need only note the employment of the letter *v* for both *ṣ* and *b*, the doubling of *t* and *d* in the conjuncts *tr* and *dr*, and the occasional use of the sign of *avagraha*. As regards lexicography, lines 11-12 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (*pravani*, *tatti*, *chōllikā*, etc.) occur in lines 6, 16 and 17, and 22 and 23.

The inscription (in lines 1-3) refers itself to the reign of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious *Vijayapālādēva*, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious *Kṣhitipālādēva*; and is dated, in words and figures, on Saturday, the 13th of the bright half of Māgha of the year 1016. On this day the *Mahārājādhirāja Paramēśvara*, the illustrious *Mathanādēva*, of the Gurjarapratihāra lineage, and a son of the *Mahārājādhirāja*, the illustrious *Sāvata*, residing at Rājyapura, (in lines 3-13) informs his officials, the *gamāgamikas*³ and others, and the *mahattaras*, *mahattamas*, merchants, *pravani*⁴ and other inhabitants of the village of *Vyāghrapāṭaka*, pertaining to the *Vaṃsāpōtaka bhōga* which Mathanādēva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god *Lachchhukēśvara Mahādēva* (Śiva), so named after his mother *Lachchhukā*, he has granted to the god (or his temple) the village of *Vyāghrapāṭaka*,—'up to its proper boundaries,

¹ See Sir A. Cunningham's *Archæol. Survey of India*, Vol. XX. pp. 124-126. I have no doubt that Major Powlett rightly believed Rājōr or Rājōrgaḍh (i.e. Rājyapura) to be the old name of Pāranagar; and it seems to me highly probable that 'the holy temple of Nilakanṭha Mahādēva, which is the most famous place of pilgrimage in this part of the country,' and which Sir A. Cunningham has assigned to the 10th century A.D., is the very temple that is referred to in the inscription here edited.

² The concluding word *śrī-Mathanaḥ* is in somewhat larger characters.

³ Compare, e.g., *Ind. Ant.* Vol. XV. p. 306, l. 35; Vol. XVII. p. 11, l. 14.

⁴ I am unable to explain this word, but would compare with *capik-pravani-pramukha* the expression *capik-śrēṣṭhī-purōga*, which is met with elsewhere. *Pravani* occurs in *pravani-kara*, the meaning of which also is not apparent; compare *Ind. Ant.* Vol. XV. p. 10, note 58.

the grass and pasture land, with the *ulraṅga*, with its rows of trees, with its water, with the *bhōga* and *mayuta*¹ income, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the *khala-bhikshā*,² *prasthaka*, *skandhaka*, *mārganaka*, the fines, ten offences,³ gifts, treasures and deposits, the *aputrikādhuna*⁴ and *nashṭibharaṭa*, and together with all neighbouring fields, cultivated by the *Gūrjaras*,—for the purpose of defraying the expenses of bathing (the god) three times a day, of unguents, flowers, incense, *naivēdya* offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, etc.' Lines 13-15 shew that the administration of this grant, in the first instance, was entrusted to the holy ascetic *Ōmkārasivāchārya* (a disciple of *Rūpasivāchārya*, who again was a disciple of *Śrīkaṅṭhāchārya*), a member of the *Sōpuriya* line or school (of devotees) started at *Āmardaka*, and inmate of the *Nityapramuditadēva maṭha* at *Rājyapura*, which was connected with the *Gōpāladēvitadāgapālī maṭha* at *Chhātraśiva*.⁵ And the donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic's disciples and disciples' disciples in the management of the property⁶ for the benefit of the god (or his temple). Lines 18-20 quote four of the customary benedictive and imprecatory verses; and the main part of the inscription ends, in line 21, with another verse, according to which this charter (*śāsana*) was composed⁷ by *Dēdda*, written by his son *Sūraprasāda*, and engraved by *Hari*.

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god *Vināyaka* (*Gaṇēsa*, whose image or shrine was) set up in the lower grounds⁸ adjoining four chapels on one side (of the temple of *Lachchhukēśvara*). So far as I understand this passage, these taxes were three *vimśōpakas*, as customary in the market, on every sack⁹ (of agricultural produce) brought for sale to the market,¹⁰ two *palikās*¹¹ from every *ghaṭaka-kūpaka* of clarified butter and oil; two *vimśōpakas*

¹ As the inscription is written and engraved very carefully, I do not think that the word *mayuta* of the text is likely to be a wrong reading; but its meaning is not apparent.

² The exact meaning of this and the following terms I do not know. *Khala-bhikshā*, 'the alms of the threshing floor,' occurs again in *Ep. Ind.* Vol. II. p. 179, v. 42; and *khataka* I find as a revenue-term in *Ind. Ant.* Vol. XVIII. p. 114, l. 55. *Mārganaka* occurs (in *abhinava-mārgganaka*) *ibid.* Vol. XVIII. p. 83, l. 20.

³ As we find in other inscriptions *sadaśāparādhdanda* and *sadaṇḍadaśāparādha* used as synonymous expressions, I believe that the words of our text, too, are intended to denote 'the fines for the ten offences,' whatever these may be. For another explanation of *daṇḍa-daśāparādha*, the correctness of which appears to me doubtful, see *Journ. Bo. As. Soc.* Vol. XVIII. p. 253, note 1.

⁴ This term—'the property of a daughter who is not a *putrikā*'—and the following *nashṭibharaṭa* (or perhaps *nashṭabharaṭa*) I am again unable to explain.

⁵ So far as I can see, the text in line 14 is not quite correct; for the word *sambaddha*, in my opinion, is meant to refer, not to *śrī-Rājyapurē*, but to the following *śrī-Nityapramuditadēva-maṭhē*. The difficulty could of course easily be removed by altering *sambaddha* to *sambaddhē*. *Gōpālidēvī-tadāga-pālī-maṭha* would be 'the *maṭha* on the margin of the tank of *Gōpālidēvī*.' To this religious establishment that at *Rājyapura* apparently was subordinate.

⁶ Here we have the otherwise unknown word *tatti*, in l. 16 in the phrase *tattim . . . kurvataḥ kārayatō vā*, apparently expressing the sense of the ordinary *bhūñjatō bhōjayatō vā*, and in l. 17 in the compound *tatti-sānāthya*, 'rendering assistance in the proper management (?)'

⁷ This clearly is the meaning of the word *kṛitavān* in l. 21. The name *Dēdda* occurs also in one of the *Khajurāhō* inscriptions; see *Ep. Ind.* Vol. I. p. 129, v. 47.

⁸ The word *jagat* occurs in *Ind. Ant.* Vol. XIV. p. 160, l. 15—In the *Archæol. Survey of India*, Vol. XX. p. 125, it is stated that the date *Samvat 1010* is clearly legible on a figure of *Gaṇēsa* in the large temple of *Nilakaṅṭha* at *Pāranagar* (*Rājōr*).

⁹ Compare, e.g., *Ep. Ind.* Vol. II. p. 240, l. 56, *gōṣṭm prati vimśōpakam*; and, for *vimśōpaka*, *ibid.* Vol. I. p. 166.

¹⁰ I am not certain about the meaning of the word *haṭṭadāna* in l. 22. It may perhaps be equivalent to *mandapikā* or *śulka-maṇḍapikā*, 'a custom-house,' which occurs in similar passages of other inscriptions.

¹¹ Compare *Ep. Ind.* Vol. I. p. 166. As regards the following *ghaṭaka-kūpaka*, I can only say that *ghaṭa* by itself means 'a jar, a pitcher, a measure equal to one or to 20 *drōvas*,' and *kūpaka* 'a leather oil vessel.'

per mensem for every shop; and fifty leaves from every *chôllikâ*¹ (of leaves) brought from outside the town.—The inscription concludes with the words ‘the illustrious Mathana,’ representing the signature of the donor.

In the *Indian Antiquary*, Vol. XIX. p. 23, I have already had occasion to shew that the date of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A.D. 960. This date enables us to prove, with a fair amount of certainty, that the sovereign Vijayapâladêva, to whose reign the inscription professes to belong, was a king of Kanauj. In the *Epi-graphia Indica*, Vol. II. p. 235, I have attempted to shew that the three kings Vijayapâladêva, Râjyapâladêva and Trilôchanapâladêva, who are mentioned in the Bengal Asiatic Society’s plate of Trilôchanapâla, edited by me in the *Indian Antiquary*, Vol. XVIII. p. 33 ff., were rulers of Kanauj; and as that plate, for Trilôchanapâladêva, gives us a date corresponding to the 26th June, A.D. 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapâladêva of the plate with the Vijayapâladêva of the present inscription (of the year A.D. 960). And such an identification is supported by the fact that the Vijayapâladêva of this inscription is here stated to have been preceded by Kshitipâladêva. For we know that a king of this name, also called Mahîpâla and Hêrampâla, was actually ruling at Kanauj in A.D. 917-18, forty-two years before the date of our inscription.² It is true that, according to the large Siyađônî inscription,³ Kshitipâladêva of Kanauj in A.D. 948 had been succeeded (not by Vijayapâladêva, but) by Dêvapâladêva; but this would seem to be no very formidable objection to the proposed identification. For it might either be said that Vijayapâladêva was a younger brother of Dêvapâladêva, in which case the omission of the elder brother’s name from the present inscription would not be without precedent; or we might assume that Dêvapâladêva and Vijayapâladêva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Dêvapâladêva—Bhôja, Mahêndrapâla, and Kshitipâla—also bore each at least one other name. For the present, then, I do identify the Kshitipâladêva and Vijayapâladêva of this inscription with the sovereigns of the same names, known to us from the Siyađônî inscription and the plate of Trilôchanapâla; and consider the *Mahârâjâdhirâja Paramêshvara Mathanadêva*, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj.⁴ Of this Mathanadêva and his predecessor Sâvata nothing is known to me from other inscriptions; and I have not found elsewhere any mention of the Gurjara-pratihâra clan or family, to which they are stated to have belonged. The clan perhaps is identical with the *Vađagûjara-vamša* (‘the Bargujar tribe of Râjputs’), mentioned in line 8 of an inscription at Mâchâđî, of Vikrama-Samvat 1439,⁵ of which a rough photo-lithograph was published in the *Archæological Survey of India*, Vol. VI. Plate xi.

Of the localities mentioned, Râjyapura, apparently Mathanadêva’s capital, is of course Râjôr or Râjôrgađh, or rather Pâranagar, close to the modern village of Râjôr, where the inscription has been found; and the village of Vyâghrapâțaka is said to exist still, near Râjôr, under the name of Bâghôr.⁶ The place Vamšapôtaka, which gave the name to the *bhôga* or district to which the village belonged, I am unable to identify. Nor can I identify the places Âmarđaka and Chhâtraśiva, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted. Chhâtraśiva ought to be looked for in

¹ This word I have not met with elsewhere. Fifty leaves appear to be a usual tax; compare, e.g., *Ep. Ind.* Vol. II. p. 179, vv. 41 and 42.

² See *Ep. Ind.* Vol. I. p. 171.

³ See *ibid.* p. 177, l. 28.

⁴ It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Siyađônî inscription, also are styled *Mahârâjâdhirâjas*.—Compare also here a paper on the relation between the kingdom of Kanauj and Gujarât, in *Ind. Ant.* Vol. III. p. 41 ff.

⁵ See *ibid.* Vol. XIX. p. 31, No. 43.

⁶ See the *Prâchînâlikhâmlâ* of the *Kôyamâlâ*, Vol. I. p. 54, note.

the neighbourhood of Rājōr; and the name *Āmardaka* I have previously found in the word *Āmardakatīrtha-nātha*, the name or an epithet of a Śaiva ascetic who is mentioned in the inscription from Ranōd (Narōd), published by me in the *Epigraphia Indica*, Vol. I. p. 351 ff.

TEXT.¹

- 1 Ōm² svasti || Paramabhaṭṭāraka-mahārājādhirāja-paramésvara-śrī-Kshitipāladēva-
pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramésva-
2 ra-śrī-Vijayapāladēva-pādānām-abhipravarddhamāna-kalyānavijayarājyē ³samvatsara-
śatēshu daśasu shōḍaś-ōttarakēshu Mā-
3 ghamāsa-sitapaksha-ttrayōdaśyām Śani-yuktāyām-ēvaṁ sam 1016 Māgha-śudi
13 Śanāv-adya śrī-Rājyapur-āvasthitō mahārājādhirāja-
4 paramésvara-śrī-Mathanadēvō mahārājādhirāja-śrī-Sāvata-sūnur=Ggurjjarapratihār-
ānvayaḥ kuśalī |⁴ svabhōg-āvāpta-Vaṁsapōtaka-bhōga-samva(ba)ddha-
5 Vyāghrapāṭaka-grāmē⁵ samupagatān=sarvvān=ēva rājapurushān=niyōgasthān=
gamāgamikān⁶=niyuktak-āniyuktakāms=tannivāsi-mahattara-mahattama-
6 vaṇik-pravaṇi-pramukha-janapadāms=cha yathārham mānayati vō(bō)dhayati
samādisati ch=āstu vaḥ samviditām | tṛiṇ-āgra-lagna-jalavindu-samsthān-ā-
7 sthirāṇi śarīra-sampaj-jivitān=īt=īmām samsār-āsaratām kīrti-mūrttēs=cha
kalpasthāyitām jñātvā mayā pittrōr=ātmanaś=cha puṇya-yaśō-bhivri-
8 ddhayē⁷ aihik-āmushmika-phala-nimittām samsār-ārṇava-taraṇ-ārtham svargga-
mārgg-ārggal-ōdghātana-hētōḥ sva-mātṛi-śrī-Lachchukā-nām[n]ā śrī-
Lachchukēsvara-ma-
9 bādēvāya pratyaham⁸ snapana-samālabhana-pushpa-dhūpa-naivēdya-dīpa-taila-sudhā-
sindūra-lāgana-khaṇḍasphuṭita-samārachana-prēkshānaka-pavittrakā-
10 rōhaṇa-karmmakara-vāṭikāpāl-ādi-vyay-ārtham-uparisūchita-Vyāghrapāṭaka-grāmāḥ sva-
sīmā-tṛiṇa-yūti-gōka(cha)ra-paryantaḥ sōddramgaḥ savṛikshamā-
11 lākulaḥ sajalō ⁹bhōga-mayut-ādāyā[bhy]ām=api samasta-sasyānām bhāga-khala-
bhikshā-prasthaka-skandhaka-mārgganaka-daṇḍa-daśāparādha-dāna-nidhi-nidhā-
12 n-āputtrikādhana-nashṭi¹⁰ bharaṭ-ōchitānuchita-niva(ba)ddhāniva(ba)ddha-samasta-
pratyādāya-sahitas=tath=aitat-pratyāsanna-śrī-Gūrjjara-vāhita-samasta-kshētra-samētaś=
ch=ākimchi-
13 tpragrāhyō=dya puṇyē=hani snātvā dēvasya pratishṭhā-kālē¹¹ udaka-pūrvvām
parikalpya śāsanēna dattō¹² matv=avam=adya dinād=śrabhya śrīmad-Āmarddaka-
vinirggata-śrī-
14 Sōpuriya-saṁtatyām śrī-Chchhātraśivē śrī-Gōpālīdēvatadāgapālī-maṭha-
samva(mba)ddha-śrī-Rājyapurē śrī-Nityapramuditadēva-maṭhē śrī-Śrīkapṭhāchārya-
śishya-śrī-Rū-
15 paśivāchāryas=tachchhishya-śrīmad-Ōmkārasivāchāryasy=āskhalita-vra(bra)hmachāry-
āvāpta-mahāmahimnaḥ parama-yaśō-rāśēḥ śishya-pratīśishya-kramēna¹³ dēv-ō-

¹ From rubbings, supplied to me by Dr. Fleet.

² Expressed by a symbol.

³ Read *samvatsara*.

⁴ This sign of punctuation is superfluous.

⁵ The name *Vyāghrapāṭaka* is quite clear in the rubbings, both here and in line 10, below.

⁶ This word also is clear in the rubbings, and the reading is not *kramāgamikān*.

⁷ Read *ōddhaya*.

⁸ Read *tṛiṇ-snapana*.

⁹ The text is perfectly clear here in the rubbings. The editor in the *Kāvya-mālā* reads *sakalābhōgasamyutā*^o and proposes to alter this to *sakalābhōgasamyutā*.

¹⁰ This may possibly have been altered to *nashṭa* in the original.

¹¹ Read *-kālā*.

¹² Read *dattaḥ* |.

¹³ Instead of *prāśishya* one would have expected *pratīśishya*.

- 16 payôg-ârthan=tattim¹=avyavachchêdên=âchandrârkkam yâvat=kurvataḥ kârayatô
vâ smad-vamśajair=anyatarair=vvâ bhâvibhir=bhûpâlaiḥ kâla-kâlêshv=api
paripamthana
- 17 nâ(na) kâryâ pratyut=âsmat-kṛita-prârthanayâ sadâ tatti-sânâthyam vòdhavyam ||
Yataḥ samân=aiv=êyam puṇya-phal-âvâptir=anumantavyâ | Uktam cha bhagavatâ
pa-
- 18 ramarshiṇâ vêda-vyâsêna Vyâsêna || ²Va(ba)hubhir=vvasudhâ bhuktâ râjabhiḥ
Sagar-âdibhiḥ | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam ||
Âdityô Varu-
- 19 nò Vâyur=Vvra(bbra)hmâ Vishṇur=Hutâsanah | bhagavân(ñ)=Śûlapâniś=cha
abhinandanti bhûmidam || Shashṭim varsha-sahasrâni svarggê tishṭhati
bhûmidah | âchchhêtâ ch=ânumam-
- 20 tâ cha tâny=êva narakam³ vasêt || ⁴Yair=vvâmchhitam sîsiradîdhitî-subhra-
kîrttêr=yais=ch=âmara-praṇayinî-parirambhanasya | tē sâdhavô na hi haranti
parêṇa da-
- 21 ttâm dânad=avadanti paripâlanam sâdhu ||⁵|| Śâsanam⁵ kṛitavân=Dêddô⁶
likhitam tasya sūnunâ | vyaktam Sûraprasâdêna utkîrṇam Harinâ tata
iti ||⁷
- 22 Tathâ smushmai dēvâya pârsv[ê] dēvakulikâ-chatusṭayâ⁴çdhô-jagatyâm⁷
pratisṭhita-Vinâyaka-sahitâya [ha]ṭṭa-dânê gônim⁸ prati haṭṭa-vyâvahâru(ri)ka-
vim [3] gha[ṭṭa]-kûpakam prati ghri-
- 23 tasya tailasya cha palik[ê] dvê 2 vithim prati mâsi [2(?)] vim 2 tathâ vahih-
pravishṭa-chôllikam prati parṇânâm 50 êtad=dēvasya kṛitam=iti ||⁹ ||
Śri-Matha[na]ḥ ||

No. 37.— BHADANA GRANT OF APARAJITA ;

SAKA-SAMVAT 919.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates are said⁹ to have been found, in 1881, with the headman of 'Bhere,' a village about ten miles north of Bhiwandi, the chief town of the Bhiwandi talukâ of the Thâna district of the Bombay Presidency. I edit the inscription which they contain from excellent impressions, prepared by Dr. Fleet, to whom the original plates were lent by their present owner, Colonel A. F. Dobbs, late Madras Staff Corps.

These are three copper-plates, the second and third of which are engraved on both sides, while the first is so on one side only. Each plate measures about 10 $\frac{1}{2}$ " broad by 7 $\frac{3}{8}$ " high. Their edges were fashioned thicker, so as to serve as rims to protect the writing; and, with the exception of a few short passages on the first sides of the second and third plates, the inscription

¹ This word, *tattim*, and the word *tatti* in the next line are quite clear in the rubbings, and cannot be read in any other way. The two previous editions of the text have *tatrim* in this line, and *tatri* or *taira* in the next.

² Metre of this verse and of the two next verses: Ślôka (Anushtubh).

³ Read *narakê*.

⁴ Metre: Vasantatilakâ. The construction in this verse is grammatically incorrect.

⁵ Metre: Ślôka (Anushtubh).

⁶ This word, instead of which the two published versions of the text have *dêddô*, is quite clear in the rubbings.

⁷ Instead of *çdhôjagatyâm*, which is quite clear in the rubbings, the published texts have *râjadhnyâm*.

⁸ Read *gônim*.

⁹ See the *Bombay Gazetteer*, Vol. XIV. p. 50.

really is in a state of excellent preservation. The plates are held together by a circular ring, about $\frac{1}{4}$ " thick and $2\frac{1}{4}$ " in diameter, which had not been cut when this record came into Dr. Fleet's hands. The ends of the ring are socketed in a seal, of which the surface is circular, about $2\frac{1}{8}$ " in diameter. This seal has, in high relief on a countersunk surface, a representation of Garuḍa, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast. The weight of the three plates is 224 tolas, and of the ring and seal, $32\frac{1}{2}$ tolas; total, $256\frac{1}{2}$ tolas.—The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not shew through on the reverse sides at all; the interiors of some of them shew marks of the working of the engraver's tool.—The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. Up to nearly the end of line 39 the inscription, after the introductory *ôm ôṃ namô Vinâyakāya*, has 24 verses, chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictive and imprecatory verses. As may be seen from the occasional omission of single *aksharas* and groups of *aksharas* (e.g. in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is frequently used for the palatal, and the palatal three times for the dental (in *âśid*, l. 3, *śakala*, l. 37, and *samvatsara*, l. 54); and the dental nasal is employed instead of the guttural in the words *anka*, ll. 5, 32, 54 and 89, and *Konkana*, l. 56, and instead of the palatal in *kānchanam*, l. 78. In respect of the language, it may be noted that the text in line 45 offers two *birudas*, *Malagalaganḍa*, 'a conqueror of mountains (?),' and *Nannisamudra*, 'a sea of truth,' which are not Sanskrit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86. The word *dramma*, abbreviated to *dra*, which occurs in lines 88-89, is often met with in cognate inscriptions.

The inscription is one of the Śilāra¹ *Mahāmaṇḍalēśvara Aparājita*dēva. It clearly divides itself into two parts. The first part, up to line 39, gives the genealogy of Aparājita himself and of the Raṭṭa (or Rāshtrakūṭa) kings, to whom the earlier Śilāra chiefs owed allegiance;² and the second part records the grant of the village of Bhādāna, made by Aparājita in Śāka-Samvat 919 in favour of (the temple of) the god (Sūrya under the name) Lōṇāditya, at Lavaṇētata.

Opening with the words 'ôm, ôṃ, adoration to Vinâyaka,' the inscription first has two verses (one of which is well known to us from Rāshtrakūṭa inscriptions) invoking the protection of the gods Vishṇu, Śiva, and Brahman. It then gives, in verses 3-12, the following complete list of the seventeen Rāshtrakūṭa kings from Gōvinda I. to Kakkala:³—1, Gōvindarāja; 2, Karkarāja; 3, Indrarāja; 4, his son Dantivarman; 5, Karkarāja's son Krishnarāja; 6, Gōvindarāja; 7, his younger brother Dhruva; 8, his son Jagattuṅga; 9, Duriabha Amōghavarsha; 10, his son Krishnarāja; 11, Jagattuṅga's son Indradēva Nityamvarsha;⁴ 12, his son Amōghavarsha, who is said to have ruled for one year; 13, his younger brother

¹ On the three branches of the Silāra or Silāra or Silāhāra family see Dr. Bhagvanlal Indraji in *Journ. Bo. As. Soc.* Vol. XIII. pp. 10-17. On the particular branch of the family to which Aparājita belonged, which ruled over the Northern Konkan, compare the *Bombay Gazetteer*, Vol. XIII. p. 422 ff., and the inscriptions in the *Asiatic Researches*, Vol. I. p. 357 ff., and *Ind. Ant.* Vol. V. p. 276 ff.; Vol. IX. p. 33 ff.; and Vol. XIII. p. 133 ff.

² The inscription in this respect is like the Khārēpāṭaṇ copper-plate inscription of the Silāra *Maṇḍalika* Rattarāja of Śāka-Samvat 930.

³ Compare Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 31 ff.; Dr. Bhandarkar's *Early History of the Dekkan*, p. 47 ff.; and especially Dr. Bhandarkar in the *Journ. Bo. As. Soc.* Vol. XVIII. p. 240 ff.

⁴ So the name is written both in line 7 and in line 11. The Jagattuṅga, of whom Indradēva Nityamvarsha and Vaddigadēva (No. 14) were sons, was a son of Krishnarāja (No. 10); he did not rule himself. In the Khārēpāṭaṇ plates also Indrarāja is mentioned immediately after Akālavarsha (our Krishnarāja, No. 10), and is described as his grandson (*naptā*).

Gôvindarāja Suvarṇavarsha; 14, his paternal uncle, the (son of Jagattuṅga and) younger brother of Nityamvarsha, **Vaddigadēva**; 15, **Kṛishṇarāja**; 16, **Khottigadēva**; and 17, **Kakkala**, a son of a prince Nirupama. It will be seen that this list agrees with the account given in Dr. Bhandarkar's *Early History of the Dekkan*, p. 57, as amended by the same scholar in the *Journ. Bo. As. Soc.* Vol. XVIII. p. 240 ff.; and the only points new to us are the name **Durlabha** for the first Amôghavarsha (No. 9), and the remark that the second Amôghavarsha (No. 12) ruled for one year only.¹— This account of the Râshtrakûtas, in verse 13, closes with the statement that (when the grant here recorded was made) the last king **Kakkala** had been overthrown by (the Western Châlukya) **Tailappa**, as a light is extinguished by a fierce wind, and that of the once flourishing **Raṭṭa** rule there remained only the memory.

Verses 14-24 then give the following genealogy of **Aparājita** himself, already known to us from other inscriptions: the mythical beings **Jimûtakētu** and his son **Jimûtavâhana**, 'the ornament of the **Śilâra** family;' **Kapardin**; **Pulaśakti**; his son **Kapardin**; **Vappuvanna**;² his son **Jhañjha**; his brother **Goggirāja**; his son **Vajjaḍadēva**; and his son **Aparājita**. What is new here, is, that **Aparājita**, according to verse 20, also bore the name **Mrigāṅka**.³

After these verses, the proper object of the inscription is stated in prose, in lines 39-66:— 'After the down-fall of the **Raṭṭa** rule,⁴ consequent on the extinction of the *Paramabhāṭṭāraka Mahārājādhirāja Purumēśvara*, the glorious **Kakkaladēva**, who had meditated on the feet of the *P. M. P.*, the glorious **Khottigadēva**, who in turn had meditated on the feet of the *P. M. P.*, the glorious **Kṛishṇarājadēva**, (kings) who formerly resided at the famous **Mānyakhētaka**,— the *Mahāsāmantādhipati Mahāmaṇḍalēśvara*, the glorious **Aparājitedēvarāja**, who by virtue of his might has attained the *pañchamahāśabda*, and is adorned with such titles as "the supreme lord of **Tagarapura**, the **Śilâra** prince, he who is begotten in the lineage of **Jimûtavâhana**, who has a golden **Garuḍa** in his ensign, a great ocean of pride, a conqueror of mountains (?),⁵ a god of love among heroes,⁶ the possessor of innate knowledge,⁷ the frontal ornament of the Western Region, a sea of truth, a sun of fierce splendour, *Śanivārarijaya*,"⁸ etc., informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, *rājaputras* and heads of towns, and the chief and common people of the three (principal) eastes, places of abode (*sthāna*), etc., that, when the years from the time of the **Śaka** king were nine hundred and nineteen, on the fourth lunar day of the dark half of **Āshāḍha** of the current year **Hēmalamba**, and when he, the glorious king (*rājan*), happened to be staying at the famous **Sthānaka**, he, on the auspicious occasion of the **Dakshināyana**,— (*i.e.* the) **Karkata-samkrānti**,— having poured water into the

¹ Besides, verse 11 may possibly contain an allusion to the imprisonment of **Kṛishṇarāja** (No. 15) by one of his adversaries; see page 272 below, note 6.

² It may be noticed that, by the strict wording of verse 17, the name **Vappuvanna**, which occurs in that verse, ought to be taken as another name of the second **Kapardin**, spoken of in verse 16. But the other inscriptions distinctly call **Vappuvanna** the son of the younger **Kapardin**.

³ It seems impossible to take the word *mrigāṅkaḥ* in verse 20 in any other sense.

⁴ As this event had taken place twenty-four years before the present grant was issued, the manner in which the formal part of the inscription commences shews, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the **Śilâra** family contain no reference to the **Râshtrakûtas**.

⁵ With *malagala-gaṇḍa* compare *malaparoḷu-gaṇḍa*, 'the hero among the hill-chiefs'; *Ind. Ant.* Vol. XX. p. 304, note 8.— [Perhaps *malagala* is meant for *malegaḷa*, gen. plur. of *male*, 'a hill.'— E. H.]

⁶ With *gaṇḍa-Kandarpa* compare, *e.g.*, *Raṭṭa-Kandarpa*, *ib.* Vol. XII. p. 256, and *gaṇḍa-Mahendra*, *ib.* Vol. XX. p. 260.

⁷ *Sakaja-Vidyadhara* may also mean 'by nature a **Vidyadhara**;' compare *sakaja-Makaradhara*, *ib.* Vol. XIX. p. 247, l. 90.

⁸ With this title, for which I cannot offer any suitable explanation, compare *Śanivâra-siddhi*, page 208 above, note 5.— [The two *birudas* might mean 'one who is victorious' and 'one who is successful (even) on (an unlucky day like) **Saturday**.' Compare the curious surname *Nidraśāna-rijayis*, page 71 above, note 1.— E. H.]

hands of the superintending people of the town of Gunapura (?), the merchants Ambû-śrēshṭhin and Vāppaiya-śrēshṭhin, the priest (*bhōjaka*) Chēlappaiyu, the Brāhmaṇa Gōvanaiya, and others, and having worshipped with pure faith Hari (Vishṇu), Hara (Śiva), Hiranyagarbha (Brahman), Agni, and other gods,— gave the village of Bhādāna, in the Māhirihāra *vishaya* of Koṅkaṇa which contains 1,400 villages, to (the temple of) the illuminator of the three worlds, the holy god Lōṇāditya at Lavaṇētata, for the purpose of providing flowers, perfumes, lights, offerings of eatables, public shows, *etc.*, and for keeping the doors and other parts (of the temple) in proper repair.’

The village of Bhādāna, so granted, (according to lines 57-62) was bounded on the north by a *bhinṇāra* (?) field of the village of Paḍigaha, on the west by (the village of) Āsachchhadi, on the south by the great river Murula, and on the east by the river Kumbhāri; and was given with its rows of trees, up to its proper boundaries, with the *udraṅga* and *parikara*,¹ with the exception of what had been previously given to gods and Brāhmaṇas, but together with (the fines imposed for the commission of) certain great and lesser offences,² and with the privilege that it was not to be entered by the irregular or regular troops.

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses. The inscription then (in line 82) continues thus:— ‘In confirmation of the above, the *Mahāmaṇḍalēśvara*, the glorious Aparājita³dēvarāja, has it put down (here) by the writer’s hand that this is his decree, (in the words) “such is my decree, that of the glorious Aparājita³dēvarāja,” (issued) while by the glorious king’s³ appointment the illustrious Saṅgalaiya is *Mahāmātya*⁴ and the illustrious Sīhappaiya *Mahāsāndhivigrahika*.⁵ This charter⁶ has been written at the direction of Saṅgalaiya (?) by his son and deputy Annappaiya. It is deposited at Sthānaka. Everything without exception that is written here, be it right or wrong, should be regarded as authoritative.’

Lines 87-89 then record an additional settlement by which the town (it is not clear which town⁷) was to give every year 260 *drammas*, I do not understand for what exact purpose. And the inscription ends with the words ‘bliss, great fortune.’

The date of this inscription is not quite regular. In Śaka-Saṁvat 919 expired, which by the southern luni-solar system was the Jovian year Hēmalamba, the Dakṣiṇāyana (Karkata) Saṁkrānti took place 22 h. 13 m. after mean sunrise of the 24th June, A.D. 997, during the second *tithi* of the dark half of the *amānta* Āshāḍha; and the fourth *tithi* of the dark half of the same Āshāḍha commenced 0 h. 43 m. and ended 21 h. 52 m. after mean sunrise of the 26th June, A.D. 997. Judging by a large number of other dates, any rite specially connected with the Saṁkrānti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second *tithi* ended on it, 3 h. 7 m. after mean sunrise, and because the Saṁkrānti took place during that *tithi*. As no week-day is given, it is impossible to say whether the 25th or the 26th June, A.D. 997, is the exact day of the grant.

¹ This word is used here as elsewhere for the more common *aparikara*; compare, *e.g.*, page 109 above, note 7.

² The first half of line 61 of the text I do not fully understand; *kumārt-sāhasa* (if this be the correct reading) would of course be ‘violence offered to a girl.’

³ The term of the original (in line 84) is *śrīśi(bi)rudaka-rāja*, ‘the king who has *śrī* as his *biruda*.’ Compare the expression *śrīśirudānka* (?), used with reference to Aparājita in *As. Res.* Vol. I. p. 357, last line of the lithograph, and *Ind. Ant.* Vol. IX. p. 34, l. 33.

⁴ *i.e.* ‘great minister.’

⁵ *i.e.* ‘great minister for peace and war;’ a Sīhappaiya is mentioned as minister for peace and war in the Bhāḍḍap grant of Chhittarājādēva of Śaka-Saṁvat 948, *Ind. Ant.* Vol. V. p. 278.

⁶ *i.e.* the original of it, of which the copper-plates furnish a copy.

⁷ In all probability it was Gunapura.

Of the localities and rivers mentioned in the inscription, Bhádána-grāma clearly is the village of 'Bhadana' or 'Badana' of the maps, about nine miles east by north from Bhiwaṇḍi. Two miles north of it is the village of 'Padgha' or 'Padghe' or 'Padgheh,' the Paḍigaha-grāma of the grant; and east of it is a small river, the 'Kumbari' or 'Kombaree,' the Kumbhāri of the inscription. This river flows into the Ulhās, which, flowing generally from north-east to south-west, might fairly be called the southern boundary of Bhádána, and is no doubt the great river Murula of the grant. The maps do not shew anything corresponding to the ancient village of Āsachchadi, which was on the west of Bhádána.—Lavanētaṭa is the modern village of Lōṇāḍ, six miles south-east of Bhiwaṇḍi and half a mile north of the Ulhās river, a place where there are many ruins of ancient temples;¹ and Sthānaka or Śrī-Sthānaka of course is the town of Ṭhāna. The town of Guṇapura (?) and the place from which the Māhira-hāra *vishaya* was called, I am unable to identify.

TEXT.²

First Plate.

- 1 Ōm³ [|*] Ōm namō Vināyākāya || Sa⁴ vō=vyād=Vēdhasā dhā[ma] yan-
nābhi-kamalaṁ kṛitaṁ [|*] Haras=cha yasya kā-
- 2 nt-ēndu-kalayā kam=alaṁkṛitaṁ || [|*] Kurvvanv=āmnāya-pūtāni Vēdhasō
vadanāny=alama(m) [|*] charāchara-ja-
- 3 gat-sriṣṭi-nāma-dhāmāni vah su(su)bham || [2*] ⁵Āśi(sī)d=Gōvindarājah
kshitiṭpa[ti*]-tilakah Karkkarāja-
- 4 s=tatō=bhūd=bhū-bharttā śr-Īndrarāja[h*] punar=abha[va]d=atō Dantivarm=ēti
sūnuḥ [|*] khyātaḥ śrī-Krishṇarāja[h*]
- 5 kshapita-ripur=abhūt=Karkkarājasya sūnuḥ⁶ tasmād=Gōvindarājas=tad=anu tad-
anujah śrī-Dhruv-ānkō(ānkō)=dhi-
- 6 rājah || [3*] ⁷Jagattungā(gō)=mgajas=tasya gugōttudgō⁸=bhavat=tataḥ | Durlabhō=
mōghavarshasa(ś=cha) Kṛishṇarājapa(s=ta)-
- 7 taḥ sutaḥ || [4*] Jagattung-āmgajah śrīmān=Indradēvas=tatō=bhavat [|*]
Nityamvarshō⁹ bhuvō bharttā vikram-ōtum(ttam)-
- 8 ga-lakshitaḥ || [5*] ¹⁰Jana-harsha-kṛitē varshan=ghana iva ghana-kanaka-vāri-
dhārābhis=¹¹tasmād=Amōghavarshō
- 9 varsh-āvadhī rājya-bhājanō jātaḥ || [6*] ¹²Tasy=ānujō Harir=iv=ō[ddh?]a[ra?]-
bhūtala-śrīr=Gōvīndarāja-nara-
- 10 nātha-Suvarṇavarshah [|*] sa[n-*]na[m]dakā(kō)=chyuva(ta)-sudarśana-chakra-
chihnaḥ si[m]hāsani guru-va(ba)lah purushōtta-
- 11 mō=bhūt || [7*] Pitṛivyaḥ¹³ Svārṇavarshasya Nityamvarsh-ānujās=chiram [|*]
kurvan=akamṭaka[m] rājyam tapasā sāha-
- 12 sēna cha || [8*] Tasmād=bhūpatēh¹⁴ sūnur=Vvaddigadēvō nripō=bhavat [|*]
Rājarājō su(ma)nōhāri Maumathō=

¹ See the *Bombay Gazetteer*, Vol. XIV. p. 211 ff.² From impressions prepared by Dr. Fleet.³ Expressed by a symbol.⁴ Metre: Ślōka (Anushtubh); and of the next verse.⁵ Metre: Sragdhāā.⁶ Read *sūnu=ta*.⁷ Metre: Ślōka (Anushtubh); and of the next verse.⁸ Read *gug-ōttungō*.⁹ So this name is clearly written both here and below.¹⁰ Metre: Gīti.¹¹ Read *-dhārābhis* |.¹² Metre: Vasantatilakā.¹³ Metre: Ślōka (Anushtubh); and of the next verse.¹⁴ The reading is quite clear here in the original, but there must be something wrong in the text. Instead of *tasmād=bhūpatēh* one would have expected *Jagattungaga*. The Khārēpātan plates in line 13 also describe Vaddiga as *Jagattungatunayaḥ*.

- 13 pi cha drīsyatê || [9*] Atha¹ gatavati tasmin=Vaddigê[m*]drê narôdra²
suvimalam=api Śambhōr=dvâ(ddhâ)ma suja³
- 14 vidhātum [1*] kanaka-kalasa-dhârâ-dhauta-pât=êva⁴ kanyâ tad=ann narapati-śrīh
Kṛishnarâjam samâgât || [10*]
- 15 ⁵Asminn=astamitê visan(bhau) vidhi-vasâ(sâ)d=âkrânta-bhûmanḍalê lōk-âhlâdini
sa(sâ)ttru-pamjara-ru-
- 16 dhi⁶ shrô(prô)tkrishta-rôchishmati [1*] sitâsâv=⁷iva su(su)bhra-pu[m*]ja-dhavalê
râjâdhirâjê tatah śrimat-Khoṭṭi[ga]-
- 17 dēva ity=abhidhayâ râjya-sthitô bhûpatih || [11*] ⁸Tad=ann Madana-mûrtti[m*]
bhâgya-sô(sau)bhâgya-bhâja[m]
- 18 bhuvana-bhavana-dipam suprasûta-prasûti[m 1*] Nirupa[ma*]-nṛipa-sûnum
Kakkalêsam(sam) narêmdram narapa-

Second Plate; First Side.

- 19 ti-kṛita-sēvam râja-lakshmir=jjagâma || [12*] ⁹Tasmin=narêmdrê nṛipati-pradiyê(pê)
prachanda-T[ai]lappa-[sa]-
- 20 mīrapēna samprâpitê=jyôti[r=alam ?]¹⁰ vividdhê ka[th-âva]bhâsê¹¹ sati Raṭṭa-
râjyê || @ || [13*]
- 21 ¹²Jimûtakêtu-tansyô[ç]vatatâra yô=smin¹³ Jimûtavâhana iti prathitah pṛithivyâm
[1*] Śi[lâ]-
- 22 ra-vamsa(sâ)-tilakah sva-śarîra-dânât=trâtâ hi lōkam=anaghas=cha Garutmatah
sah¹⁴ || [14*] ¹⁵Abhavad=a[hi]-
- 23 ta-marddî tasya vamsê(sê) Kaparddî dalita-ripu-kadamva(mba)h prâṇinâm prâṇa-
dah sah || (l) samera-sarâna(ṇi)-
- 24 gôptâ kâmû(?nta)-kântâsu Kâmah sujana-vadanapadm-ônnidra-bhâsvân=atam[dra]h
|| [15*] Vipula-mati[r=ud]irṇah
- 25 Karṇavat=svarṇa-varshaiḥ sapulaka-Pulasaktir=ddharma-yuktas=tatô=bhût || (l)
abhavad=iha na dinas=tasya sūnuḥ Kapa-
- 26 rddi jita-para-va(ba)la-dañ-âkhanḍa-pṛithvi-taraṇah || [16*] ¹⁶Jhamjha-nâmâ
sutas=tasmâd=Va[ppu]vannâd¹⁷=abhûd=asau || (l) udi[tô]-
- 27 ditatâ yēna vamsasya prakatīkritâ || [17*] Bhrâtâ¹⁸ tatô vivu(bu)dha-ratna-
guṇ-aika-kôśah pūjyah payôdhir=iva ra-
- 28 kshita-gôtra-pakshah | lakshmi-nidhiḥ Sagararâja-patha-pravṛittah śrī-Goggirâja
iti sa[t*]tva-samâśrayô=bhû-
- 29 t || [18*] ¹⁹Pâd-âkrânta-kṛi(mṛi?)t-âri-vargga-vanitâ-vyâkshipta-nidrâ-sukhah sa śrī-
Vajjadadêva-bhûpatir=abhût=tasy=â-

¹ Metre: Mâlinî.

² Read *narêmdrê*.

³ Read *śubhram* (?).

⁴ Read *-gâtr=êva*.

⁵ Metre: Śârdûlavikṛidita.

⁶ This reading is quite clear in the original, but I doubt its being correct. In the place of *rudhi* I should have expected a substantive, expressing that from which Kṛishnarâja derived additional splendour. Perhaps we should read *ruchi*, and assume that Kṛishnarâja had been imprisoned by one of his opponents.

⁷ Read *âtâmâv=*.

⁸ Metre: Mâlinî.

⁹ Metre: Upajâti.

¹⁰ I am very doubtful about the correctness of the two *aksharas* in these brackets. The first of them is nearly illegible, and the second looks rather like *ta* or *tê*.

¹¹ I should have expected here *kath-âvalêshê*.

¹² Metre: Vasantatilakâ.

¹³ Read *=smin=Jt°*.

¹⁴ [These words allude to a legend which is told in the *Kathâsaritsâgara*, taraṅga xxii., and which forms the subject of the drama *Nâgânanda*.— E. H.]

¹⁵ Metre: Mâlinî; and of the next verse.

¹⁶ Metre: Ślōka (Anushtubh).

¹⁷ The second *akshara* of this name, which I read *ppu*, might possibly be read *tpu*.

¹⁸ Metre: Vasantatilakâ.— The first word looks in the original rather like *sratô*.

¹⁹ Metre: Śârdûlavikṛidita.

38

40

42

44

46

48

50

52

54

56

किं कूलं किं मदिनं बनिनं भूयः सा वि ता से व सु दुः आय च्युता यतः पित दुहा र
 न वि द्या त स तुः कृत्वा ला म ड सु पि म दि ति ना म्ना त द च्यु वि कः ॥ ७ ॥ अ वि सु र्व पी मा
 ३९ अ ए व क्सा ना खि त य म म र प्र न क म त म ज वि ना ज य म म ध न पी म क ह ल न डी अ ट व वा
 ४० द कृ था त य म म र द न क म द ना ज वि म ड य न ल ध न पी म त रा छि मा द र पा य कु था
 ४१ य म म र द न क म द ना ज वि ना ड य म म ध न पी म क क ल द व स ज गे ग्वा य य म म र द
 ४२ न ड ना छि च्चु त जा कु स्ता वा त् स म वि म त य म म द म र द य म म र द य म म र द य म म र द
 ४३ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ४४ ल म त य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ४५ त पि न न वि ज या दि स म म र ना ज य ली स म ल श त म द ना म र ल सु न पी म र य म म
 ४६ त ए व ना ड य म म र ना व य वा य च्चु थ मा कु का कृ त्वा या मि य म म र द य म म र द
 ४७ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ४८ वि क्य वि सु र्वः स वि दि त य म म र ल वि ह तिः डो ग र सि ल्यो व म क ता क र द क र
 ४९ त्रि डी वि त य म म र य म म र ल क सा व क कृ पा म र द वि म म र द य म म र द य म म र द
 ५० ल म न य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ५१ वि का म्ना डि न य मि ना न कि का सु सि क य ली वा म य म म र द य म म र द य म म र द
 ५२ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ५३ क र द म ल य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ५४ जी स म ल क स म व शि त च्चु पी म ता ना डः प्र म्ना व स ज गे त द डि णा य क क क र द य म
 ५५ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ५६ दि वि द्या न वि ष य म र व ति सा द क य म य म र द य म म र द य म म र द य म म र द

58

60

62

64

66

68

70

72

74

76

मौ य किं मदिनं बनिनं भूयः सा वि ता से व सु दुः आय च्युता यतः पित दुहा र
 ५७ दी सु र्व न डे ली न दी म यो दा पु र्व किं क र द य म म र द य म म र द य म म र द
 ५८ ला म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ५९ किं म म र ली प क क मा गे ना र सा पु त्रा दि य न प्र व ना प्र म क दो य म म र द य म म र द
 ६० य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६१ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६२ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६३ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६४ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६५ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६६ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६७ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६८ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ६९ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७० य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७१ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७२ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७३ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७४ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७५ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द
 ७६ य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द य म म र द

- 30 tmajô bhûbhujah ||(l) dâna-ânâmdita-vandi-vrinda-vadansair-âva(ba)ddha-kôlâhalô
yasya tyâga-mahôtsava-vri(vya)-
31 [ti]karô n=âdy=âpi vi[śr]âmyati || [19*] ¹Anavarata-dâna-sîlah pratâpavân=nîti-
vid=yasô(śô)-nilayah | sù-
32 nus=tasya Mṛigânka(îka)h śrîmân=Aparâjitô jâtaḥ || [20*] ²Krûr-ârâti-Yamah
sukîrtti-bhavanam kalpa-dru[ma]h prâ-
33 rthinâm sthânâm nêtra-mu(su)khasya vai(dhai)rya-jaladhiḥ saukhyasya kand-
ânkurah [i*] sad-vidyâ-nilayah kalâ-ma[dhu]-sa-
34 rin=nîtau cha Vâhaspatih sadva(ddha)rma-druma-bhûmir=uttama-matir=Lakshmi-
nivâs-âsyadah³ || [21*] ⁴Vis[ṛita]-ma[t]i-
35 vivêkî⁵ dharma-tannishṭha-chittî⁶ vai(vi)[vu(bu)]dha-jana-nishêvyaḥ
sa(śa)ttrunô(mâ)tr[ê*] savairyah [i*] sakala-guṇa-ni[vâ]sah
36 prârthinâm pûrit-âsô(śô) ripuvara-kari-si[m]hô râja-dhuryah prasiddhah || [22*]
Ruchira-sutanu-bhâsah(sa-)prô[lla]-
37 sat-sanni[vê ?]sah(śô) nirupama-nija-kîrttiḥ(tti-)[vy]âpta-lôkatrayô yah [i*] api
śa(sa)kala-kalânâm=â[śra]yô

Second Plate ; Second Side.

- 38 nikka(shka)lamkô mahita-charita-bhâgyah sâdhit-âśêsha-sa(śa)ttruh || [23*] Yasya⁶
pratâya(pa)-tâpita-dushtâ sa⁷
39 na vidyatê sa(śa)ttruh [i*] bhûyô(pô)=nyô râja-guṇair=mahitair=âstâm tad-
abhyadhikah || @ || [24*] Iti pûrvvam śrî-Mâ-
40 nyakhêṭak-âvâsita-paramabhapû(ttâ)raka-mahârâj[â*]dhirâja-p a r a m ê ś v a r a - ś r î m a t -
Kṛishṇarâjadêva-pâ-
41 dândhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśvara-śrîmat-Khoṭṭigadêva-pâdânu-
dhyâ[ta*]-
42 paramabhattâraka-mahârâjâdhirâja-paramêśva (śva)ra-śrîmat-Kakkaladêva-samjâta-vyapâ-
ya-nashṭa-bhrashṭa-
43 Raṭṭa-râjyê sva-têjô-nubhâvât samadhigatapaṃchamahâśavda(bda)-mahâsâmant-
âdhipati-Tagarapura-pa-
44 ramêśva (śva)ra-Śîlâra-narêndra-Jimûtavâhan-ânayaprasûta-Suvarṇaga r u d a d h v a j -
Âbhimânamahôdadhi-Ma-
45 lagalaganda-Gaṇḍakamdarppa-Sahajavidhyâdhara-⁸Aparadigvadhûtilaka-Nannisam u d r a -
Pratâpamârta-
46 ṇḍa-Sanivâravijay⁹-âdi-samastarâjâvalisamalamkṛita-mahâmaṇḍalêśva (ś v a) r a - ś r î m a d -
Aparâji-
47 tadêvarâjah sarvvân=êva¹⁰ yathâsamva(mba)dhyamâna(na)kân(n=) âgâmi-grâma-
bhôktri-sâmanta-râjapu-
48 tra-purapati-ṭri(tri)vargga-sthâna-prabhṛiti-pradhân-âpradhâna-janô(nâ)n pranati-pûjâ-
samâdai(dê)śaiḥ saman-
49 vô(bô)dhayaty¹¹=astu vah samviditam yathâ || Chalâ¹² vibhûtiḥ kshana-bhamgi
yauvanam Kṛitânta-dant-ântara va-

¹ Metre : Âryâ.

² Metre : Śârdûlavikrîḍita.

³ Read -âspadam.

⁴ Metre : Mâlini.

⁵ Read -vivêkô and -chittô. I believe *tannishṭha* to be used here in the sense of *tatpara*.

⁶ Metre : Âryâ.

⁷ Read -dushtasya samô (?).

⁸ Read 'dhar-Apara'.

⁹ Read -Sani^o.

¹⁰ Read sarvvân=êva.

¹¹ Originally 'yati or 'yatyi was engraved, but the sign for i is struck out.

¹² Metre : Varnâstha.

- 50 rtti jivita[m [*] tath=âpy=avajñâ para-lôka-sâdhanê nṛiṇâm=ahò vismaya-kâri
vê(chê)shṭitam || saka-
- 51 lam=êtat=asâratay=âdhishṭhitam vinasva(śva)ra-svabhâvam dharma êv=aikaḥ
sahâyaḥ sâ(śâ)sva(śva)tas=ch=ai(ê)ti ki(vi)-
- 52 chinaty=âsmâbhir=ayam pitrôr=[ai*]hik-âmushmika-phal-âvâptayê(ya) âtmanas=cha
punya-yasô(śô)-bhivṛiddha-
- 53 yê ||¹ Sa(śa)kanripa-kâl-âtita-samvatsara-²sa(śa)têshu navasu(sv=)
êkônnavimśaty-uttarêshu pravarttamâ-
- 54 na-Hêmalamva(mba)-samvatsar-³ânta Âshâdha-va(ba)hula-chatusyâm(rthyâm=)
anka(ñka)tô=pi samvat⁴ 919 Âshâdha-vadi 4
- 55 śri-Sthânakê samavasthitasya śrîmatô rājñah prastâvê samjâta-dakshinâyana-
karkkaṭa-sa[m]krânti-
- 56 parvvaṇi su(śu)bh-âbhyudaya-kârîṇi chaturdâsagrâmasat-ôpalakshita-Konka(ñka)ṇ-
ântahpâti-Mâ-
- 57 hirihâra-vishay-ânn(anta)rvva[r*]ti-Bhâdâna-grâmô yasya ch=âghhâtanâni(ny=)
uttarataḥ Paḍigaha-grâ-

Third Plate; First Side.

- 58 mîya-[bh?]⁵innâra-kshêtra-maryâdâ paschimataḥ⁵ Âsachchadi-maryâdâ dakshinataḥ⁶
Murula-mahâna-
- 59 dî pûrvvataḥ Kumbhâri-nadî-maryâdâ⁷ êvam nikata-chatur-âghhâtan-ôpalakshitaḥ
savṛikshamâ-
- 60 lâkulah svasimâ-paryantaḥ sâ draṅgaḥ saparikarah pûrvvadatta-dêvadâya-
vra(bra)hmadâya-varja[m*]
- 61 nidhâ[n]âlîpaka[h ?]⁸kumârô(ri)sâhas-âputrâdi[dha?]na-pradhân-âpradhâna-dôsha-saman-
vitaḥ⁹ achâtabha-
- 62 tta(ta)pravê[s]yah¹⁰ jaga[t*]tray-ô[d*]dyôtakarâya Lavaṇêtata-nivâsinê śrî-
Lônâdityadêvâya pushpa-
- 63 [dhû]na(pa)-dîpa-naivêdya-prêkshanak-âdy-upabhôgârtham¹¹ khaṇḍa-sphaṭika-sphṛitita-
dvâr-âdi-jirṇnôdvâ(ddhâ)râ[rtham*]
- 64 cha¹² Amvû(mbû)srê(śrê)shṭhi-Vâppaiyâ(ya)¹³srê(śrê)shṭhi-vaṇika(k)-Chêlappaiyubhōjaka-
vipraGôvanaiy-âdi-Guṇapaura(?)¹⁴
- 65 nagar-âdhishṭhita-hastôdakam vidhâya Hari-Hara-Hiranyagarbha-Dahan-âdîn
dêvân(n=) amala-sra[ddha]-
- 66 yâ saṁpûjya cha putra-pautr-âdy-upabhôga-vṛittivêna grâmah saṁpradattas-
ta[m?] dastamôchamdr.¹⁵ârkkâ-kâla-ma-
- 67 ryâdam yasvi(thê?)chchh-âchâ[r]ê[ṇa] bhūmjatô bhōjayatô vâ ha(kṛi)shataḥ
karshayatô vâ na kên=âpi paripa[ṇtha]-

¹ This sign of punctuation is superfluous.

² Read *-samvatsara-*.

³ Read *-samvatsar-*; one would expect here *-samvatsar-ântargat-Âshâdha-*.

⁴ Read *samvat*.

⁵ Read *°mata*.

⁶ Read *°natô*.

⁷ Read *°d=avim*; the word *maryâdâ* (after *nadî*) appears superfluous.

⁸ This sign of *visarga* appears to have been originally omitted and to have been added afterwards. I do not understand the sense of the original text.

⁹ Read *°lô=chê*.

¹⁰ Read *°vôsyô*.

¹¹ The word *sphaṭika* appears to be entirely out of place here.

¹² Read *ch=Âmbû*.

¹³ This correction appears to have been made in the original.

¹⁴ I am almost certain that the three lines which denote *am* have been struck out in the original, and believe the intended name to be *Guṇapaura*.

¹⁵ Read *°ttaḥ | am dattam=d-chamdr-(?)*.

- 68 ná kâryâ ki[m*] tarhi sarvvad=aiva Bhâdâna-grâmah śrī-Lônâdityadêvâya
pradatta iti mantavya[m]
- 69 [n]=âtra vishayâ parasparam=anyatô vâ parilamghanâ vidhâtavyâ [[*] Tad=
idam dharma-dânam=â-chamdr-ârka-
- 70 kâlam sthâyi samâgâmi-nṛipatibhir=asmad-varṣajair=anyair=vvâ¹ asat-karma-
ga[m]bhîra-darî-prapâta-
- 71 bhaya-[bh]irubhiḥ² jvalad-anala-sphulinga-sahasra-bhîpa(sha)[n]-âvîchi-ni[ra*]ya-
pratâpa-vêdan-âgama-sa[m]vi(ki)-
- 72 bhi[h*] sarvvair=api pratipâlaniyam [sa ?]tkartachya(vya)m=anuma[m*]tavya[m]
cha | yô v=âjñâna-timira-patal-âvrita-mati-
- 73 r=âchchhirindyâd=âchchhidyamâna[m] [v]=ânum[ôda]yati sa êva pañchabhir=
mahâpâtakair=upapâtakê(kai)s=cha samyuktô
- 74 bhavati || Uktam cha bhagavatâ Vyâs[ê]na || Shashṭim³ varsha-sahasrâni
svarggê tishṭhati bhûmi-dah | âchchhêta(ttâ)
- 75 ch=â[nu]mantâ cha tâny=ê[va] narakam vrajêt || Vimdhy-âtavishv=atôyâsu
su(śu)shka-kôtara-vâsinah | mahâha-
- 76 yô hi jâyantê bhûmidân-âpahârakâh || Sva-dattam para-dattam=vâ⁴ yô harêd=
vasumdharâ[m] [*] hana(ra)n=naraka-
- 77 m=âpnôti yâvad-âhûtasamplavam || ⁵Agnêr=apatyam prathamam suvarṇa[m*]
bhûr-Vaishṇavi Sûrya-sutâs=cha gâ-

Third Plate ; Second Side.

- 78 vah [[*] loka-trayam tēna bhavêd=vi(dhi) dattam yah kânc̄ha(n̄cha)nam
gâ[m*] cha mahim [cha*] dadyât || ⁶Va(ba)hnbhir=vvasudhâ bhuk[tâ] râja-
- 79 bhiḥ Sagar-âdibhiḥ [[*] yasya yasya yadâ bhûmitta(s=ta)sya tasya tadâ
phalam || ⁷Sarvvân=êtân=bhâvinaḥ pâ-
- 80 rthiv-êmdrân bhûyô bhûyô yâchatê Râmabhadrah [[*] sâmanyô=yam⁸ dharma-
sêtur=nṛipânâm kâlê kâlê pâ-
- 81 lanîyô bhavadbhiḥ || ⁹Mad-varṣajâḥ para-mahîpati-varṣa(śa)jâ vâ yâ(pâ)yâ(pâ)d=
ayê(pê)ta-manasô bhuvi bhâvi-
- 82 bhûpâḥ [[*] yê yâ(pâ)layanti mama dharmam=ida[m*] samastam têshâm=u vâ¹⁰
vinihê(hi)tô=[ñja]lir-êsha sû(mû)rdhni || Yathâ ch=ai-
- 83 tad=êvam tathâ hi mahâmaṇḍalêsva-śrîmad-Aparâjitadêvarâjô lêkhaka-hastēna
sva-matam=â-
- 84 rôpayati mata[m*] mama śrîmad-Aparâjitadêvarâjasya ||¹¹ śrivi(bi)rudaka-râja-
niyamât(n=) mahâ-
- 85 mâtya-śrî-Saṅgalaiyê mahâsânvi(ndhi)vigrahika-śrî-Sihappaiyê cha sati ||
Saṅgavaiya-sûnunâ¹² sa[m]-
- 86 jât-âbhyanujñēna pratihastaka-Annappaiyēna¹³ sâ(śâ)sanam=idam likhitam tach=cha
Sthânakê dhruvam ||

¹ Read =*asat*-.

² Read *bhir*-.

³ Metre: Śloka (Anushtubh); and of the two next verses.

⁴ Read *-dattam vâ yô harêta va*°.

⁵ Metre: Indravajrâ.

⁶ Metre: Śloka (Anushtubh).

⁷ Metre: Śâlinî.

⁸ After this *akshara* is engraved a sign which looks like the sign of the *avagraha*, and which probably was meant to be placed before *yam*.

⁹ Metre: Vasantatilakâ.

¹⁰ Read *têshâm mayâ*.

¹¹ This sign of punctuation appears to have been struck out.

¹² *Saṅgavaiya*- is probably erroneously put for *Saṅgalaiya*-.

¹³ Read **stak-âna*°.

In C. line 1, *śrī* of *śrī-Kaṇṇara*; *dē* at the beginning of l. 2; l. 3, *śrī-Mūlastā°* (for *Mūlasthā°*); *śa* at the end of l. 5; l. 6, *°tr-āditya* (for *°dr-āditya*), *pa* of *paṇ*, *Māhēśvara*, and *rakshai*; l. 7, *ge* of *Geṅgai*; l. 9, *sabhai*.

In D. l. 2, *dē* of *dēva*; *śrī-Mūlastā°* (for *Mūlasthā°*) at the end of l. 4; *bhū* of *bhūmi* at the beginning of l. 9; l. 10, *agni*; l. 11, *sabhai*; l. 12, *dravya* and *santr-ādi°* (for *chandr-ādi°*); l. 13, *tta* of *°ttarum* and *°dharmma* (for *°ddharma*); l. 14, *rakshī* and *°dha[rmma]* (for *°ddharma*); *ge* and *gai* of *Geṅgai* at the beginning of l. 15; the second *pa* of *pāpa* in l. 16.

A.—INSCRIPTION OF RAJAKESARIVARMAN.

This inscription is dated in the 27th year of the reign of Rājakesarivarman, and records the renewal of a grant which had been made by a king called Skandaśishya and confirmed by another king, Vātāpi koṇḍa Narasiṅgappōttaraiyar. Skandaśishya is probably synonymous with Skandavarman, a name which occurs repeatedly in the genealogy of an early branch of the Pallavas,¹ whose grants are dated from Palakkada, Daśanapura and Kāñchīpura.² Though we have no materials for identifying this king, yet it is certain that he was one of the predecessors of the other Pallava king who is mentioned in the inscription. This is Narasiṅgappōttaraiyar,³ which is a Tamil form of the Sanskrit name of the Pallava king Narasiṃhavarman. The epithet Vātāpi koṇḍa, 'who took Vātāpi,' which is given to the king, enables us to identify him with certainty with the Pallava king Narasiṃhavarman I. who is described both in the Kūram plates of Paramēśvaravarman I.⁴ and in the Udayēndiram plates of Nandivarman Pallavamalla⁵ as the destroyer of Vātāpi and as the enemy of Pulikēśin (II.) *alias* Vallabharāja. The Singhalese chronicle *Mahāvamsa* also refers to this war between Narasiṃha and Vallabha, in which Mānavamma, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava king.⁶ The *Periyapurāṇam*, a Tamil work which narrates the lives of the sixty-three devotees of Śiva, and some of the statements made in which have been confirmed by recent epigraphical discoveries,⁷ refers to the destruction of Vātāpi in the account of the life of one of the devotees, *viz.* Śiruttōṇḍa-Nāyaṇār. It is reported that this devotee, who was originally a military man, "reduced to dust the old city of Vātāpi"⁸ for his master, whose name is not given, but who must undoubtedly have been the Pallava king Narasiṃhavarman I. who destroyed Vātāpi according to the Pallava inscriptions.

According to the *Periyapurāṇam*, Śiruttōṇḍa-Nāyaṇār was visited at his own village by the great Śaiva devotee Tiruñānasambandar,⁹ and the latter mentions Śiruttōṇḍa by name in one of his hymns.¹⁰ Thus Tiruñānasambandar was a contemporary of a general of the Pallava king Narasiṃhavarman I, whose enemy was the Western Chalukya king Pulikēśin II. The

¹ Dr. Fleet's *Kanarese Dynasties*, p. 16.

² *Ep. Ind.* Vol. I. p. 398.

³ [*Pōta* in Sanskrit and *pōttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarāvati pillar inscription (*South-Indian Inscriptions*, Vol. I. No. 32, verse 8), derives the name of Pallava, the supposed ancestor of the Pallava dynasty.—E. H.]

⁴ *South-Indian Inscriptions*, Vol. I. p. 152.

⁵ *Salem Manual*, Vol. II. p. 359.

⁶ L. C. Wijesinha's *Translation*, pp. 41 to 43.

⁷ See *South-Indian Inscriptions*, Vol. II. Nos. 29, 40 and 43. In No. 40, there is a distinct reference to the traditional account of the life of Meypporuṇāyaṇār, one of the sixty-three devotees, as preserved in the *Periyapurāṇam*; and the various images that in Nos. 29 and 43 are said to have been set up, show clearly that the account of the lives of Chaṇḍēśvara and Śīrāḷadēvar, respectively, as preserved in the *Periyapurāṇam*, must have been generally known during the time of Rājārjadēva.

⁸ *Vādāvi-ttoṅ-nagaraṇ-ṭuṅai-āḍa*; Śēkkiḷār's *Periyapurāṇam*, Madras edition of 1870, Part II. p. 316, verse 6.

⁹ *ibid.* p. 318, verses 23 and 24.

¹⁰ *ibid.* p. 93.

approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called **Tirunāvukkaraiyar** or **Appar**, who was first persecuted and then patronised by an unnamed **Pallava** king. One of this king's surnames appears to have been **Guṇadhara**, because a feudatory of his is said to have built a temple of Śiva and called it **Guṇadaraviḥcharam**, i.e. **Guṇadhara-Īśvara**, probably after his overlord.¹ In an archaic inscription in the cave at **Vallam** near **Chingleput**, which will be published in *South-Indian Inscriptions*, Vol. II. Part III., reference is made to a king called **Mahēndrapōtarāja** alias **Guṇabhara**, whom Dr. Hultzsch has identified with either of the two **Mahēndravarman's** mentioned in the **Udayēndiram** plates of **Nandivarman Pallavamalla**.² As the difference between the names **Guṇadhara** and **Guṇabhara** is very slight, **Mahēndrapōtarāja** alias **Guṇabhara** of the **Vallam** inscription may be identified with **Guṇadhara**, who, according to the *Periyapurāṇam*, first persecuted and then patronised **Tirunāvukkaraiyar**. As this devotee was an elder contemporary of **Tirunānasambandar**, who, as I have shown, lived during the time of the **Pallava** king **Narasimhavarman I.**, it is clear that the **Mahēndrapōtarāja** alias **Guṇabhara** of the **Vallam** inscription, whom I propose to identify with the **Guṇadhara** of the *Periyapurāṇam*, could only be **Mahēndravarman I.**, the father of **Narasimhavarman I.**³ Thus we arrive at the conclusion that the two great Śaiva devotees **Tirunāvukkaraiyar** and **Tirunānasambandar**, whose time has been the subject of controversy for a long time,⁴ were contemporaries of the two **Pallava** kings **Mahēndravarman I.** and **Narasimhavarman I.**, respectively. This result is important for the history of **Tamiḷ** literature, as it fixes the date of two thirds of the collection of **Saiva** hymns, which goes by the name of *Dēvāram* and which is ascribed to **Tirunāvukkaraiyar**, **Tirunānasambandar**, and **Sundaramūrti-Nāyaṇār**. The date of the last of the three authors cannot yet be settled; but he must have been later than the two others, because he refers to them by name in the hymn which is known as the *Tiruttonḍattogai*.⁵

As regards the king **Rājakēsarivarman** during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification. The name **Rājakēsarivarman** suggests that the king was a **Chōḷa**, because the names **Rājakēsarīn** and **Parakēsarīn** are said to have been borne alternately by the **Chōḷa** kings⁶ and are actually applied to a large number of them in their inscriptions.⁷ The archaic characters in which the subjoined inscription is engraved, show that, if the king was a **Chōḷa**, he was probably not a successor but an ancestor of **Parāntaka I.** This conclusion is supported by the comparatively frequent occurrence of the *virāma* or, as it is called in **Tamiḷ**, the *puḷḷi*, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of **Madirai koṇḍa Parakēsarivarman**, i.e. **Parāntaka I.**, the *puḷḷi* occurs only five times.⁸ The occasional occurrence of the *puḷḷi* has been noticed also in two other archaic inscriptions,⁹ but this sign is never met with in the inscriptions

¹ *ibid.* Part I. p. 184, verses 145 and 146.

² Dr. Hultzsch's *Annual Report* for 1892-93, p. 2, paragraph 7.

³ See the Table of synchronisms on page 11 of *South-Indian Inscriptions*, Vol. I.

⁴ *Madras Christian College Magazine*, Vol. IX. Nos. 5, 6, 7 and 9.

⁵ i. e. 'the list of the devotees (of Śiva).' **Sundaramūrti** is said to have sung this hymn in the temple at **Tiruvarūr**.

⁶ *Archaeological Survey of Southern India*, Vol. IV. p. 206, l. 19 f.

⁷ See Dr. Hultzsch's *Annual Report* for 1891-92, pp. 4 to 6.

⁸ *South-Indian Inscriptions*, Vol. I. p. 113.

⁹ In the **Tamiḷ** portion of the **Kūram** plates of **Paramēśvaravarman I.**, published in *South-Indian Inscriptions*, Vol. I., the *puḷḷi* occurs in combination with seven letters of the **Tamiḷ** alphabet. In the inscription of **Nandippōttaraiyaṇ**, published in the *Madras Christian College Magazine*, Vol. VIII. p. 98 ff., the *puḷḷi* is marked in six cases. In these two inscriptions as well as in the one quoted in the preceding note, the *puḷḷi* is denoted by a vertical stroke placed over the letter, while, in the **Tirukkajjukkunṅam** inscription of **Rājakēsarivarman**, it is denoted by a peculiar crooked line which is not always uniform in its course.

of Râjarâjadêva and in all subsequent Tamil inscriptions. Assuming that the cessation of the employment of the *pulli* was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parântaka I. Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamil letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskrit inscriptions of the Pallava kings Râjasimha and Mahêndravarman at Conjeeveram. On palæographical grounds we must, therefore, conclude that this is one of the oldest Tamil inscriptions yet discovered, though we cannot ascertain even its approximate date. The contents of the inscription do not furnish any materials for this purpose. Râjakêsarivarman renewed, at the request of a certain Puttaṅ (i.e. Buddha), a grant which had been made by Skandaśishya and confirmed by Narasimhavarman, both of whom are spoken of as "former kings" (*pûrva-râjâkkal*). It is not said what the nature of the grant was that had originally been made by Skandaśishya, nor do we learn the circumstances that led to the petition (*vinṅappam*) of Puttaṅ for a renewal of the grant. But so much is certain that, at the time of Râjakêsarivarman, a portion of the Pallava dominions had passed into the hands of the Chôlas.

In this and in the following three inscriptions, Tirukkalkukkuṅṅam is said to have been situated in Kaḷattûr-kôṭṭam and "in the subdivision (*kûru*) called after itself."¹ In the Appendix to his *Manual of the Chingleput District*, Mr. Crole gives a list of *kôṭṭams* with the subdivisions contained in some of them. Among the former he mentions "Kallattur-kottam" in the Chingleput talukâ, which is evidently identical with the Kaḷattûr-kôṭṭam of the Tirukkalkukkuṅṅam inscriptions.

TEXT.

1	Svasti ²	śrî	[||*]	Kôv=Irâjakêsariparmma[r*]kku	yâṇḍu	i
2	rubatt-êḷâvadu		[|*]	Ka[ḷa]ttûr-kkôṭṭattu=ttan		kûṅṅu=
3	[T]tirukkalkukkuṅṅattu ³			śrî-Mûlasthanattu	perumaṅ	a
4	di[ga]ḷu]kku	ir[ai]y-iliy=âga		Skandaśishyan ⁴		kuḍuttamaiyi-
5	[l a]ppa[di]yê			Pâdâvi ⁵	koṇḍa	Narasîngappôt-
6	taraiyarum	apparishê		rakshittamaiyil		Aṇḍurâiya-
7	n	Guṇavaṅ	magaṅ	Puttaṅ	vinṅappattinâl	pûrvva-
8	râjâkkal ⁶	[vai]tta		paḍiyê ⁷	vaittē(n)=Irâjakê[sa]ripa- ⁸	
9	rmmaṅ-êṅ	[|*]	i-ddharmmam	rakshittân	aḍi eṅ	muḍi mêliṅa ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-seventh year (of the reign) of king Râjakêsarivarman.

(L. 2.) "Whereas Skandaśishya had given (*certain land*) free from taxes to the feet of the god of the holy Mûlasthanâ (*temple*) at Tirukkalkukkuṅṅam in Kaḷattûr-kôṭṭam (*and*) in

¹ The actual name of this subdivision was probably Tirukkalkukkuṅṅa-kûru.

² The *aksharas* from *sva* of *svasti* to *ja* of *râja* are engraved over an erasure.

³ Above the *tu* of *kuṅṅattu* is engraved some letter which looks like the modern Tamil *ḷa*, and over the word *Mûlasthanâ*, the modern Tamil numeral 'twenty-one.'

⁴ The engraver had originally written *śya* instead of *śi* and then partially erased the *y*.

⁵ The reading *Vâdâvi* or *Vâtâpi* is also possible; Pâdâvi, Vâdâvi and Vâtâpi are ancient names of Bâdâmi in the Bombay Presidency.

⁶ The *aksharas* from *ja* to *ḷ* appear to be engraved over an erasure.

⁷ Over the *pa* of *paḍi*, the modern Tamil numeral 'five' seems to be engraved.

⁸ The engraver had originally written *ja* instead of *sa* and then corrected only the bottom, leaving the top as it stood.

the subdivision called after itself, (and) as, accordingly, **Naraśingappōttaraiyar**, the conqueror of **Vātāpi**, had confirmed (*the grant*) in the same manner,—I, **Rājakēsarivarman**, at the request of **Puttaṅ**, the son of **Guṇavaṅ** of **Aṇḍurai**, have maintained (*the grant*) as former kings had maintained it.

(L. 9.) “The feet of one who protects this charity, shall be on my head!”¹

B.—INSCRIPTION OF PARANTAKA I.

This inscription is now published for the first time. It is dated during the 13th year of the reign of **Madirai koṇḍa Parakēsarivarman**, and records the gift of a perpetual lamp to the **Tirukkaḷukkunṅam** temple. **Madirai koṇḍa** means ‘who took **Madirai** (*i.e.* **Madhurā**),’ and is synonymous with the Sanskrit **Madhurāntaka**, a name which is applied in the large **Leyden grant** to two of the successors of **Parāntaka I.**² Several inscriptions of **Madirai koṇḍa Parakēsarivarman** have already been published,—three from the **Kailāsanātha** temple at **Conjeeveram**³ and one from **Tiruppūndurutti** near **Tanjore**.⁴ The endorsement on the **Udayēndiram** plates of **Nandivarman**⁵ and on those of **Nandivarman Pallavamalla**⁶ are dated during the reign of the same king. The **Tamiḷ** portion of the **Udayēndiram** plates of the **Gaṅga-Bāṇa** king **Prithivīpati II.** *alias* **Hastimalla** belongs to the reign of the same **Madirai koṇḍa Parakēsarivarman**⁷ and implies that he bore the surname **Vīranārāyaṇa**.⁸ In the Sanskrit portion of the same grant, the two names **Vīranārāyaṇa**⁹ and **Parāntaka**¹⁰ are used for the **Chōla** king. In the large **Leyden grant** the name **Parāntaka** alone appears.¹¹ In both of these copper-plate grants, he is said to have been the son of the **Chōla** king **Āditya (I.)** and the grandson of **Vijayālaya**. From the **Udayēndiram** plates we learn that he uprooted the **Bāṇa** king¹² and gave the **Bāṇa** territory to his **Gaṅga** feudatory **Prithivīpati II.**¹³ He conquered the **Pāṇḍya** king **Rājasimha**¹⁴ and defeated the army of the king of **Ceylon**.¹⁵ This event appears to be referred to in the **Mahāvamsa**¹⁶ when it says that the **Singhalese** king **Kassapa V.** sent an army to aid the **Pāṇḍya** king against the **Chōla**, but that the expedition was not successful. **Kassapa V.** is supposed to have reigned from A.D. 929 to 939.¹⁷ If the chronology of this portion of the **Mahāvamsa** can be relied upon,¹⁸ we can get to a nearer approximation with regard to the date of **Parāntaka I.** than what is furnished by the **Ātakūr** inscription, from which it appears that this king’s eldest son **Rājāditya** had been killed before A.D. 950. In the verse which refers to **Parāntaka I.** the **Kaliṅgattu-Parani** mentions the conquest of **Ceylon** and **Madhurā**.¹⁹ The large **Leyden grant** says that **Parāntaka I.** covered with gold the **Śiva** temple at **Vyāghrāgrahāra**,²⁰ which is a Sanskrit rendering of **Puliyūr**, one of the **Tamiḷ** names of **Chidambaram**. This evidently means that he built the so-called **Kanakasabhā** or **Golden Hall** at **Chidambaram**. In the collection of **Śaiva** hymns known as **Tiruvīśaiippā**, there is a poem composed by **Kaṇḍarādittar**,

¹ *i.e.* “I worship their feet.”— [A similiar *captatio benevolentiae*, the transcription and translation of which must be changed in accordance with the one given here, occurs in line 9 of the **Vēiūr** inscription of **Kaṇṇaradēva**; *South-Indian Inscriptions*, Vol. I. p. 77.— E. H.]

² *South-Indian Inscriptions*, Vol. I. p. 111.

³ *ibid.* Nos. 82, 83 and 145.

⁴ *Madras Christian College Magazine*, Vol. VIII. p. 104 ff.

⁵ See p. 147 above.

⁶ *Salem Manual*, Vol. II. p. 359.

⁷ *ibid.* p. 371.

⁸ The village granted by the inscription was called **Vīranārāyaṇachēri** after the reigning king.

⁹ *Salem Manual*, Vol. II. p. 372, verse 6.

¹⁰ *ibid.* p. 373, verse 25.

¹¹ *Archaeological Survey of Southern India*, Vol. IV. p. 206, l. 32.

¹² *Salem Manual*, Vol. II. p. 372, verse 9.

¹³ *Ind. Ant.* Vol. XXIII. p. 296, note 2.

¹⁴ *Salem Manual*, Vol. II. p. 372, verse 11.

¹⁵ *ibid.* verse 10.

¹⁶ L. C. Wijesinha’s Translation, p. 80.

¹⁷ *ibid.* p. xxiii.

¹⁸ That the chronology of the **Mahāvamsa** is not beyond suspicion, has been pointed out by Dr. **Hultzsch** in his *Annual Report* for 1891-92, p. 6, note *.

¹⁹ *Canto viii.* verse 23.

²⁰ *Archaeological Survey of Southern India*, Vol. IV. p. 206, l. 35 f.

who calls himself 'king of the people of Tañjai (Tanjore)'¹ and who was very probably identical with Gaṇḍarādityavarman, mentioned in the large Leyden grant as the second son of Parāntaka I. The eighth verse of this hymn refers to a Chōla who conquered the dominions of the Pāṇḍya king and Ceylon, and who was the lord of Uṛaiyūr. It further states that this king covered with gold the hall at Chidambaram. The *Vikrama-Śōḷaṅ-Uḷā*, extracts from which were lately published by Mr. V. Kanakasabhai Pillai, mentions a king 'who constructed a roof of gold to the sacred hall in the temple at Chidambaram.'² The *Tiruvīsaippā* and the *Vikrama-Śōḷaṅ-Uḷā* evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of Parāntaka I. The *Koṅḡudēśarājākkal*, a chronicle the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chōla king Viranārāyaṇa built the Kanakasabhā at Chidambaram.³ From the Udayēndiram plates it appears that Parāntaka I. married the daughter of the Kēraḷa king.⁴ Leaving aside the numerous unpublished inscriptions of Parāntaka I., the five published ones, which have been found at Conjeeveram in the Chingleput district, Tiruppūndurutti near Tanjore, and Udayēndiram in the North Arcot district, show that his dominions must have been very wide. The latest date we have for him, is the 36th year of his reign.⁵

TEXT.

1	Svasti	śrī	[|*]	Madirai	koṇḍa	kō=Ppara[k]ē-
2	śaripaṇmaṛku			yāṇḍu		padiṇ-m[ū]ṇṛāvadu
3	Kalattūr-kkōṭ[ṭa]ttu			taṇ	kūṇru	Tiru-
4	[ta]ḷuk[ku]ṇṛattu ⁶					⁷ śrī-Mūlastā[ṇa]ttu-p-
5	pe[ru]mā[ḷu]kku					Âm[ū]r-kkōṭṭattu-[Kka]raikkā-
6	[ttūr]			N[eḍu]mā[r-Ch]āttāṇ		Seṇṇip[pēra]-
7	yaṇum	ivaṇ ⁸		tāyār		[Kō]yīṇa[ṇgai]-
8	yum-āga	v[ai]yt[ta]		[nu*]ndā-viḷakku		o[ṇru] ⁹ [l*]
9	idu	śa[ntr]-ādittavaṅ	[|*]	i-tha[r]mma[m*] ¹⁰		rakshippār [sa]-
10	bh[ai]yār	[|*]				

TRANSLATION.

Hail! Prosperity! In the thirteenth year (*of the reign*) of king Parakēsarivarman, the conqueror of Madirai,—Neḍumāl Śāttaṇ Seṇṇippērayaṇ of Karaikkāttūr in Âmūr-kōṭṭam¹¹ and his mother Kōyīṇāṅgai¹² together gave one perpetual lamp¹³ to the god of the holy Mūlasthāna (*temple*) at Tirukkalukkuṇram in Kalattūr-kōṭṭam (*and*) in the subdivision called after itself. This (*shall last*) as long as the moon and the sun (*endure*). The members of the assembly (*sabhā*) shall protect this gift.

¹ *Tañjaiyar kōṇ Gaṇḍarādittāṇ; Tiruvīsaippā*, Madras edition of 1879, p. 76, verse 10.

² *Ind. Ant.* Vol. XXII. p. 142.

³ *Salem Manual*, Vol. I. pp. 39 and 40.

⁴ *ibid.* Vol. II. p. 372, verse 8.

⁵ Dr. Hultzsch's *Annual Report* for 1891-92, inscription No. 100 of 1892.

⁶ Read *Tirukkalukkuṇṛattu*.

⁷ Read *Mūlasthānattu*.

⁸ In this line the Tamil numeral 'seven' seems to be engraved over *i* of *ivaṇ*; 'twenty-two' below the *aksharas eṇṇ tā* of *ivaṇ tāyār*; and 'twenty' over *ṅgai* of *ṅgai*.

⁹ The modern Tamil numeral 'three' appears to be engraved over *ṇru* of *ṇru*.

¹⁰ Read *i-ddharmam*.

¹¹ See p. 149 above, note 7.

¹² This name is made up of *kōyil*, 'a temple,' and *ṅgai*, 'a lady.'

¹³ *Nundā-viḷakku* means 'a lamp which does not require to be trimmed.' See *South-Indian Inscriptions*, Vol. II. p. 132, note 3.

C. AND D.—INSCRIPTIONS OF KANNARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kaṅṅaradēva near Vêlûr (Vellore),¹ but are more rounded than those of other ancient Tamīl inscriptions. Both inscriptions are dated during the reign of Kaṅṅaradēva,—the first in the 17th and the second in the 19th year. To the name of the king is prefixed in both of them the epithet **Kachchiyun-Tañjaiyuṅ-koṇḍa**, 'who took Kachchi and Tañjai.' Kachchi is the ancient Tamīl name of **Kāñchipura** (Conjeeveram), the capital of the Pallavas, and Tañjai is a shorter form of Tañjāvûr (Tanjore), the Chôla capital. The actual meaning of the attribute appears to be that the king conquered the **Pallava** and the **Chôla** countries.

The inscription near Vêlûr is dated during the 26th year, but here there is no reference to the conquest of Kachchi and Tañjai. The Aruṅâchalêsvara temple at **Tiruvannâmalai** in the South Arcot district contains two fragmentary inscriptions of Kaṅṅaradēva.² As the distinguishing epithet is missing, it is not absolutely certain if the Vêlûr and Tiruvannâmalai records belong to the same reign as the two Tirukkaḷukkuṅṅam ones. Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkaḷukkuṅṅam, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kaṅṅara, which is a vulgar form of the Sanskrit **Kṛishṇa**, does not occur among the members of any of the dynasties of the South. Nor is it found among those northern dynasties which are known to have invaded the South, except among the **Râshtrakûṭas**. That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts.

1. In an inscription of **Gôvinda III.**,³ this Râshtrakûṭa king claims to have conquered, and levied tribute from, **Dantiga**, the Pallava ruler of **Kāñchi**.

2. The Udayêndiram plates of the Gaṅga king **Prithivipati II.**, who was a tributary of the Chôla king **Parântaka I.**, appear to refer to an invasion of **Amôghavarsha (I.)** and its repulsion by the Gaṅga king's grandfather, **Prithivipati I.**⁴

3. The Âtakûr inscription of Śaka-Saṃvat 872 reports that **Bûtuga**, a Gaṅga feudatory of the Râshtrakûṭa king **Kṛishṇa (III.)** *alias* **Kannaradēva**, treacherously killed the Chôla king **Râjâditya** in a battle at **Takkôla**.⁵ The Dêôlî plates of **Kṛishṇa III.**, dated Śaka-Saṃvat 862, report that the king killed **Dantiga** and **Bappuka**, and that he transferred the Gaṅga territory from **Rachhyâmalla**—the **Râchamalla** of the Âtakûr inscription—to **Bhûtârya**.⁶ This is evidently the Bûtuga of the Âtakûr inscription. In his remarks on the Dêôlî plates, Dr. Bhandarkar suggests that Bappuka might be identical with the Chôla king **Râjâditya**,⁷ who is mentioned in the Âtakûr inscription. But no connection can be established between the two names Bappuka and Râjâditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Dêôlî plates.

4. The statement of the Âtakûr inscription that **Kṛishṇa III.** fought against **Râjâditya**, is confirmed by the large Leyden grant, which reports that the Chôla king **Râjâditya**, the son of **Parântaka I.**, died in battle with **Kṛishnarâja**.⁸

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chôla king **Râjarâjadēva**, and less archaic than those

¹ *South-Indian Inscriptions*, Vol. I. p. 76.

² *Madras Christian College Magazine*, Vol. IX. p. 665.

³ *Ind. Ant.* Vol. XI. p. 127.

⁴ *Salem Manual*, Vol. II. p. 373, verso 16.

⁵ *Ep. Ind.* Vol. II. p. 168.

⁶ *Journ. Bo. As. Soc.* Vol. XVIII. p. 13 of the Reprint.

⁷ *ibid.* p. 4.

⁸ *Archæological Survey of Southern India*, Vol. IV. p. 206 f., ll. 42 to 45.

in which the grants dated during the reign of Parāntaka I. are recorded. Rājarājadēva was one of the most powerful of the Chōla kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamil country. Consequently, it is very improbable that Kaṅṅaradēva's invasion took place during his reign. Again, the three inscriptions of Parāntaka I. found in a Pallava temple at Kāūchipuram,¹ which was the Pallava capital, and the above published inscription from Tirukkālukkunṅram, which must also have been situated in the Pallava territory, show either that Parāntaka conquered the Pallavas himself, or, if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection. The two subjoined inscriptions say that Kaṅṅara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time; for, otherwise grants would not have been issued in his name. It is very unlikely that a king like Parāntaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pāṅḍya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chōla country, to be occupied by a victorious invader. Thus palæographical and historical considerations combine together in fixing the period of these grants between the death of Parāntaka I. and the accession of Rājarājadēva. This period was occupied, according to the large Leyden grant, by the reigns of six Chōla kings.² Of the military achievements of none of them has it much to say. The *Kalingattu-Parani* leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kulōttuṅga I.,³ and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chōla country. Of course, some of those which begin either with *kō Rājakēsarivarman* or *kō Parakēsarivarman* alone, may have to be referred to the reigns of two or more of these kings. But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record. These considerations naturally lead to the inference that, during the reigns of these six kings, the Chōlas occupied quite an inferior position and were probably feudatories of some foreign king. It was just during this period that the invasion and the considerably long occupation of the Chōla dominions by Kaṅṅaradēva was possible. Not long after the death of Parāntaka I., Būtuga, a Gaṅga feudatory of the Rāshtrakūṭa king Kṛishṇa III. *alias* Kannaradēva, fought a battle at Takkōla,— a place which has not yet been identified,— against the Chōla king Rājāditya, who was defeated and killed in the battle. Commenting on the unreliable nature of most of the statements made in the spurious Sūḍi plates of Būtuga, Dr. Fleet remarks that there are references to two real historical events in the inscription.⁴ There is, I think, a third historical event when they say that, after defeating the Chōla king Rājāditya, the Gaṅga king Būtuga, under orders from Kṛishṇa III., besieged Tañjāpurī, *i.e.* Tanjore.⁵ As has been pointed out above, the Chōla power was very weak after the death of Parāntaka I., and nothing could stand in the way of the victor at Takkōla proceeding straight to Tanjore, which appears to have been the Chōla capital during the time of Rājāditya's successor Gaṅḍarādityavarman,⁶ and capturing it. It was also stated that palæographical considerations point to the interval between the death of the Chōla king Parāntaka I. and the accession of Rājarājadēva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kaṅṅaradēva; that, about the commencement of this interval, the Rāshtrakūṭa king Kṛishṇa III.

¹ See note 3, p. 280 above.

² These were Rājāditya, Gaṅḍarādityavarman, Aṁinjaya, Parāntaka II., Āditya-Karikāla and Madhurāntaka. The fact that Āditya-Karikāla preceded Madhurāntaka, shows that the succession was disputed after the death of Parāntaka II.; *South-Indian Inscriptions*, Vol. I. p. 112.

³ The next event that is mentioned after the conquest of Ceylon and Madhurā, which took place during the reign of Parāntaka I., is the capture of Udagai, which occurred during the reign of Rājarājadēva; see canto viii, verses 22 and 24.

⁴ See p. 175 above.

⁵ See p. 183 above.

⁶ See note 1, p. 281 above.

alias Kannaradēva actually killed the reigning Chōla king; and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Rāshtrakūtas. From these facts the conclusion seems to be irresistible that the Kannaradēva of the subjoined inscriptions, who took Kāñchi and Tañjavūr, was no other than the Rāshtrakūta king Kṛishṇa III. who was also called Kannaradēva.

The donor in the inscription B. was Neḍumāl Śāttaṅ Śeṅṅippērayaṅ of Karaikkāttūr, and in the inscription D. Śāttaṅ Śeṅṅippērayaṅ of Karai. As pointed out to me by the Editor, the names of these two donors are very similar, and the name Karai, which occurs in D., may only be a shorter form of Karaikkāttūr in B. It is, therefore, not improbable that the donors in B. and D., which belong to the reigns of Parāntaka I. and of Kannaradēva, respectively, were identical. If they were the same, the identity of the Kannaradēva of the two subjoined inscriptions with the Rāshtrakūta king Kṛishṇa III. would receive some support; for, we would then have direct evidence to show that B. and D. were engraved within the life-time of the same man.

Of the two subjoined inscriptions, C. records the grant of a perpetual lamp to the Tirukkaḷukkuṅṅam temple, and D. the building of a hall (*ambalam*) at Tirukkaḷukkuṅṅam and a grant of some land to this hall.

TEXT OF C.

1	Svasti	śrī	[||*]	Kachchiyun-Tañjaiyun=koṇḍa	śrī-Kaṅṅara- ¹		
2	dēvaṛkku		yāṇḍu	padiṅ-ēlāvadu	Kaḷattūr-kkōṭṭa-		
3	ttu	taṅ	kūṅṅu	Tirukkaḷukkuṅṅattu	śrī-Mūlastāṅat-		
4	tu ²	perumāṅ=adigaḷu	[k*]ku	Karai[y-u]ḍaiya	Baladēvaṅ-āgiya	Parān-	
5	takappērarayaṅ	vaiytta		nundā-[vi]ḷakk-oṅṅu	[|*]	idu	śa-
6	ntr-ādityavaṅ=paṅ-Māhēśvarar			rakshai	[|*]		³ Parāntakappēraraya-
7	ṅ	vaiytta	viḷakku	mut[ti]l			Gēṅgai-ḍai=Kkumariy-i- ⁴
8	ḍaiy=eḷu-nūṅṅu=kkādamuṅ=j[e]yḍār			śeyda			pāvattiṅ=paḍuvō-
9	m=āṅōn=Tirukkaḷukkuṅṅat[tu]			sabhāiyōm			[||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year (*of the reign*) of the glorious Kannaradēva, the conqueror of Kachchi and Tañjai,— Baladēvaṅ *alias* Parāntakappērarayaṅ of Karai gave one perpetual lamp to the feet of the god of the holy Mūlasthāna (*temple*) at Tirukkaḷukkuṅṅam in Kaḷattūr-kōṭṭam (*and*) in the subdivision called after itself. This (*grant shall be under*) the protection of all Māhēśvaras as long as the moon and the sun (*endure*).

(L. 6.) “If (*we*), the members of the assembly (*sabhā*) of Tirukkaḷukkuṅṅam, obstruct (*the burning of*) the lamp given by Parāntakappērarayaṅ, we shall incur the sin committed by those who commit seven hundred murders ⁵ near the Gēṅgā and near Kumari.”⁶

¹ Above the first line, beginning from *n* of *Kachchiyun* and extending to the end, is an incomplete inscription which runs as follows:— *Seasti śrī [||*] Kō=Pparakēsariva[r]mma[r]kku yāṇḍu irāṅ[ḍḍadu*]*.

² Read *Mūlasthānattu*.

³ The sign of length of *rd* in *Parāntaka* is joined to the *r*, so that *rd* looks as if it were *na*.

⁴ Between the 6th and 7th lines, from the second *g* of *Gēṅgai* to *ri* of *Kumari* in line 7, some symbols are engraved, of which the first looks like the modern Tamil letter *ṅḍ* and the rest seem to stand for the numeral ‘twenty-three.’

⁵ In the *Madras Christian College Magazine*, Vol. IX. p. 750, I had taken *kḍdam* to mean ‘a measure of distance equal to 10 miles.’ The Editor pointed out to me that *kḍdam* is derived from the Sanskrit *ghāta*, ‘a murder.’

⁶ Kumari is a name which occurs very often in the imprecatory portion of Tamil inscriptions. Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to Kumari in the

A.—Inscription of Rajakesarivarman.

2
 4
 6
 8
 10

SOALE 17.

B.—Inscription of Parantaka I.

2
 4
 6
 8
 10

SCALE 15.

TEXT OF D.

1	Svasti	śrī	[|*]	Kachchiyun-Tañ[j]aiyuñ-kon-
2	da	Kaṇṇaradēvarku	yāṇḍu	pat[t-o]ṇba- ¹
3	dāvadu	[|*]	Kalattūr-k[kô]ṭṭattu ²	taṇ [kû]ṇru= ³
4	Ttirukkaḷu[k*]kuṇṇattu			śrī-Mūlastā-
5	ṇattu ⁴	teṅkil=ambalam		Karaiy-uḍaiya
6	Sāttan	Seṇṇippairaiyan ⁵		amba-
7	lamm=e[du]tu	idaṇṇukku	ambala-ppuṇam-â[ga	îś]â-
8	naśivan-âgiya	Nakkaḍi-Baṭṭan	pakkal	vilai-konḍa
9	bhūmi	Kalaricheṇuvuñ=kiṇaṇṇam	taṇṇ[î]r	aṭṭu[va]-
10	daṅkum	agniy=iḍuvadaṅkumm=âga ⁶		ambala-pa-
11	ṭṭi ⁷	vaiyttamaiyil	sabhaiyômum	iva-
12	n	paḅkal ⁸	iṇai-dravyam	konḍu
13	ttarum	uḷ-aḷavum	iṇaiy-iḷitti=[kku]ḍuttôm	[|*] i-[d*]dha[r]mma-
14	m	rakshittân aḍi talai	m[ê]liṇa	[|*] i-[d*]dha[r]mma)m iṇakkiṇân
15	Geṅgaiy-iḍai=Kkumariy-iḍai			eḷu-nūṇru=kkâda-
16	mum	śeydâr	śeyda ⁹	pâpattil paḍuvâr [|*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the nineteenth year (*of the reign*) of Kaṇṇaradēva, the conqueror of Kachchi and Tañjai.

(L. 3.) “Whereas Sāttan Seṇṇippēraiyan of Karai had built a hall (*ambalam*) to the south of the holy Mūlasthāna (*temple*) at Tirukkaḷukkunṇam in Kalattūr-kôṭṭam (*and*) in the subdivision called after itself, and had given as a dependence (? *puṇam*) of this hall, *vis.* for providing water and for supplying fire to the hall,¹⁰ a well and (*one*) *paṭṭi* of land (*called*) *Kalaricheṇuvu*,¹¹ which he had purchased from Îśnaśiva *alias* Nakkaḍi-Bhaṭṭa,— (*we*), the members of the assembly (*sabhā*), having taken from this (*person*) the money for taxes, gave (*the land*) tax-free for as long as our village,¹² the moon and the sun endure.”

extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his *History of Tinnevely*, p. 19 ff., Dr. Caldwell has shown, from explicit statements contained in the *Periplus*, that Kumari was not a river but a place, and that people did, in ancient times as now, not bathe in a river but in the sea. Dr. Caldwell adds that the title *Kumaricheṇṇppan*, which is given to the Pāṇḍya king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land.

¹ In the original the symbols for *e* and *t* of *to* are joined together.

² The symbol for *t* and *k* of *kô* are joined together in the original.

³ In the original it looks as if there were three *r*'s here instead of two, of which the first is joined to the *k* which precedes it.

⁴ Read *Mūlasthānattu*.

⁵ Read *ṇpēraiyan*; it is not impossible that the engraver has himself made this correction.

⁶ Over the *ku* of *ḷkumm=âga* some symbol which looks like the modern Tamil *ṇḍ* is cut, and between *ḷkumm=âga* of this line and *sabhā* of the next, the modern Tamil numeral ‘nineteen’ appears to be engraved.

⁷ Over the *ṭi* of *paṭṭi* and the *ai* of *vaiyṭṭa*, the modern Tamil symbol for the numeral ‘ten’ is engraved.

⁸ Above the *l* of *paḅkal* the modern Tamil numeral ‘eight’ is engraved.

⁹ Over the *aksharas śeyda pā* the modern Tamil numeral ‘seventy-seven’ is engraved.

¹⁰ In the Kūram plates, provision is made for water and fire required for a *maṇḍapa* at Kūram; see *South-Indian Inscriptions*, Vol. I. p. 151.

¹¹ The word *kalarai* means ‘uncultivated ground’ and *ṇuvu* means ‘a field.’ *Kalaricheṇuvu* was probably a proper name, denoting a certain tract of rice-fields.

¹² It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies.

(L. 13.) "The feet of one who protects this charity, shall be on (*our*) heads. One who injures this charity, shall incur the sin committed by those who commit seven hundred murders near the Gaṅgā and near Kumari."

No. 39.—NADUPURU GRANT OF ANNA-VEMA;

SAKA-SAMVAT 1296.

By E. HULTZSCH, PH.D.

The original of this inscription belonged to the late Sir Walter Elliot. I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr. Fleet, who has noted the following details on the cover containing the impressions:—"Three copper plates, $10\frac{3}{8}$ by $4\frac{3}{8}$ inches; in fair order if cleaned. The edges are slightly raised into rims. The ring has been cut; it is about $\frac{5}{8}$ " thick and $4\frac{1}{4}$ " in diameter, and has a kneeling bull soldered on to it. The plates are marked '21' in white paint; but there is no label to say where they come from." The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge.

The alphabet is Telugu. Of orthographical peculiarities the following deserve to be noted. The letter *bh* is not distinguished from *b* if the vowels *ā*, *ō*, *au* and *i* are attached to it or if it forms the second consonant of a group (as in तङ्क, line 11, and सर्वान्माविनः, l. 54), and if, consequently, the right top-stroke which distinguishes *bh* from *b*, disappears; only in two cases (*bhi* of दंष्ट्रमिषात्, l. 2, and नाभि, l. 3), the aspiration is then denoted by a vertical line below the letter. In the *aksharas rya* (ll. 33 to 39) and *rrī* (l. 44), the letter *r* is written in full, and the secondary forms of *ya* and *rī* are attached to it. The group *tth* is throughout written as *tht*, and similarly the group *ddha* of तस्यसौहृदं (l. 24) is represented by *dhta*.

The languages of the inscription are Sanskrit and Telugu. It opens with nineteen Sanskrit verses, which are followed by a list of the twenty donees in Sanskrit prose (l. 32 ff.). The boundaries of the granted village are specified in Telugu prose (l. 39 ff.). Then follow five imprecatory verses in Sanskrit (l. 47 ff.), and the inscription ends with a short sentence in Telugu (l. 55 f.).

As the Vanapalli plates of Śaka-Samvat 1300 (No. 10 above), the present inscription records a grant of land by Anna-Vēma of Koṇḍaviṭi (verse 15), i.e. of Koṇḍaviṭu in the Kistna district. It opens with a genealogy which contains the same proper names as that of the other inscription. After an invocation of the Boar-incarnation of Viṣṇu (v. 1), it refers to the (Śūdra) caste (v. 2), a member of which was Prôla (v. 3), whose son Vēma (v. 4) built a flight of steps at Śriśaīla (v. 6). Vēma's two sons, Anna-Vôta and Anna-Vēma (v. 7), successively occupied the throne after him (vv. 8 and 10). Anna-Vēma or Ana-Vēma (l. 55) bore the surnames Vasantarāya (v. 13) and Pallava-Trinêtra (v. 15). The first of these two epithets, which means 'the king of spring,' he owed to his participation in the spring festival (*vasantôtsava*, v. 14).¹ The surname Pallava-Trinêtra is borrowed from a mythical king of the Telugu country, who appears as Trilôchana-Pallava in the inscriptions of the Eastern Chalukya dynasty,² as Trinayana-Pallava in the Yenamadala inscription of Gaṇapâmbâ (p. 95 above), and as Mukkaṅṭi-Pallava or Mukkaṅṭirâja in local legends.³ As in the Vanapalli

¹ Compare page 65 above, note 6.

² *Ind. Ant.* Vol. XIV. p. 49, and *South-Indian Inscriptions*, Vol. I. p. 50

³ *Kistna Manual*, p. 5, and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 64, 135, 136 and 144.

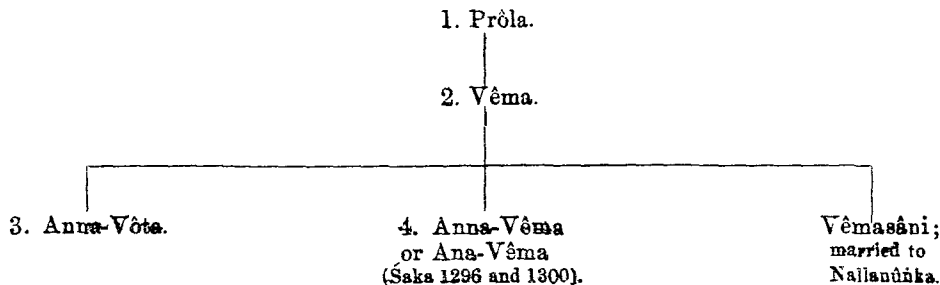
plates (vv. 9 and 11), **Hēmādri**, the author of the *Dānakhaṇḍa*, is repeatedly referred to (vv. 5, 9 and 17).

Anna-Vēma's sister, **Vēmasāni**, is stated to have been the queen of a certain **Nallanūṅka** (v. 16), whose name I have not found elsewhere. For her spiritual benefit, Anna-Vēma granted to twenty Brāhmaṇas the village of **Naḍupūru** (v. 18), which received the surname **Vēmapura** in commemoration of Vēmasāni's own name (v. 19). The grant was made in the temple of **Vijayēśvara** on the bank of the **Gautamī** (*i.e.* Gôdāvarī) river (v. 18). The temple of Vijayēśvara is probably identical with the village of Vijayēśvaram in the Tanuku tālukā of the Gôdāvarī district, which is situated "close to the west end of the Gôdāvarī anieut" and contains "two old temples, held very sacred."¹ The village granted, Naḍupūru, was situated on the eastern bank of the **Gôdāvarī** (l. 43 f.). A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll. 39 to 46). The *Madras Survey Map* of the Gôdāvarī district shows a village named Naḍupūḍi in the Narsāpur tālukā on the right bank of the Gôdāvarī, and another village, named Vēmavaram, about 5½ miles S.-S.-W. of Naḍupūḍi. I hardly think that one of these two villages can be identical with Naḍupūru *alias* Vēmapuram, which must be looked for on the opposite bank of the river. The country or district to which Naḍupūru belonged, was called **Kōnasthala** (v. 18). This may be the same as the **Kōnamanḍala**, which had been ruled over before the time of Anna-Vēma by a dynasty of chiefs whose names are given in the second inscription on the Pithāpuram pillar and in inscriptions at Pālakōl,² and with **Kōnaśima**, a local name of the Gôdāvarī delta.³

The date of the grant (v. 18) was the day of a **lunar eclipse on Kārttika** (*i.e.* the full-moon *tithi* of the month of Kārttika) in the **Śāka year 1296** (in numerical words and in figures) Śāka-Samvat 1296 as a current year would correspond to A.D. 1373-74, and as an expired year to A.D. 1374-75. Mr. Dikshit kindly informs me that both in 1373 and in 1374 A.D. there was a lunar eclipse in Bhādrapada, but not in Kārttika, and that no lunar eclipse in Kārttika is possible in the years 1375 to 1379 and 1362 to 1369; but that there were lunar eclipses in Kārttika of A.D. 1370 and 1371, and that a very small lunar eclipse, not visible anywhere in India, is possible in Āśvina (the month preceding Kārttika) on Wednesday, the 13th October, A.D. 1372.

A Telugu inscription on the wall of the garden of the Koppēśvara temple at **Palivela**⁴ in the Amalāpuram tālukā of the Gôdāvarī district records a grant of land by a servant (*leṅka*) of **Ana-Vēmāya-Redḍi** on the 5th *tithi* of the bright fortnight of Phālguna of the Śāka year 1299.

The Vanapalli plates and the Naḍupūru grant furnish the following short pedigree of the Redḍi dynasty of **Koṇḍaviḍu** —



¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 38.

² See my *Annual Report* for 1893-94, pp. 3 and 6.

³ *Gôdāvarī Manual*, p. 5.

⁴ No. 505 of 1893 in my *Annual Report* for 1893-94. Another Telugu inscription in the Bhīmēśvara temple at Drākehārāma (No. 446 of 1893) records the erection of buildings by Ana-Vēmu in Sakavarsha 1303, Vaiśākha śu° 10; but it remains uncertain if this Ana-Vēmu is identical with Anna-Vēma of Koṇḍaviḍu.

TEXT.¹*First Plate; First Side.*

- 1 श्रीमान्वराहवपुरावहत् त्रियं वो ये[ना]श्च कौतुकवती[ह]ह-
 2 ता धरिच्याः । दंष्ट्राभिघातपरिकंपितमेरुशृंगनिर्मुक्तरत्निकरैरुद-
 3 पादि [रि]षा^२ । [१*] अरविंदनाभिचरणारविंदतो ज[ग]तां हिताय
 जनिमा-
 4 [प] काचन । सुरलोकसिंधुरिव जातिरुज्जला^३ गुणगौरवेण गणनीय-^४
 5 जीवना । [२*] अभूत्तस्यां जाती गुणगणनिधिः प्रीलनृपतिः प्रता[पाब्धि]
 6 यस्मिन्सुरतरुवितारं वितरति । जनास्त्रवं सद्यश्च्युतविविधवृत्ति-
 7 व्यतिकरास्त्रमं धर्मं कामे मतिमविहतां संन्यधिषत । [३*] तस्माज्जन्ने
 वे-
 8 मभूपः प्रता[पी] विरक्षास्मान्मूर्त्तिशालीव धर्मः । दुर्वृत्तानां यो द्विषां
 9 निप्रहृत्य^५ क्षीणीं कृत्वा रामभोजं बुभोज । [४*] हेमाद्रिणा संप्रति-

First Plate; Second Side.

- 10 वादितानां^६ दानव्रतानां विधिवद्विधाता । निस्त्रीमसुर्वीं द्विजसाक्ष कृत्वा
 11 तद्भुक्तशेषां स्वयमन्वभुंक्त । [५*] मेरुमंदरकैलासानारुक्षुमंहा-
 12 मतिः । सोपानपंक्तिं श्रीशैले व्यतनोद्देमभूपतिः । [६*] तस्य शासितुरुभौ
 13 बभूवतू रामलक्षणनिभौ तनूभवौ । अन्नवोतनृपतिः प्रतापवानन्न-
 14 वेमनृपतिश्च जित्वरः । [७*] पितुरनंतरमग्र[गु]णोयजस्त्रम[धि]गत्य
 15 स राज्यमकंटकं । वसुमतीमखिलां परिपालयन्सुचरितैस्त्रमचेष्ट
 16 महृद्यशः । [८*] येनाग्रहारा बहवो वितिर्णा^{१०} हेमा[द्रि]दानानि कृतानि
 येन ।
 17 [ती]र्लेशु सत्राणि ततानि येन येन प्रजास्त्राध्वनुरंजिताश्च । [९*]
 तदनंतरम-
 18 अवेमभूपः पिढसिंहासनमुन्नतोधिरूढः । अखिलानरिभूपतीन्महा[त्मा]

¹ From Sir Walter Elliot's impressions.² Read °रुज्जला.³ Read वीरः साचा°.⁴ The *anusvāra* stands at the beginning of the next line.⁵ The construction द्विषां निप्रहृत्य is correct according to Pāṇini, ii, 3, 56.⁶ Read °पादितानां.⁷ Read रेखा.⁸ Read गणनीय.⁹ दु is corrected by the engraver from द.¹⁰ Read वितिर्णा.

Second Plate; First Side.

- 19 ¹[सु]रसिंहसनमध्य[रो]हयद्वाक । [१०*] म[ह]ादानादिदानानां य[स्त्रि]-
न्स[व्य]-
- 20 [म्विध]ातरि । चिराय त[त्त]द्दि[ध]यश्चरितार्थत्व[म]ाययुः । [११*]
किर्त्ति² दि[गंभरां]³
- 21 [दृ]ष्ट्वा यस्य प्रियतमां जनाः । एष सर्वस्व[म]र्त्यिभ्यो दत्तवानिति
[म]न्वते । [१२*]
- 22 [सो]यं वसंतरायांकः कस्तूरी[च]द्रचंदनैः । न केवलां भुवं [द्यां]⁴
- 23 च चित्तेर्ग्रधवती⁵ व्यधात् । [१३*] य[ह]संतीक्ष्वच्चिप्तभूरिकर्पू[र]रे[ण]-
- 24 मिः । यशसा किंनु तस्यासीद्धवळं [ज]गतां त्रयं । [१४*]
श्रीपद्मवचिनेचां[क][ः]*
- 25 श्रीशैलात्पूर्वत स्थितं । श्रीकीडवीटिनगरं सीयं [शास्त्रि] परंतपः ।
[१५*] तस्य[र]त्न-
- 26 वेमचंद्रस्य लक्ष्मिरिव⁶ सहोदरा [१*] श्री[न]क्ष[नू]कभूपस्य महीषि⁷
विष्णुतेज-
- 27 सः । [१६*] वेमसानिति⁸ विख्याता [सप्त]संता[नश]ालिनी । नि[त्वं]
हे]माद्रिक[स्यो]क्त[द]ानव्रत-

Second Plate; Second Side.

- 28 विधायिनी । [१७*] ✠ । शाकाब्दे रसरत्नभानु १२८६ गणिते]
ग्रस्ते विधौ राहु[ण]ा का-
- 29 तिक्वां विजयेश्चरस्य पुरतः श्रीधौतमीरोधसि । विप्रेभ्यः परमन्त्रवेम-
- 30 नृपति[ः]* श्रीवेमसान्या[ः]* स्वसुः पुण्यार्थं नडुपूरुसंघ्नम[द]दाद्रामं स को-
- 31 णस्यले । [१८*] साष्टैर्धर्य साष्टभो[गं] दत्तो विंशतिभागवान् । तस्य[र]
नाम्नायश्चरो-
- 32 यं भाति वेमपुराद्वयः । [१९*] अस्व ग्रामस्य प्रतिग्रहीतारः ॥
[त]क्त[र]भ-
- 33 दृ[ः] । ¹⁰तिष्पथार्यः । दीचथार्यः । एते हरितगोत्राः । देवरेभदः ।
शिंग-

¹ Read सिंहासन°.² Read कीर्त्ति.³ The *anusvāra* stands at the beginning of the next line.⁴ The *anusvāra* stands at the beginning of the next line.⁵ Read चित्तेर्ग्रधवती°.⁶ Read लक्ष्मीरिव.⁷ Read महीषी.⁸ Read °सानौति.⁹ Read श्रीवीतनी.¹⁰ Read तिष्प°.

- 34 यमदृः । माच]यार्यः । एते कौशिकगोत्राः । सुम्नडिया[र्य]ः ।
[ल]क्नार्यः । एतौ
35 श्रीवत्सगोत्री । प्रभाकरभट्टः । नागयभट्टः । वासु[दि]वार्यः । एते
काश्य[प]गोत्राः [।*]
36 पेरुमाणि[भ]ट्टः । लोहितगोत्रः । रा[घ]वभट्टः । [कोड]यार्यः । एतौ
भारद्वाज-

Third Plate ; First Side.

- 37 गोत्री । इम्नडियार्यः । आत्रेयगोत्रः । अय्यदेवर[।]र्यः । म[स्तिना]थार्यः ।
38 एतौ ¹गायत्री । वल्लभार्यः । नरहरिभट्टः । एतौ कामकायन[गो]त्री
। लक्न-
39 नार्यः कौडिन्यगोत्रः ॥ अस्य ग्रामस्य सीमानः । तूर्पुनकु सुप्ले पुंत ।
40 आम्नेयानकु । पांचालवरपु सुप्ले रेंडु पुंतल कूटमि । दक्षिणान-
41 [कु ।] आ[म्ने]याननुंडि पडुम०० वीयि अंतनुत्तरं वीयि अंत-
42 [नुं]टि² पडुम०० वीयि अंतट दक्षिण³ सुखमैन पुट्टलतोडिकडुं-⁴
43 दु०० मेट्टु पुंत । अदुंडि गोदावरिदांकारु [सि]डकोटि मेडिताप पुंत ।
44 [नै]र्त्तयानकुनु पडुमटिकिन्नि गोदावरि । वायव्यानकु । गोदावरिनुंडि तू-
45 [पुं]मुखमै वच्चिन गट्टुनु प्रेमलकुंठानु । उत्तरानकु । मे[डि]ताप
पुं[ता]-
46 [नु] । कोम्पेपाडानु । अ[ट्टे] नल्लंबलि पुंत । ईशान्यानकुनु नल्लंबलि
पुंत ॥]

Third Plate ; Second Side.

- 47 यावन्ति लांगलमुखेन रजांसि भूमिर्भासां निघेर्दु[हि]तु[रं]-⁵
48 गज[रो]मका[णि] । ता]वन्ति शंकरपुरे स युगानि तिष्ठेद्भूमि[प्रदा]न[मि]-
49 ह यः कुरुते मनुष्यः । [२०*] आ[स्को]टयन्ति पि[तरो] व[स्वां]ति]
च पिताम-
50 हाः । भूमिदीस्त्रकुले जाती योस्मान्मंतारयिष्यति । [२१*]
स्वदत्ता[द*]द्विगु[णं]⁶
51 पु[ण्यं] प[रद]त्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[ष्क]लं [भवे]त्
। [२२*]

¹ Read गायत्री.

² Read ०नुंडि.

³ Read दक्षिणसुखं.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ The *anusvāra* stands at the beginning of the next line.

⁶ The *anusvāra* stands at the beginning of the next line.

- 52 स्वदत्तां परदत्तां वा यी हरत वसुंधरां । षष्टिं वर्ष[स]-
 53 [ह]स्ताणि विष्ठायां जायते क्रिमिः । [२३*] साम[र]न्वीयं धर्मसेतुर्नृ[पा]-
 54 षां काले काले पालनियो¹ भवद्भिः । इत्थं सर्वान्भाविनः पार्थिवे[द्रान्भू]-
 55 यो भूयो याचते रामचंद्रः । [२४*] ❀ । अनवेम[भू]पति
 पांचाल[वर]-
 56 पुं बोलमंदु² [ई]वूरि पोलानं गल[यनु ध]ार [वी]शि³ इ[च्छिन च]ेजं
 खं ५ [❀]

ABRIDGED TRANSLATION.

Verse 1 contains an invocation, addressed to the Boar-incarnation of Vishṇu.

(V. 2.) "Like the celestial river (Gaṅgā), a certain caste (*jāti*), which is distinguished by great virtues (*and*) whose profession⁴ deserves respect, took origin, for the welfare of men, from the lotus foot of (Vishṇu) whose navel (*bears*) a lotus."

In this caste was born king Prôla (v. 3). His son was king Vêma (v. 4), who performed the gifts described by Hêmâdri (v. 5).

(V. 6.) "Desirous of ascending Mêru, Mandara and Kailâsa,⁵ the high-minded king Vêma constructed a flight of steps at Śrîśaila."

He had two sons, Anna-Vôta and Anna-Vêma (v. 7), the elder of whom succeeded his father in the kingdom (v. 8).

(V. 9.) "He granted many *agrahâras*; he performed the gifts (*described by*) Hêmâdri; he built rest-houses (*sattra*) at places of pilgrimage (*tîrtha*); and he thoroughly gained the affection of (*his*) subjects."

He was succeeded by (his younger brother) Anna-Vêma (v. 10).

(V. 13.) "He who was surnamed Vasantarâya, caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (*at the spring festival*).

(V. 14.) "Did the three worlds become white through the copious camphor-powder scattered at his spring festivals, or through his fame?"

(V. 15.) "This hero, who is surnamed the glorious Pallava-Trinêtra, rules the prosperous city of Koṇḍaviṭi, which is situated to the east of Śrîśaila.

(Vv. 16 and 17.) "As Lakshmi of the Moon, the uterine sister of this Anna-Vêma (*is*) the famous Vêmasâni, the queen (*mahishî*) of the glorious prince Nallanûnka (*who resembles*) Vishṇu in splendour. She possesses the seven kinds of offspring (*sapta-samtâna*)⁶ (*and*) daily performs the gifts prescribed in the rules (*kalpa*) of Hêmâdri.

(V. 18.) "In the Śâka year reckoned by the taster (6), the jewels (9), and the suns (12),— (*in figures*) 1296,— when the moon was swallowed by Râhu, on the Kârttikî (*tithî*), before (*the god*) Vijayêśvara, on the bank of the holy Gautamî,— that king Anna-Vêma gave to Brâhmanas the excellent village called Nadupûru in Kôṇasthala, for the religious merit of (*his*) sister, the illustrious Vêmasâni.

¹ Read पालनीयो.

² बोलमंदु appears to be corrected from बोलमंदु.

³ Read वीशि.

⁴ With reference to the river Gaṅgâ, *jâti* has to be taken in the sense of 'water.'

⁵ i.e. in order to gain heaven through charity.

⁶ See page 82 above, note 3.

(V. 19.) "This *agrahāra*, which contains twenty shares (*and*) which was given together with the eight powers (*aiśvarya*) (*and*) with the eight enjoyments (*bhōga*), is resplendent, being called *Vēmapura* after her name.

(Line 32.) "The (*twenty*) recipients of this village (*were*):— Tallābhaṭṭa, Tippayārya and Dōchayārya of the Harita *gōtra*; Dēvarebhaṭṭa, Śingayabhaṭṭa and Māchayārya of the Kauśika *gōtra*; Mummaḍiyārya and Lakkanārya of the Śrīvatsa *gōtra*; Prabhākaraḥhaṭṭa, Nāgayabhaṭṭa and Vāsudēvārya of the Kāśyapa *gōtra*; Perumānibhaṭṭa of the Lōhita *gōtra*; Rāghavabhaṭṭa and Koṇḍayārya of the Bhāradvāja *gōtra*; Immaḍiyārya of the Ātrēya *gōtra*; Ayyadēvarārya and Mallināthārya of the Gārgya *gōtra*; Vallabhārya and Naraharibhaṭṭa of the Kāmākāyana *gōtra*; and Lakkanārya of the Kauṇḍinya *gōtra*.

(L. 39.) "The boundaries of this village (*are*):— In the east, the boundary¹ of Muppalle. In the south-east, the junction of the two boundaries of Pāñchālavarāmu (*and*) Muppalle. In the south, the boundary of the high ground² of Puṭṭalatōḍi and Kaḍundurru, which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south; (*and*) thence up to the Gōdāvari, the boundary of Sēḍakōṭi Mēḍitāpa.³ In the south-west and in the west, the Gōdāvari. In the north-west, an embankment which extends from the Gōdāvari towards the east, and Prēmulaḥṇṭa. In the north, the boundary of Mēḍitāpa, and Kommepāḍa; (*and*) thence, the boundary of Nallamballi. In the north-east also, the boundary of Nallamballi."⁴

Lines 47 to 55 contain five imprecatory verses.

(L. 55.) "King Ana-Vēma gave, with libations of water, *kham*^o 5 (*i.e.* five *khaṇḍis*) of cultivated land, included in the fields of Pāñchālavarāmu and in the fields of this village (*i.e.* Naḍupūru)."

No. 40.— KHAREPĀTAN PLATES OF RATTARAJA;
SAKA-SAMVAT 930.

By F. KIELHORN, PH. D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, rather more than fifty years ago, by a Brāhmaṇa of Khārēpātan, a town in the Dēvagaḍ tālukā of the Ratnāgiri district of the Bombay Presidency; and the inscription which they contain has been already published, by Bal Gangadhar Sastri, in the *Journal, Bombay Branch, R. A. S.*, Vol. I. p. 209 ff. I now re-edit it from an excellent impression, prepared by Dr. Fleet.

These are four copper-plates, the second and third of which are engraved on both sides, while the others are so on one side only. They are marked with the Nāgarī numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last. Each plate measures from 7 $\frac{3}{4}$ " to 7 $\frac{7}{8}$ " broad by about 4 $\frac{3}{8}$ " high. The plates are strung on a circular ring, about $\frac{1}{4}$ " thick and 2 $\frac{1}{2}$ " in diameter, which had not been cut when this record came into Dr. Fleet's hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical

¹ This translation of *punta*, which usually means 'a path,' is suggested by the context. Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks.

² *Meḍṭu* is the same as *meṭṭa*, on which see Brown's *Telugu Dictionary*.

³ *i.e.* 'Mēḍitāpa near Sēḍakōḍu.'

⁴ To Mr. G. V. Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.

bird Garuḍa. He is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind. The total height of the image and ring is about $4\frac{3}{4}$ ". The weight of the four plates is 4 lbs. 8 oz., and of the ring and image, $9\frac{1}{2}$ oz.; total, 5 lbs. $1\frac{1}{2}$ oz. The engraving is good, and, with the exception of one or two *aksharas* which are partly effaced, the writing is well preserved throughout.—The size of the letters is about $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. Up to about the middle of line 33 the inscription, after the introductory *ōm ōm namaḥ Śivāya*, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 38-40, 62-67, and 69-71, seven benedictive and imprecatory verses, and, in lines 74-75, another verse on the requisites of a faultless charter. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is ten times used for the palatal,¹ and the palatal twice for the dental (in *āsīt*, lines 11 and 21); the consonant *m* has been retained, instead of being changed to *anusvāra*, in the word *samvatsara*, twice in l. 41, and in *paradattām=vd*, l. 69; and *sh* is wrongly doubled after *r* in *Akālavarshshō*, l. 9, and probably was so doubled by the writer also in lines 8 and 10, where the engraver has put =*mōghavarshyō* and =*mōghavarshyah* (instead of *varshshō* and *varshshah*). The sign of *avagraha* is employed six times. In respect of the language, it may be mentioned that the text offers two words which are Dravidian: *pāṭī* in l. 21, and the first member of the compound name *Avvēśvara* in l. 42; and that it contains some words the meaning of which is not apparent (notably *jīvalōka*, in l. 49, *chākāntara* and *jūhaka*, in l. 50, and *jagatīpura*, in l. 59). A wrong verse we find in line 29; and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning.

The inscription is one of the *Śilāra*² *Maṇḍalika Rattarāja*. Like the Bhādāna grant of the *Śilāra Aparājita*,³ it divides itself into two parts. The first part, up to line 33, gives the genealogy of Rattarāja, and of the Rāshtrakūṭa and (Western) Chālukya kings to whom he and his ancestors were subordinate; and the second part records various donations, made by him in Śaka-Samvat 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) *Avvēśvara*.⁴

Opening with the words 'ōm, ōm, adoration to Śiva,' the inscription first invokes the protection of the god Īśa (Śiva). It then glorifies the family of the Rāshtrakūṭa lords, 'the ornament of Yadu's race,' and gives (in verses 3-8) the following well-known list of kings of that family:—1, Dantidurga; 2, his father's brother Kṛishnarāja; 3, his son Gōvindarāja; 4, Nirupama; 5, his son Jagattuṅgadēva; 6, his son Amōghavarsha; 7, his son Akālavarsha; 8, his grandson Indrarāja; 9, his son Amōghavarsha; 10, his younger brother Gōvindarāja, 'an abode of the sentiment of love, surrounded by crowds of lovely women; 11, his father's brother, the son of Jagattuṅga,⁵ Vaddiga; 12, his son Kṛishnarāja; 13, his brother Khōṭika; and 14, his brother's son Kakkala. Verses 9 and 10 then tell us that, having defeated Kakkala, Tailapa of the Chālukya lineage became king, and that he was succeeded by his son Satyāśraya; and a short prose passage in lines 20-21 intimates that this grant of Rattarāja's

¹ In some parts of the inscription it is difficult to distinguish between the signs for *ś* and *s*, and between those for *ch*, *dḥ*, *v*, and *p*.

² So the name is given here, in line 22, while in the Bhādāna grant of Aparājita (No. 37 above) it is written *Śilāra*, and in the Kōlhāpur inscriptions of Vijayāditya (Nos. 27 and 28 above) *Śiḍhāra*.

³ See the preceding note.

⁴ I take the first member of this compound to be the Kanarese word *ava ava*, 'mother,' and would compare such names of Śiva as *Ambikēśvara*, *Ambikāpati*, *Ambāpati*, etc.

⁵ This Jagattuṅga was the son of Akālavarsha and father of Indrarāja.

was made while that glorious king Satyáśraya of the prospering Chálukya lineage was ruling over Raṭṭapāti, *i.e.* the dominions of the Raṭṭas (or Rāshtrakūṭas).¹

The genealogy of Raṭṭarāja is given in verses 11-21. There was the regent of the Vidyādhara, Jīmūtakētu's son Jīmūtavāhana, who (to save the serpent Śāṅkhachūḍa) offered his life to Garuḍa. From him sprang the prosperous and powerful Silāra family, a family foremost among the rulers of Siṃhala. [To this family belonged]²:—

1. [Sa]ṅaphulla, a favourite of king Kṛishṇa; he acquired the country from the sea-shore up to the Sahya mountains. His son was—
2. Dhammiyara, the founder of the great stronghold Valipattana; his son—
3. Aiyaparāja, endowed with the qualities of a conqueror, who was bathed with the water of the cocoanuts³ near Chandrapura; his son—
4. Avasara [I.], who, well versed in politics and of fierce valour, singly subdued a multitude of enemies (?);⁴ his son—
5. Ādityavarman; his son—
6. Avasara [II.], a prince (*nriya*) who conquered his enemies and aided the rulers born at Chémūlya and Chandrapura; his son—
7. Indrarāja; his son—
8. Bhīma, who distinguished himself by seizing the Chandra district (*maṅḍala*), as Rāhu swallows the moon's orb; his son, the king (*rājan*)—
9. Avasara [III.]; and his son, the king (*rājan*)—
10. Raṭṭa.

To the above abstract of the contents of verses 11-21 I cannot add much of importance. Others⁵ have pointed out already that this particular branch of the Silāra (Śilāra, or Śilāhāra) family, of which no other inscription has yet been published,⁶ apparently was established in the Southern Koṅkaṇ. The two other branches of the same family, the Śilāras of the Northern Koṅkaṇ and the Śilāhāras of the country around Kōlhāpur, also trace their origin to the mythical Jīmūtavāhana; but only the present inscription connects the Silāra *vaṃśa* with the rulers of Siṃhala, or Ceylon. How much value should be attached to this statement, it is difficult to decide. In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South; but it also seems possible that the word *Siṃhala* has been brought in here merely on account of its resemblance to the word *Silāra*.⁷ Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions. It is true that in the Khârêpâṭaṇ plates of the Śilāra Anantadêva⁸ a prince

¹ See page 299 below, note 1.

² In the original there is nothing corresponding to the words in brackets.

³ I do not understand the exact significance of this ceremony. The meaning perhaps is that Aiyaparāja gained a victory at Chandrapura. Compare the *Raghuvamśa*, iv. 41 and 42.

⁴ See page 299 below, note 10.

⁵ See Dr. Bhagvanlal Indrajit in *Journ. Bo. As. Soc.* Vol. XIII. p. 14; Dr. Fleet's *Kanarese Dynasties*, p. 98; and Dr. Bhandarkar's *Early History of the Dekkan*, p. 98.

⁶ In the *Ind. Ant.* Vol. IX. p. 38, note 47, the late Mr. Telang has stated that somebody had furnished him with a transcript (not the original) of an unpublished plate which belonged to the branch of the Silāras here treated of, and which, like the present inscription, began with the Rāshtrakūṭas and ended with the Silāras. Regarding one of the princes mentioned in it, that plate contained the statement: *ādāhi-vēlākulam ramnam yō=karōd=Valipattanam*, and in another passage of the inscription *Valipattana* was also called *Valinagara*.

⁷ It has been already suggested that *Śilāra* and *Śilāhāra* probably are Sanskritised forms of *Silāra*, and that this word may be of Dravidian origin; see the *Bombay Gazetteer*, Vol. XIII. pp. 422 and 730. Names like *Dhammiyara* and *Aiyaparāja* also point to a southern origin of the family.

⁸ See *Ind. Ant.* Vol. IX. p. 36.

Aiyapadēva is said to have been kept on the throne by the aid of Anantadēva's ancestor Aparājita; but, as Aparājita was reigning in Śaka-Saṃvat 919,¹ that Aiyapadēva must have lived about 200 years after the **Aiyaparāja** of the present inscription. Considering that our grant is dated in Śaka-Saṃvat 930=A.D. 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, **[Sa]naphulla**, who first took possession of the country between the sea and the **Sahyādri** range, lived in the second half of the 8th century A.D., and that, therefore, the king **Kṛishṇa** whose favour he enjoyed, can only have been the **Rāshtrakūṭa** Kṛishṇa I. who ruled in the third quarter of the same century.—Of the places mentioned, **Valipattana**, **Chandrapura** and **Chēmūlya**, the last has been identified with **Chēnval** (Chēn or Chaul), an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the *Bombay Gazetteer*, Vol. XI. p. 269 ff. Here it will be sufficient to state that **Chēmūlya** is mentioned in the **Khārēpāṭaṇ** plates of Anantadēva,² as belonging to the **Koṅkaṇ** group of 1400 [villages] which was held by the Northern Śīlāras; and that, according to Mas'ūdi, who visited the town—called **Saimūr** by him—early in the 10th century, it was then under the government of a prince **Djandja**, i.e. **Jhañjha**, one of the Śīlāras of the Northern **Koṅkaṇ**. These references show that the rulers of **Chēmūlya**, who in our inscription are reported to have been aided by **Avasara [II.]**, most probably were Śīlāras of the northern branch of the family. **Valipattana** is shown by the passage, quoted on page 294 above, note 6, to have been situated, like **Chēmūlya**, on the coast; and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Śīlāras. The late Mr. Telang felt inclined to identify it with the **Baltipatna** of Ptolemy and **Palaipatmai** of the *Periplus*;³ but this, even supposing it to be correct, would not help us to identify the place. I myself cannot suggest any probable identification,⁴ nor can I identify **Chandrapura**, which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the **Chandra-maṇḍala**, conquered by the chief **Bhima**.

The proper object of the inscription is stated in lines 33-61. Here the **Maṇḍalika**, the glorious **Raṭṭarāja**, who meditates on⁵ the *Paramabhāṭṭāraka Mahārājādhirāja*, the glorious **Satyāśrayadēva**, informs the towns-men and country people and the chief ministers belonging to him, that, . . . when the years from the time of the Śaka king were nine hundred and thirty, on the full-moon tithi of **Jyaishṭha** of the current year **Kilaka**, he gave, as a reward of learning, to the learned preceptor, the holy **Ātrēya**,—a bee clinging to the lotuses, the feet of his preceptor, the holy **Ambhōjaśambhu**, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the **Karkarōṇi** branch of the famous **Mattamayūra** line (or school of ascetics); who by intense self-mortification had destroyed every worldly attachment; who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation,—for the purposes of worshipping with five-fold offerings the holy god **Avvēśvara**⁶ and keeping his shrine in proper repair, and of providing

¹ See No. 37 above.

² See *Ind. Ant.* Vol. IX. p. 35.

³ See *ibid.* Vol. XIII. p. 327, and Vol. VIII. p. 145.

⁴ According to the *Bombay Gazetteer*, Vol. XI. p. 345, **Baltipatna** (or **Palaipatmai**) would probably be the village of **Fālē**, about two miles north-west of **Mahād** in the **Kōlāba** district; but this identification seems to be very doubtful.

⁵ In the original the word *anudhyāta* is used by itself, instead of the ordinary *pād-anudhyāta*; see Dr. Fleet's *Gupta Inscriptions*, p. 17, note 2.

⁶ If the reading in line 42 should be intended to be *parassaram* (see page 300 below, note 11), the sense would be that **Raṭṭarāja**, after worshipping with five-fold offerings the holy god **Avvēśvara**, gave to **Ātrēya**, for the purposes of keeping (the god's shrine) in proper repair, etc.

food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others:—

(1.) the village of **Kûshmāṇḍi**, bounded on the east by the cistern (*prapā*)¹ of **Manigrāma**, on the south by the road to the village of **Vāparavāṭa**, on the west by the water-course (*vāhalā*)² of the village of **Sachāṇḍalakapittha**, and on the north by a salt river (*kshāra-nadī*);³

(2.) the village of **Asanavira**, bounded on the east by a water-course caused by heavy showers of rain (? *dhāra-vāhalā*),⁴ on the south by the river of the village of **Kāraparṇi**, on the west by the sea, and on the north by the river of the village of **Gavaḥaṇa**;

(3.) the village of **Vaṣadgula**, bounded on the east by the twin-rock (?) of the **Bhōga-dēva** hill, on the south by the water-course of **Akhaṣada**, on the west by the stone of **Paṭasaṣa**, and on the north by the *sīsavi* (?) hill of the village of **Stāmāna**;

also a *jivalōka*⁵ at the village of **Dēvalakshmi**, a *chākāntara* at **Vyadgarula**, and a *jūhaka* at **Sayyāpali**.

Raṭṭarāja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?)⁶ *abhyantara-siddha*, not to be entered by the regular or irregular troupes, are to be enjoyed, with the exception of previous gifts to gods and **Brāhmaṇas**, by the learned teachers of religious studentship born in the **Karkarōṇi** branch of the famous **Mattamayūra** line (or school), to be preserved to them as long as sun and moon endure. And he adds (in lines 56-61), that he has further assigned a *gadyāṇa*⁷ of gold from every vessel arriving from foreign lands, and a *dharāṇa* of gold from every ship arriving from **Kandalamūliya**, excepting **Chēmūlya** and **Chandrapura**;⁸ also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen; also within the fort, for a *jagatīpura*,⁹ a piece of land bounded on the east by the wall of a dwelling-house, on the south by the "monkey gate," on the west by the road to **Śivaṭa**, and on the north by a street-well; and outside the fort, for a flower-garden, the land formerly known as "the mare's ground."

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (*dharma*)¹⁰, threaten with the punishment of hell those who might resume it, and quote six of the ordinary

¹ The ordinary meaning of *prapā* is 'a place for watering cattle, a shed on the road-side for accommodating travellers with water.' Bal Gangadhar Sastri has translated the word by 'a creek,' because the Marāṭhī synonym *pōt* in the dialect of the Southern Koṅkaṇ (according to him) has that meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Koṅkaṇ.

² See *Ind. Ant.* Vol. XVI. p. 206, note 33.

³ *Kshāra-nadī* may possibly have to be taken as a proper name; compare *Fhāsrēpāṭa*, the name of the town where this inscription has been found.

⁴ *Dhāra-vāhalā* also may perhaps be a proper name; compare *Akhaṣada-vāhalā* below.

⁵ For the three words *jivalōka*, *chākāntara* and *jūhaka*, which are quite clear in the original, I cannot suggest any suitable meaning.

⁶ If the intended reading in line 51 should be *sarvvarājakyānām=ahastaprahāṣṇāntyam=abhyantara-siddham*, the translation (so far as it can be given) would be 'not to be touched with the hand (of appropriation) by any one belonging to the king, *abhyantara-siddha*,' etc.

⁷ This word, ordinarily spelt *gadyāṇa*, is in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a weight about equal to a *ruccī* or farthing, a kind of small gold coin (at Bellari, occasionally in Mysore); *dharāṇa* is in the same dictionary said to be 'a sort of weight (for gold) variously reckoned.'

⁸ [Compare above, pp. 84 and 92, where a tax of one fanam on every boat is referred to.—E.H.]

⁹ The word *jagatīpura*, which I have not met with elsewhere, may perhaps be similar in meaning to *brāhmaṇapuri*, 'an establishment for learned and pious **Brāhmaṇas**.'—[Or, *jagatīpura* might be the same as *jagatī-kāṭṭe*, 'a raised square seat before a village, round a tree, etc.,' Sanderson's *Canarese Dictionary*.—E.H.]

¹⁰ This word is used here as a neuter noun.

benedictive and imprecatory verses. And the inscription then (from line 73) concludes thus:— 'In confirmation of the above, the glorious Raṭṭarāja puts his hand to his signature,¹ acknowledging it to be his, the glorious Raṭṭarāja's, signature. A charter becomes faultless, when it is faultless as regards the seal, faultless as regards observances,² faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature.— May there be bliss! This has been written by Lōkapārya, the son of the *Sāmdhivigrahika*,³ the illustrious Dēvapāla.'

The date of this inscription contains no details for verification; but Śaka-Samvat 930 expired, by the southern luni-solar system, was the Jovian year Kīlaka, and for that year the given day, the full-moon day of Jyaishṭha, would correspond to Saturday, the 22nd May, A.D. 1008.

Of the various villages and other localities, mentioned in the latter part of the inscription, I have not been able to identify any on the maps at my disposal.⁴ I can only draw attention to two points. *Kandalamūliya* apparently was a portion of the coast of Western India; this follows both from the manner in which it is opposed to the foreign lands (*dvīpāntara*), and from the fact that *Chandrapura* and *Chēmūliya* belonged to it. And *Mattamayūra*, which is mentioned in connection with the learned ascetics in whose favour the grant was made, must be the place of the same name which is spoken of in the Ranōd (or Narōd) inscription⁵ as a town of a chief Avantivarman, where a *maṭha* was founded by a great Śaiva ascetic, named Purandara. It clearly was situated in Central India.

TEXT.⁶

First Plate.

- 1 Ōm⁷ [||*] Ōm namaḥ Śivāya || ⁸Hēl-ōllāṭita-chaṇḍa-danḍa-charaṇ-āṅgushṭh-āgrabhāg-ā-
- 2 hata-Svarggaṅg-ōdgata-śuktisamputa-galan-muktā-bhṛitam tāṇḍavē | pāṇau vikshya kapā-
- 3 lam-āśv=atha jaṭā-chandr-āṃṛit-ōjjīvitam kaṁkālām cha yad=adbhutam smitam=avatv-īśēva tad=va-
- 4 ś=vi(chi)ram || [1*] Gōtram⁹ bhi[t*]tvā na bhūtō na madhupa-vasatir=nnō sadā dharmma-vakrō n=ākṛāntō da-

¹ As the text stands, the meaning must be that Raṭṭarāja's name had already before been written on the charter, and that Raṭṭarāja, by putting his hand to it, acknowledged the name so written to be his own signature.

² I am not quite sure about the exact technical meaning of the terms *kriyā-suddha* and *bhukti-suddha*. The 'marks,' referred to by the word *sa-chātsaka*, are perhaps the representations of the sun and moon and other objects, found on some copper-plates.

³ *i.e.* the minister for peace and war.

⁴ According to Bal Gangadhar Sastri the first village granted (the name of which he reads *Sāntashmāṇḍī* instead of *Kūshmāṇḍī*) must have been situated between the villages of "Munche," "Bapurde" and "Sowdole," which will be found in the lower right corner of No. 40 and the lower left corner of No. 26 of the *Indian Atlas*, south-west of Khārēpāṭaṇ. This may possibly be right, and in favour of it I may say that, supposing it to be correct, the *kshāra-nadī* of the text would be the river on which Khārēpāṭaṇ is situated; but the name of the last-mentioned village is distinctly *Saśāṇḍalakaṭṭha* in the original inscription, and not *Svāṇḍala*.

⁵ See *Ep. Ind.* Vol. I. p. 352.

⁶ From an impression, supplied to me by Dr. Fleet.

⁷ Expressed by a symbol.

⁸ Metre: Śārdūlavikṛīḍita. *Ullāṭita* is used here like the more common *ullāṭita*; compare, *e.g.*, *hēl-ōllāṭita* in the *Śārngadhārapadāḥatī*, verse 1087. *Danḍa-charaṇa* has the sense of the ordinary *chārāṇa-danḍa*.

⁹ Metre of verses 2 and 3: Sragdharā. *Vamśa* is often used in similar verses in the double sense of 'bamboo' and 'lineage, race, family.' The double sense of most of the epithets in verse 2 is clear enough; by the words *n=ānta-āinaḥ* in Pāda 2 I understand the author to say (with perfect truth, but here somewhat inappropriately) that the Rāshṭrakūṭa *vamśa* has come to an end, while the ordinary *vamśa*, the bamboo, is *ananta*, *i.e.* endless (or innumerable).

- 5 n̄ḍa-kótyā na cha para-pavan-ākampitō n=ānta-hīnaḥ | n=ādhas̄tān-nīta-mūlaḥ
prakṛiti-ra-
- 6 ti-ghanō nō raṇē datta-pṛishṭhaḥ |¹ sō=pūrvvō=st=iha vaṁsō **Yadu-kula-tilakō**
Rāshtrakūṭ-ēśva-
- 7 rāṇām || [2*] **Tatr=āsīd=Dantidurggaḥ** prabhur=api cha tataḥ **Kṛishṇarājah**
pitṛivyas=tasmād=Gōvi-
- 8 **ndarājas=tam=anu Nirupamō** ssmāj=**Jagattumgadēvaḥ** ||(1) tat-putrō=
mōghavarshyō(rshō)² ripu-vana-da-
- 9 hanō s̄sy=āpy=ath=**Ākālavarshshō(rshō)** napt=āsya śr-**Īndrarājō** ruchiratarā-
vapus=tat-sutō=**mōghava-**
- 10 **rshya(rsha)ḥ** |(1) [3*] ³Śṛīngāra-rasa-nivāsō vasantavad=varavadhū-samūha-
vṛitaḥ | Harir=iva
- 11 tasya kanīyān=bhrātā **Gōvīndarājō=bhūt** || [4*] ⁴Pitṛivyas=tasy=āsī(sī)t=praṇaya-ja-⁵

Second Plate ; First Side.

- 12 natā-kalpaṇṭapī **Kṛitāmtō=rātīnām** nayaguna-nidhir=**Vvaddiga-nṛipaḥ** |
praticchhandah
- 13 sākshāt=kṛitayuga-nṛipāṇām kali-yugē sad-āchārah sātō munir=iva **Jagattumga-**
tanayah || [5*]
- 14 Sam(śam)bhōḥ⁶ **Shadānana** iv=Ātri-munēr=iv=ēndū **Rāmō** yathā
Dasa(śa)rathasya **Harēr=Jyantah** | tasy=ātmaājō=
- 15 pi ⁷chaturam̄vu(bu)dhi-mēkhalāyā bharttā bhuvah samabhad=abhuvī
Kṛishṇarājah || [6*] **Sauram**⁸ bhi[t*]tvā maṇḍalam
- 16 yōga-dṛishṭyā yātē tasmit(ñ)=Śaiva-sadm-āvakāsam | tasya bhrātā **Khōṭik-**
ākhyas=tatō s̄bhūt=prithvī-bharttā
- 17 tyāga-dhām-ōrjjita-srī(śrī)ḥ || [7*] ⁹**Kakkalas=tasya** bh[r*]ātrivyo bhuvō bharttā
jana-priyah | āsīt=prachandadhām=ēva
- 18 pratāpa-jita-sātravaḥ || [8*] **Samarē** tam vinirjjitya **Tailapō** [5]bhūn=mahīpatih |
Chāluky-ānvaya-bhrā-
- 19 jishṇur=arāti-gaja-kēsari || [9*] **Tasy=ātmaajah** param jishṇuḥ khyātaḥ
Satyāsra(śra)yō=bhavat | [Ksh]i-¹⁰
- 20 t-īsvarah satya-vṛittir=vikram-aika-ras-ōrjjitaḥ || [10*] **Ēvam** pravarddhamāna-
Chāluky-ānvaya-śrī-Satyāsra-

¹ This sign of punctuation is superfluous.

² The reading intended by the writer, here and at the commencement of line 10, apparently is °varshshō and °varshshah; and °varshshō is actually engraved in line 9. But according to Pāṇini, viii. 4, 49, a sibilant may be doubled after r only before a following consonant.

³ Metre : Āryā.

⁴ Metre : Sikharipi.

⁵ Read *praṇayi-ja-*; this correction has perhaps been made already in the original.

⁶ Metre : Vasantatilakā.

⁷ Originally *chātu*° was engraved.

⁸ Metre: Sālinī. Compare the *Parāsara-smṛiti*, Calcutta edition, p. 626 : *Dvō imau purushau lōkē sūryamaṇḍalabhēdinau | parivrād yōgayuktā cha raṇē chābhimukhō hataḥ* ||.

⁹ Metre of verses 8-21 : Ślōka (Anushtubh). The word *prachandadhāmā* in line 17 I take to be an epithet or a name of the sun; compare *chāṇḍāmāu* and similar words.

¹⁰ This *akshara*, which is partly effaced, looks rather like *kāi* or *gvi* in the impression. In the following line, it is somewhat difficult to say whether the actual reading is *satya-vṛittir* or *sava-vṛittir*.

- 21 yarājē Rattapātim¹=anusāsati || ◎ || Âśi(sī)d=Vidyādhara-ādhisō(sō)
Garutmadatta-jīvitah² [1*]
22 Jimūtaketōh sat-putrō nāmnā Jimūtavāhanah || [11*] Tatah Silāra-varṇsō=
bhūt=Simhala-kshamābhri-
23 tām varah | prabhūta-bhūta-saubhāgya-bhāgyavān=ūrjīta-ōrjītah || [12*] Nāmnā
[Sa]naphullah³ khyātah
24 Kṛishnarāja-prasādavān | samudratira-Sahy-ānta-dēsa-samsādhanō=bhavat⁴ || [13*]
Tat-putrō dharmma

Second Plate ; Second Side.

- 25 ēv=ābhūn=nāmnā Dhammiyarah⁵ parah | pratāpavān=mahādurgga-[Va]lipattana-
kṛit-kṛitī || [14*] Tasmād=Ai-7
26 yaparājō=bhūd=vijigishu-guṇ-ānvitah | snātaś=Chandrapur-āsanna-⁸nā[li]kēr-
āmvu(mbu)n=āsa [ya]h⁹ I(II). [15*]
27 Va(ba)bhūv=Āvasaras=tasmān=nītisā(sā)str-ārtha-ta[t*]tva-vit | ēka-mē(?nē)tra-¹⁰
pralagn-āri-kāṇḍas=chaṇḍa-parākramah || [16*]
28 Ādityavarmmā putrō=bhūt=tējas-ādityavat=tatah | tasmād=Avasarō jātō jit-
ārir-ddharmavān=nripah || [17*]
29 ¹¹Chēmūlya-Chandrapura-ja-[ksham]ābhṛit-sāhāyyam=adād=yah¹² | tatō=bhavat=
Indrarājas=¹³tyāga-bhōg-ātisu-
30 ndarah || [18*] Tasmāt=prabhūta-bhāgyō=bhūd=Bhimō Bhim-ābha-vikramah |
tējasā Rāhuvad=grasta-Chandramāṇḍala
31 u[jjva]lah || [19*] Tatas=ch=Āvasarō rājā jātō=tīva vivēkavān | prājñah
prājña-jan-āvāsah

¹ [Rattapātim is a Sanskritised form of the Dravidian *Irattapādi*, the designation of the empire of the Rāshtrakūtas and, later on, of the Western Chālukyas; see, e.g., *South-Indian Inscriptions*, Vol. I. pp. 63 and 96, and Vol. II. pp. 8 and 94.— E. H.]— Compare with *Rattapātim=anusāsati* the phrase *kathādvabhāsē* (or *kathāvasēshē?*) *sati Raṭṭa-rājyē*, in line 20 of the grant of Aparājita, page 272 above.

² Read *Garutmad-datta-jīvitah*, similar to *sva-śarīra-dānāt*, *ibid.* line 22; or, perhaps, *Garutmad-ātta-jīvitah*.

³ The sign of the first *akshara* of this name is quite clear in the original, and its right-hand portion undoubtedly is like that of the ordinary sign for *sa*; but the lower part of it has a peculiar form and looks somewhat like the sign for *la*. I believe that *sa* is intended, but that the engraver's tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance. Bal Gangadhar Sastri read the name *Jhalaphulla*, and Dr. Bhandarkar, *Early History of the Dekkan*, p. 93, note 2, would read it *Sanaphulla*.

⁴ The sign of *anusvāra* in *samsādhanō* is joined on to the letter *j* of *tōrjītah* in the preceding line, and looks as if it formed part of it.

⁵ Bal Gangadhar Sastri read *dharmya-yasāh-parah*, and took the name of the chief to be Dharma.

⁶ The *akshara* in brackets might perhaps be read *pa* (instead of *va*); but *Valipattana* and *Valinagara* occur in another Silāra inscription; see above, p. 294, note 6.

⁷ Bal Gangadhar Sastri read *tasmāt Dāiyaparājō*, and in his translation the name given is 'Diyapa Rāja.'

⁸ Originally *-āsama-* appears to have been engraved, but it has clearly been altered to *-āsanna-*. In the second syllable of the following word *nālikēr-* the *l* has a rather unusual form.

⁹ This *akshara* might also be read *pa*.

¹⁰ Originally *mē* was engraved, but it clearly appears to have been altered to *nē*. The other *aksharas*, up to the end of the line, are quite distinct in the original, and can only be read as given above; but the meaning of the compound, beginning with *ēka* and ending with *kāṇḍas*, I do not understand. The passage probably should mean that *Avasara*, singly, was able to subdue a multitude of adversaries (*ari-kāṇḍa*); but I do not know what to make of *ēka-nētra* and of *pralagna* which does not seem to be used elsewhere. Bal Gangadhar Sastri read *chakramētra*, but has not translated the word.

¹¹ Bal Gangadhar Sastri's text has *yētratya-*. Below, line 57, the word *Chēmūlya* is quite clear in the original.

¹² The metre is incorrect here. Between the *aksharas gya* and *ma* another *akshara* seems to have been originally engraved; but it is quite effaced.

¹³ Originally ^o *rājōstyāga-* was engraved, but the sign for *ō* has been struck out again.

- 32 [śó]rah paramarûpavân || [20*] ¹Raṭṭa-nâm=âbhavat=tasmâd=râjâ puṇyavatâm
varah | niti-jñô niti-
- 33 sâ(śâ)str-ârtha-vṛi[ddha]-sêvî jit-êndriyah || [21*] Paramabhattachâraka-mahârâjâdhirâja-
srî-Satyâśrayadê-
- 34 v-ânudhyâta-maṇḍalika-srî(srî)-Raṭṭarâjah sarvva=êva² sva-saṁva(ba)dhyamâna-
paura-jânapada-pradhâ-
- 35 nâmâtya-varggam=âhûy=âstu³ vah saṁviditam yath=ântarlina-jarâ-pûtan-âravdha(bdha)-
grâsam yauva-
- 36 nam niraya-patanam=iv=êshṭa-viyôga-duhkham vyâvi(dhi)-jarâ-marana-sâdhâraṇam
cha
- 37 śarîrakam ⁴pavana-chala-kamaladala-gata-jalalava-sadṛśi dhan-âyushi

Third Plate ; First Side.

- 38 matvâ dâna-phalañ=cha⁵ vivêka-vu(bu)ddhyâ || uktaṁ cha munibhiḥ | ⁶Agnêr=
apatyam prathamam su-
- 39 varṇnam ⁷dyaus=Vvaishnavî Sûrya-sutâś=cha gâvah | loka-trayam tēna
bhavêd=vi(dhi) dattam yah kâmchanam
- 40 gâm cha mahîñ=cha dadyât |(||) iti muni-vachanam=avadhârya pitrôr=uddêsēn=
âtmanas=cha srêyasê Śa-
- 41 kanripa-kâl-âtita-samvatsara-nava-satêshu⁸ triṁśad-adhikêshu pravarttamâna-
Kilaka-samvatsa-⁹
- 42 r-ântargata-Jyê(jyai)shṭha-paurṇamâsyâm śrîmad-Avvêśvaradêva-¹⁰
pañchôpachâra-pûjâ-purassara-khaṇḍa-sphu-¹¹
- 43 ṭita-samskâr-âdy-artham sat-tapasvi-bhôjan-âchchhâdana-chchhâ[t*]tra-vidvajjan-
âbhyâgat-âdy-npayôg-âdy-ârtha-
- 44 ñ=cha |¹² Kûshmândi-grâmas=tasy=âghatṭâ(ṭṭâ)nâni¹³ kathyattê(ntê) pûrvvatô
Mañigrâma-prapâ dakshinatô Vâparavata-
- 45 grâma-mârgah paśchimataḥ Sachândalakapittha-grâma-vâhalâ | uttarataḥ kshâra-
nadî 4 tathâ 5-
- 46 sanavira-grâmas=tasya pûrvvatô dhâra-vâhalâ | dakshinataḥ Kâraparṇi-grâma-
nadî | paśchimataḥ
- 47 samudrah¹⁴ uttaratô Gavahana-grâma-nadî | tathâ Vadadgula-grâmas=tasya
pûrvvatô Bhôgadêva-parvva-
- 48 ta-yamala-prastarô dakshinatô skhadada-vâhalâ | paśchimataḥ Patasada-pâshâṇah
uttarataḥ

¹ Bal Gangadhar Sastri read *Rah*, here and below. With *ntiśâstrârtha-vṛiddhâ-sêvî* compare *âgama-vṛiddhâ-sêvî* in the *Raghuvamśa*, vi. 41.

² Originally *sarvâm=êva* (or perhaps *sarvân=êca*) was engraved.

³ Between *âhûya* and *astu* one misses a verb like *sambôdhayati*.

⁴ Originally *pavanam* was engraved.

⁵ As the text stands, the Accusative *dâna-phalam* must be made to depend on *matêd*; but I should rather have expected the Genitive *dâna-phalasya*, dependent on *vivêka-buddhyâ*.

⁶ Metre: Indravajrâ.

⁷ Read *bhûr*.

⁸ Read *-samvatsara*.

⁹ Read *-samvatsa*.

¹⁰ Bal Gangadhar Sastri read *Arghêśvaradêva*, but *Avvêśvara*^o is quite clear in the original. See above, p 293, note 4.

¹¹ Possibly the intended reading may be *-purassaram khaṇḍa*, and in that case the adverb ending with *-purassaram* ought to be taken to qualify the verb *samadât* (for *samadâm*) in line 56, below.

¹² This sign of punctuation and all the others up to the end of the sentence in line 56 are superfluous.

¹³ The correction in this word seems to have been made already in the original.

¹⁴ Here and in several places below the rules of *sandhi* have not been observed.

38 मन्त्रोक्तं परलक्ष्मि विवेकं ॥ ३ ॥
 40 वल्लोचनेषु वीर्यसुतासु वापः ।
 42 कौबन्दीशदद्यात् ॥ इति सुविश्वं कर्मवधये पित्रा सुहृत्काले कश्चिन्नयपुत्रा
 44 कष्टकालात्तु सन्निवृत्तं कथं सते सुविश्वं कर्मवधये पित्रा सुहृत्काले कश्चिन्नयपुत्रा
 46 इति संस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा
 48 आत्मेन्द्रोपशान्तिसंस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा
 50 आत्मेन्द्रोपशान्तिसंस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा

52 मन्त्रोक्तं परलक्ष्मि विवेकं ॥ ३ ॥
 54 वल्लोचनेषु वीर्यसुतासु वापः ।
 56 कौबन्दीशदद्यात् ॥ इति सुविश्वं कर्मवधये पित्रा सुहृत्काले कश्चिन्नयपुत्रा
 58 इति संस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा
 60 आत्मेन्द्रोपशान्तिसंस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा
 62 आत्मेन्द्रोपशान्तिसंस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा
 64 आत्मेन्द्रोपशान्तिसंस्थायाद्यधैर्यं पश्चिन्नात्कश्चिन्नयपुत्रा सुहृत्काले कश्चिन्नयपुत्रा

66 श्रीकृष्णाय नमः ॥ ३ ॥
 68 यज्ञोपवीतं धारयन् ॥ ३ ॥
 70 सप्तविंशत्युत्तरे ॥ ३ ॥
 72 अथ शिवस्य ॥ ३ ॥
 74 अथ शिवस्य ॥ ३ ॥
 76 अथ शिवस्य ॥ ३ ॥



- 49 **Stâmâna-grâma-sisavi-parvataḥ** || 4 || tathâ. **Dévalakshmi-grâmé** jîva-lôkah
| 1 | **Vyadgarulê** châ-
50 **kântaraḥ** 1 | **Sayyâpalyâm** jûhakah 1 | tad=êtad=grâmatray-âdikam
chaturâghâta-vichchhinnaṁ sarvva-¹
51 **râjakîyây=âbhyantara-siddham=achâtabhaṭapravêsa²** pûrvvadatta-dêvadâya-
vra(bra)hmadâya-varjjam **śrî Matta-**

Third Plate ; Second Side.

- 52 **mayûr-ânvaya-Karkarôṇi**-samtati-prasûta-vidvad-vra(bra)hmachary-³ â [c h] â r y a -
bhôgyam=âchamdrârkam pâlaniyam | śrîma-
53 **n-Mattamayûr-ânvay-ântargata-Karkarôṇi(ṇi)**-santâna-gurukramâyâta-siddhântata[t*]tv-
ârk-âpahrita-môhâ-
54 ndhatamasânâm tapômahima-pradhvast-âsêshasaṅgânâm pravô(bô)dhapradîpa-prakâsita-
svargâpavargamârgânâm
55 samâdhiyaya-lavdha(bdha)-tribhuvanakîrttânâm śrîmad-Ambhôjasambhu-guru(rû)ṇâm
charaṇakamal-ântarlîna-madhu-
56 liḍbhyah śrîmad-Âtrêya-vidvad-gurubhyô vidyâdâna-svarûpêṇa samadât⁴ |
tathâ dvîpântar-âyâta-vahi-
57 trât=svarṇṇa-gadiyânam 1 **Chémûlya-Chand[r*]apura-varjja-Kandalamûliy-âyâta-**
pravahaṇât=svarṇṇa-dharaṇam [l*]
58 dârikâ-kuṭumvâ(mbâ)ni cha | tailika-kuṭumva(mba)m=êkam 1 mâlâkâra-
kuṭumvam(mbam) 1 kumbhakâra-kuṭumva(mbam) 1 raja-
59 ka-kuṭumva(mbam) 1 [l*] durg-âbhyantarê cha jagatîpur-ârtha-bhûmim⁵
tasyâ âghaṭṭanâni kathyantê pûrvvatô vasati-
60 **prâkârô** dakshinâtô markkaṭa-gôpuraṁ paschimataḥ **Śivata-mârga** uttaratô mârگا-
kûpaḥ ||(l) durgâd=va-
61 hiś=cha pushpavâty-artham pûrvva-prasiddha-vaḍavâ-bhuvam || O || Tad=idam
dharṁmam mâmakînam=âtmanînair=bhâ-
62 vibhir=narêndrair=anupâlanîyam⁶=uktañ=cha munibhiḥ | ⁷Yân=iha dattâni purâ
narêndrair=dânâni
63 dharṁm-ârtha-yasa(sa)s-karâṇi | nirmmâlya-vânta-pratimâni tâni kô nâma sâdhuḥ
punar=âdadita l(II) Va(ba)-⁸
64 hubhir=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ ||(l) yasya yasya yadâ bhûmis=
tasya tasya ta-
65 dâ phalam l(II) Sadyô' dâna[m] nirâyâsam sâyâsam dirgha-pâlanam | ata
êva=rshayah

Fourth Plate.

- 66 **prâhur=dânâch=chhrêyô=nupâlanam** l(II) Da[t*]tvâ⁹ bhûmim bhâvinaḥ
pârthivêndrân=bhûyô bhûyô yâ-
67 chatê Râmabhadraḥ | sâmanîyô=yam dharṁma-sêtur=nripâṇâm kâlê kâlê pâlanîyô
bhavadbhiḥ l(II)

¹ *Sarvarâjakyôy=âbhyantara-siddham* I have not met with anywhere else. Instead of the first word I should have expected *sarvarâjakyânâm=akastapraکشہپاڻييام* or some similar phrase.

² Read °*pravêsam* or °*pravêśyam*.

³ Originally -*vrahmachârya*- was engraved.

⁴ Read *samadâm*.

⁵ One would have expected here -*ârtham bhûmim*.

⁶ Read °*nyam* | u°.

⁷ Metre: Indravajrâ.

⁸ Metre: Ślôka (Anushtubh); and of the next verse.

⁹ Metre: Śâlîni.

- 68 Yas=tv=êvam=abhyarthitô=pi kalikâla-mushita-manaskah purâtana-dharmmadâya-luptim
karishyati
- 69 sa êva niraya[m] phalam=anubhavishyati | uktañ cha [*] ¹Sva-dattâm
para-dattâm=vâ² yô harêta .vasummdha(ndha)râ-
- 70 m | ³shashṭir=varsha-sahasrâni vishtḥâyâm sa kṛimir=bhavêt |(II) ³Shashṭir=
varsha-sahasrâni svarggê tishṭha-
- 71 ti bhûmi-dah | âchchhêtâ ch=ânumentâ cha tâny=êva narakam vrajêt |(II) iti
muni-vachanâny=avadhâ-
- 72 rya samast-âgâmi-nṛipatibhih pâlana-dharmma-phala-lôbha êva karaṇiyah | na
puna-
- 73 s=tal-lôpa-kalañka-parair=bhavitavyam |(II) Yathâ ch=aitad=êvam⁴ śrī-Raṭṭarâjah
sva-hastê sva-hasta-
- 74 m=ârôpayati sva-hastô=yam mama śrī-Raṭṭarâjasya |(II) ⁵Mudrâ-suddham kriyâ-
suddham bhukti-
- 75 suddham sa-chihnakam | râjasvahasta-suddham tu suddhim=âyâti sâsanam || ©
- 76 Śivam=astu || Sâmdhivigrahika-śrī-Dêvapâla-sutêna Lôkapârya-nâmnâ likhita-
- 77 m=idam ||

No. 41.—VERAWAL IMAGE INSCRIPTION ;

VALABHI-SAMVAT 927.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription, which was discovered by the late Dr. Bhagvanlal Indrajī, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harsatadêvī, at Vêrâwal, the ancient Sômanâthadêvapattana, in Kâṭhiâwâd.⁶ It has been already published in *Archæological Survey of Western India*, No. 11 (*List of Antiquarian Remains, Bombay Presidency*), p. 185. I now re-edit it from an un-inked paper estampage, kindly procured by Mr. Haridas Viharidas, Diwân of Junâgadh, which has been placed at my disposal by Dr. Fleet.⁷

The inscription contains five lines of writing which covers a space of exactly 1' broad by 2½" high, and is well preserved throughout. The size of the letters is about ⅔" The characters are the kind of Nâgarī which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries. The language is Sanskrit, rendered incorrect by the influence of Prâkrit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form *kârâpitâ*, for *kârîtâ*, in line 5 ; and the whole text is in prose.

The object of the inscription is, to record that, on a date which will be given below, the *śrêshṭhin* Mûlajôga, a member of the Gallaka⁸ caste (or clan), and his wife, the *śrêshṭhinî* Môḍhî; their son, the seller of perfumes Jôjâ, and his wife Shêvada; and their sons Jayatâ.

¹ Metre : Ślôka (Anushtubh) ; and of the next verse.

² Read -dattâm vâ.

³ Read *shashṭim*.

⁴ After this, one would have expected the word *tathâ* ; compare the grant of Aparâjita, above, p. 275, text line 83.

⁵ Metre : Ślôka (Anushtubh).

⁶ See Dr. Fleet's *Gupta Inscriptions*, Introduction, p. 91 ; *Ind. Ant.* Vol. XI. p. 241 ; and the *Bombay Gazetteer*, Vol. VIII. p. 686.

⁷ The photo-lithograph opposite page 306 is from Dr. Bhagvanlal Indrajī's cloth-rubbing.—[Regarding the painted inscription of the Mahârâja Bhimasêna, which is reproduced on the same Plate, see Sir A. Cunningham's *Reports*, Vol. XXI. p. 119 f. and Plate xxx.—E. H.]

⁸ [Compare the Kanarese and Telugu *golla*, 'a cowherd.'—E. H.]

Jasadēva and Jasapāla, and other (members of the family),¹ at Dēvapattana (*i.e.* Śōmanāthadēvapattana), caused to be made for purposes of worship an image of the holy Gōvardhana—the image below which the inscription is engraved—for their and their ancestors' spiritual welfare; and that this image was carved by the artizan Rāghava, the son of the artizan Viṃjhadēva.

The only point of general interest in this inscription is the date in line 1,—śrīmad-Valabhi-sa[m]vat 927 varshē Phālguna-śudi 2 Sōmē—*i.e.* 'on Monday, the 2nd of the bright half of Phālguna, in the year 927 of the era of the famous Valabhi.' This date has been already fully discussed by Dr. Fleet, in his *Gupta Inscriptions*, Introduction, pp. 90-93. The reading of it, which was adopted by Dr. Fleet, is now by the paper estampage proved to be the true reading, and, with this reading, the European equivalent of the date undoubtedly is, as Dr. Fleet gave it, **Monday, the 19th February, A.D. 1246.** The only difficulty presented by this equivalent is, that Monday the 19th February, A.D. 1246, falls in Śaka-Saṃvat 1167 expired (=Vikrama-Saṃvat 1302 expired), and that thus there is here a difference of only 240 years between the Valabhī year (927) and the corresponding expired Śaka year (1167), while in the case of some other Gupta[-Valabhī] dates this difference amounts to 241 years. To explain this discrepancy, it might be said that the years of those other Gupta[-Valabhī] dates are expired years, and that the writer of this date, exceptionally, quoted a current year; and such an explanation would no doubt accord well with the practice of other eras. Yet, in the present instance, I would rather suggest a different explanation. I find it somewhat difficult to believe that in the 13th century A.D. the people of Kāṭhiāwād should have possessed a true knowledge of the exact epoch of the original Gupta era. The era then in common use among them was the Vikrama era, and what men knew or believed was, that Valabhī had been destroyed 375 years after the commencement of the Vikrama era, and that an era had once been in use which dated from that event. Now the meaning of the traditional verse² about the destruction of Valabhī having taken place 375 years after Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the corresponding Valabhī year, it was necessary to deduct 375 from the Vikrama year. This I believe to have actually been done in the date of the Vērāwal stone inscription of Arjunadēva,³ where the Valabhī year 945 is quoted by the side of the Vikrama year 1320; and this I believe to have been done also in the present date. In other words, I believe that the year of this date is really Vikrama-Saṃvat 1302 expired (and must be treated as such for the purpose of calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose by putting down in the date the year Valabhī-Saṃvat 1302—375=927.⁴

TEXT.⁵

1 Ōm⁶ || Śrīmad-Valabhi-sa[m]vat 927 varshē Phālguna-śudi 2 Sōmē⁷ ||
Ady=ēha śrī-Dēvapattanē

¹ Or the meaning may be, that the image was caused to be made by the *śrēṣṭhīnī* Mōdhi, the wife of Mūlajōga; by Shēvaḍa, the wife of Jōjā, a son of the former; and by the sons of Jōjā and Shēvaḍa, and other (members of the family).

² See Professor Peterson's *Third Report*, p. 4, and App. p. 285, v. 102; also Mērutuṅga's *Prabandha-chintāmani*, p. 279:—

Paṅsayaṛī vāsāim tinni sayāim aikkamēūṇa |
Vikkama-kālāu taḍ Valabhī-bhaṅgō samuppannō ||

³ See *Ind. Ant.* Vol. XIX. p. 180, No. 129.

⁴ I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent to Bombay to be printed in June 1890, before the publication of Dr. Fleet's valuable paper on the Gupta-Valabhī era in *Ind. Ant.* Vol. XX. p. 376 ff. For all practical purposes my views entirely agree with those of Dr. Fleet.

⁵ From a paper estampage, supplied to me by Dr. Fleet.

⁶ Expressed by a symbol.

⁷ Originally *Saumē* was engraved, the vowel *au* being written by one line before, and one line above the sign for *s*; but the superscript line, which turns *ō* into *au*, has clearly been struck out.

- 2 sakala-rājāvalī-pūrvam¹ Gallakajātīya-śrēshṭhi-Mūlajōga bhāryā śrē²-Mōdhi³ tathā
su-
- 3 ta-gaṁdhika-Jōjā bhāryā Shēvaḍa tathā putra-Jayatā-dvītiyaputra-Jasadēva-
trītiyaputra-
- 4 Jaspāla-prabhṛitaya⁴ śri-Gōvardhana-mūrtti⁵ namaskaraṅār[tt]hā]m sva-śrēyasē
pūrvajānām śrēyō-
- 5 bhivṛiddhayē sva-bhaktiyā kārāpitā || Sūtra⁶-Vimjhadēva-putra-sūtra⁶-Rāghavēna(ṅa)
ghaṭitā || chha [||]

No. 42.—SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.;

SAKA-SAMVAT 1008.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on an elaborately sculptured pillar which was found by the late General Sir A. Cunningham at Sitābaldī, near Nāgpur, in the Central Provinces, and is now in the Government Museum at Nāgpur.⁷ To judge from the photograph before me, the sculptured part of the pillar measures about 5' high by 2½' broad, of which the inscription occupies the middle portion. Above the inscription is a row of small figures, and above these are, in the centre a *liṅga*, and on the two sides of it representations of the gods Brahma and Vishṇu; below the inscription are some cows and calves, and below these there is again a row of small figures, apparently fighting. I edit the inscription from an estampage, supplied to me some years ago by Dr. Fleet.

The inscription contains 11 lines of writing which covers a space of about 2' broad by 11" high, and is fairly well preserved. The size of the letters is about 1" in the upper lines, and rather less than ¾" in the lower ones. The characters are Nāgarī. The language is very incorrect Sanskrit, and the whole is in prose. In respect of orthography, it will be sufficient to note that the consonant *b*, with perhaps one exception,⁸ is expressed by the sign for *v*, and that the dental sibilant is generally employed for the palatal, and the palatal once for the dental (in *sahasradhū*, l. 6). As regards grammar and lexicography, attention may especially be drawn to the Prākṛit termination⁹ *u* in *saku*, l. 1, *dāsu*, l. 8, *tatparu* and *dhavalu*, l. 9, and *dvādasu*, l. 10; to the employment of the words *chaḍaka*, l. 5, and *paṅatī*, 'a great-grandson,' and *nīti*, 'a grandson,' l. 8, which must have been taken from the author's vernacular; and to the peculiar construction of the numerals in line 10.

Opening with the words 'ōm, may it be well,' and a date which will be considered below, the inscription (in lines 2-4) refers itself to the reign of victory of 'the refuge of the universe, the favourite of Fortune and of the Earth,' the *Mahārājādhirāja Paramēśvara Paramabhāṭṭūraka*, the glorious Tribhuvanamalladēva, the frontal ornament of the family of Satyāśraya and

¹ With this phrase, for the employment of which there was no reason here, compare *rājāvalī-pūrvam* in *Ind. Ant.* Vol. VI. p. 191, line 1 of the inscription.

² i.e. *śrēshṭhi*.

³ The superscript line of *ś* is very faint in the estampage.

⁴ i.e. *-prabhṛitayaḥ*, for *-prabhṛitiḥ*.

⁵ Read *-mūrttir-*. ⁶ i.e. *sūtradhāra-*.

⁷ See *Archæol. Survey of India*, Vol. VII. p. 142; and the *Gazetteer of the Central Provinces*, p. 341.

⁸ In the name *Bōpapai* in line 8, if my reading of it is correct.

⁹ Compare *Ind. Ant.* Vol. XVI. p. 207.

ornament of the Châlukyas, *i.e.* the king Vikramâditya VI. of the Western Châlukya dynasty.¹ It then mentions (in lines 4-7), as a dependent of the king, the *Mahāsâmarita*² Dhâdibha[m]ḍaka, also called the *Râpaka Dhâdiadêva*, who had emigrated from Latalaura, was born in the Mahârâshtrakûta lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabâhu,³ a uterine brother of others' wives, the wrestler of all wrestlers, he who obtained favour by a boon of (the goddess) Châmunḍâ.' And in lines 7-10 the inscription records that a dependent of this Dhâdiadêva, the *Daṇḍanâyaka*⁴ Vâsudêva, a son of the *bhâtta* Padmanâbha, grandson of the *bhâtta* [Bô]papai and great-grandson of the *bhâtta* Viṭhapai, who belonged to the Kâṇva *sâkhâ* and Vatsa *gôtra* and had five *pravaras*, and who also had emigrated from Latalaura, 'a slave to cows and Brâhmanas' and ardent worshipper of the god Vishṇu,⁵ who had obtained favour by a boon of (the god) Nârasimha (Vishṇu), gave 12 *nivartanas* of land, which had been purchased by him, for the grazing of cattle; also 7 *nivartanas* for daily food given to cattle; and 5 *nivartanas* for *vâhaka* (?),⁶ apparently to a temple at which the inscription was put up. The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahma, Vishṇu and Mahêsvara (Śiva); and that, who steals the cows from it, falls into hell.

The inscription is dated, in lines 1-2, in Śaka-Samvat 1008, on Friday, the third lunar day of the bright half of Vaisâkha of the year Prabhava. By the southern luni-solar system the year Prabhava would be Śaka-Samvat 1009, not 1008, expired; but the date does not work out satisfactorily for either year, nor for the four surrounding years. For the third *tithi* of the bright half of Vaisâkha ended,—

	in Śaka-Samvat 1006 expired, on Thursday, 11th April, A.D. 1084;
" "	" 1007 expired, on Monday, 31st March, A.D. 1085;
" "	" 1008 expired, on Sunday, 19th April, A.D. 1086;
" "	" 1009 expired, on Thursday, ⁷ 8th April, A.D., 1087;
" "	" 1010 expired, on Tuesday, 28th March, A.D. 1088; and Wednesday, 26th April, A.D. 1088;
" "	" 1011 expired, on Monday, 16th April, A.D. 1089.

In my opinion, the day intended by the date is really Thursday, the 8th April, A.D. 1087, and the writer made a mistake in regard to the week-day.

The place Latalaura, which is twice mentioned in this inscription, I am unable to identify.

TEXT.⁸

- 1 Om⁹ svasti [||*] ¹⁰Sakanripa-kâl-âtita¹¹-samvatsar-ântarggata-daśasata ya[tra] ashtatyadhikê¹² Saku 1008 Prabhava-sam-
- 2 vatsarê Vaisâkha-su[dha]-tritiyâ-Sukradinê¹³ ady=êha samastabhuvanâśraya-Śrî-Prithvî-vallabha-ma-

¹ See Dr. Fleet's *Kanseres Dynasties*, p. 48; and Dr. Bhandarkar's *Early History of the Dekkan* p. 64.

² *i.e.* 'the great feudatory.'

³ *i.e.* Arjuna.

⁴ *i.e.* 'one who applies the rod,' a head police-officer, *etc.*

⁵ The exact sense of the word *adhayadvâda*[sô]dhavalu of the text is not apparent.

⁶ About the meaning of the word *vâhaka* also I am doubtful; perhaps it denotes here the drivers or attendants of the cattle.

⁷ On this day the third *tithi* of the bright half ended 16 h. 9 m. after mean sunrise.

⁸ From an impression, supplied to me by Dr. Fleet.

⁹ Expressed by a symbol.

¹⁰ The date would have been correctly expressed thus: *Sakanripa-kâl-âtita-samvatsara-kâlêshu daśasv=asht-âdhikêshu yatr-âkâtô=pi Sake 1008 Prabhava-samvatsar-ântarggata-Vaisâkha-buddha-tritiyâ-Sukradinê.*

¹¹ The *aksharas* *lâ* and *ta*, having been originally omitted, are engraved above the line.

¹² This may possibly have been altered to *ashtâdhikê.*

¹³ Here and in other places below, which it is unnecessary to point out separately, the rules of *samdhî* have not been observed.

- 3 hârâjâdhirâja-paramêsva(śva)ra-paramabhattachâraka-Satyâśrayakulatilaka-Châlukyâbhara-
na-srî-
- 4 ma[t]-Tri(tri)bhuvanamalladêva-mahi-pravarddhamâna-kalyâṇavijayarâjyê¹ ||
tatpâdapadm-ôpajivî La[ta]-
- 5 laura-vinirggata² Mahârâshtrakûṭṭ(t)-ânvaya-prasûta³ mahâsâmarîtaḥ
Dhâdibha[m ?]dakaḥ ariva(ba)lachaḍa[ka]³-samgrâmaSa-
- 6 ha[śra(sra)]vâ(bâ)hu-paranârisahô[da]ra-[sa*]masta[ma]llamalla-Châmunḍâvaralav d h a -
(bdha)prasâda-nâm⁴-âdi-samastarâjâvalt-sama-
- 7 lamkṛita-srî-Dhâdiadêva-rânakam⁵ || tatpâdapadm-ôpajivî⁶ Latalaura-
vinirggataḥ⁷ Kâṇva-sâkhâyâm⁸ Vachchha(tsa)gôtrîya[h²]
- 8 pañchapavar[ti]ya⁹ bhattacha-Viṭhapai-panatî¹⁰ bhattacha-[Bô]papai¹¹-nîti bhattacha-Padmanâbha-
putra¹² gô-vrâ(brâ)hmaṇa-dâsu¹³ Vishṇu-pâdapamkaj-â-
- 9 râdhana-tatparu ubhayadvâda[sô]dhavalu¹⁴ ¹⁶Nârasinghavaralavdha(bdha)prasâda-
damḍanâyaka-srî-Vâsudêvêna gô-prachârasya=ârthê suva-
- 10 rṇpêna grihîta-bhûmi-nivarttana-dvâdasu¹⁶ ankê 12 tathâ gavâhnika-nivartta[na*]-
sapta 7 [vâ]haka-nivarttana-pancha 5 êtadiya-bhûman¹⁷ pra-
- 11 [tipâda]niyâ [*] êtadiya-bhûmô¹⁸ [ja]ḥ lôpayamti tēna Vra(bra)hma-Vishṇu-
Mahêsva(śva)ram lôpayamti [i*] êvam ya gau lôpayati sa kumbhîpâka
patati [||*]

No. 43.—TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI.;

[CHALUKYA-]VIKRAMA-SAMVAT 7.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, about thirty-five years ago, at the village of Tidgundi, about twelve miles north of the city of Bijâpur, in the Bijâpur tâlukâ of the Bijâpur district of the

¹ Originally °râjyêḥ appears to have been engraved. The following sign of punctuation is superfluous.

² Read -vinirggatô and -prasûtô.

³ This word chadaka is not Sanskrit; it probably is connected with the root chaṭ, 'to break,' and apparently the whole bîruda is equivalent to arîḍalanishûdana. Compare also the Marâthî chadaka, 'a slap, a stroke.'

⁴ Nâman is quite superfluous here; its sense is contained in the following samastarâjâvalt.

⁵ Read -rânakam; but the words in the whole phrase, beginning with tatpâdapadm-ôpajivî, should really have been put in the Locative. The following sign of punctuation is again superfluous.

⁶ This word and the following words in the Nominative case, qualifying as they do Vâsudêvêna in line 9, should have been put in the Instrumental.

⁷ This sign of visarga was originally omitted.

⁸ Read -sâkhâyâm, or perhaps rather -sâkhâyô.

⁹ Read °rtyô.

¹⁰ Panatî and nîti in the following compound are clearly closely related to and synonymous with the Marâthî panatî, 'great-grandson,' and nâtî, 'grandson,' the Sanskrit words would be pranaptâ and naptâ.

¹¹ The first akshara of this name might also be read vô or, perhaps, ghô; the last akshara was originally pav, but has been altered to pai.

¹² Read -putrô.

¹³ On the termination u of this and of some of the following words see my remarks on page 304 above.

¹⁴ The akshara in brackets may possibly be syê. I do not understand the exact meaning of this compound; perhaps it has reference to religious observances on the 12th day (dvâdasî) of the two halves of the month.

¹⁵ Read Nârasimha°.

¹⁶ Intended for grihîtâni bhûmi-nivarttanâni dvâdasî. On the construction of the numerals here and below compare Ind. Ant. Vol. XVI. p. 207.

¹⁷ Probably intended for êtâ bhûmayah pratipâditâh.

¹⁸ Read êtâ bhûmtr-yê lôpayamti tē Brahma-Vishṇu-Mahêśvarâml=lôpayamti | êvam yô ga lôpayati sa kumbhîpâkê patati ||

2
 4
 6
 8
 10

SCALE 17

FROM A COPY BY GEN. SIR A. CUNNINGHAM

Verawal Image Inscription.—Valabhi-Samvat 927.

2
 4

SCALE 50

FROM A RUBBING BY PANDIT BHAGWANLAL INURAJI

Sitabaldi Inscription of the time of Vikramaditya VI.—Saka-Samvat 1008.

2
 4
 6
 8
 10

Bombay Presidency; and they were recently in the possession of the late Mr. Sh. P. Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the *Indian Antiquary*, Vol. I. p. 80 ff. I edit the inscription from two excellent impressions, supplied to me by Dr. Fleet.

These are three copper-plates, the second of which is engraved on both sides, while the others are so on one side only. Each plate measures about $12\frac{1}{2}$ " broad by 9" high. The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout. The plates are strung on a ring, which had not been cut when this record came into Dr. Fleet's hands. This ring is about $4\frac{1}{2}$ " in diameter and $\frac{5}{8}$ " thick, and holds a circular seal, about $2\frac{5}{8}$ " in diameter. The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front; above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front; beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a *svastika*, the short turn-backs of which are going the wrong way. The weight of the three plates is $554\frac{1}{2}$ tolas, and that of the ring and seal $106\frac{1}{2}$ tolas; total, 661 tolas.—The size of the letters is between $\frac{7}{16}$ " and $\frac{9}{16}$ ". The characters are Nāgarī; they include the sign of the *upadhmanīya*, in the word *vāḥpa*, in line 28. The language is Sanskrit; but the *birudas* in lines 32 to 39 have the terminations of the Kanarese nominative case (*anu*, *am* or *a*),¹ and the text contains, in addition to some Kanarese proper names, five words which are Kanarese, *adaṭa*, l. 34, *baṅṭa*, l. 36, *bēṅṭekāra*, l. 35, and *manneya* and *sāmya*, l. 42. The inscription opens with three verses glorifying, or invoking the blessing of, the gods Vishṇu and Śiva, and ends with one of the ordinary imprecatory verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42; the rest is in prose. As regards orthography, *ri* is generally² employed instead of the vowel *ri*, and *b* is always denoted by the sign for *v*; the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in *sahaśra*, l. 16, and *śva-dattām*, l. 48); and the word *ēsha* is written *yēsha* in line 25 (and was so written originally also in line 26), and *tāmra*—*tāmva* in line 48. As regards the inscription in general, it may be noted that the main part of it, from line 8 to line 44, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence.

The inscription refers itself to the reign of the Western Chālukya Tribhuvanamalladēva³ (Vikramāditya VI.); and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the *Mahāmaṇḍalēsvara* king (*mahāpati*) Muñja—a son of Sindarāja, who was the eldest son of Bhīma, the governor of the Pratyāṇḍaka-Fourthousand, of the Sinda *vamśa*—sold the Vāyvaḍa group of twelve villages, with the exception of the village of Takkalikā, to another dependent of Tribhuvanamalla, the *Mahāsāmanta* Kannasāmanta. Of both the vendor and the purchaser a large number of *birudas* are enumerated in the text; here it will suffice to draw attention to the titles of Muñja, a few of which may hereafter perhaps turn out to be of some historical importance.

The date on which the above sale is stated to have taken place, is 'Sunday, the first of the bright half of Kārttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundubhi.' The era here employed is more commonly described

¹ [*Rēvaṇadēvan-āṅkakāra* in line 36 contains the Kanarese genitive *°dēvana*; on *āṅkakāra*, 'a champion,' see Dr. Fleet's *Kanarese Dynasties*, p. 41; *Ind. Ant.* Vol. XV. p. 276 f.; and von Böhtlingk's *Abridged Dictionary*, s. v. अङ्ककार. *Baṅṭara* in the same line is the gen. plur. of *baṅṭa*.—E. H.]

² Originally the vowel *ri* was throughout written by the syllable *ri*, but the mistake has been corrected perhaps three times.

³ See page 305 above, note 1.

by the phrase *Châlukya-Vikrama-varsha*, and the seventh year of it, the year Dundubhi, should correspond to Śaka-Saṁvat 1004 expired.¹ But the date does not work out satisfactorily either for this year or for the years immediately preceding and following it; for the first *tithi* of the bright half of Kârttika ended, in Śaka-Saṁvat 1003 expired on Wednesday, the 6th October, A.D. 1081, and in Śaka-Saṁvat 1004 expired on Tuesday, the 25th October, A.D. 1082; and in Śaka-Saṁvat 1005 expired it commenced 0 h. 9 m. before mean sunrise of Saturday, the 14th October, A.D. 1083, and ended 2 h. 29 m. before the end of the same day.

Of the localities mentioned, **Takkalikâ**, one of the group of the **Vâyvaḍa-Twelve**, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijâpur and fourteen miles south-west of Tidgundi. **Pratyandaka**, after which the Pratyandaka-Fourthousand district was named, and the city of **Bhögâvati**,² from which Muñja took one of his *birudas*, I am unable to identify.

TEXT.³

First Plate.

- 1 4Jayaty=âvishkri(shkri)tam Vishṇôr=vvârâham kshôbhit-ârṇṇayam [*] dakshin-ô-
 2 nnata-dainshtr-âgra-viśrâmta-bhuvanam vapuḥ || 6Vapur-dalana-saṁbhramâ-
 3 t=svanakha-ramdhra-nashtë ripau kva yâta iti vismayât=prahi-
 4 ta-lôchanas=sarvataḥ6 [*] vri(vri)th=êti kara-dhûnanê nipatitam pu-
 5 rô7 rēpuvan=nirikshya8 bhuvi Dānavam jayati jâta-hâsô
 6 Hariḥ || 9Pāṁḍu-pamkaja-saṁlīna-madhup-âlī-samam ga-
 7 lam [*] yô vi(bi)bhartti vidhēyât=tê nâ kapâlī sa maṅgalam ||
 8 Svasti [*] Samastabhuvanâśraya- Śrī-Pri(pri)thvī-vallabha- mahâ-
 9 rājâdhirâja- paramēsva(śva)ra- paramabhaṭṭâraka- Satyâ-
 10 śrayakulatilaka- Châlukyâbharâna- śrī-Tribhuvanama-
 11 lādēvasya10 vijaya-râjyê śrī-Kalyânapurê va(ba)hu-divasa-

Second Plate; First Side.

- 12 sthira-nivâsini pri(pri)thvī[m] pâlayati sati śrī-Viku(kra)makâla-
 13 saṁvatsarēshu shaṭsu11 atitēshu saptamê Dumdubhi-saṁvatsarê prava-
 14 rttamânê tasya Kâ[r*]ttika-su(su)ddha-pratipad-Âdivarê [||*] Tatpâdapa-
 15 dm-ôpajivinô Mumja-mahîpatêr=anvayaḥ [*] Pratyandaka-chatuhsa-
 16 haśra(sra)dēs(ś)-âdhipatiḥ Siṁda-vaṁsa(śa)-prabhavaḥ12 raṇâṁganēshv=aga-
 17 nita-bhîr=Bhîmô nâma tad-agrasutaḥ prakhyâta-kirtti
 18 raṇâṁgan-ârjjit-ôrjita-jayaśrī-vallabhaḥ Siṁdarâ-
 19 jô nâma tat-sutasya Mu[m]ja-mahîpatêḥ prasa(śa)sti-sta[m]bhaḥ || Sva-
 20 sti [*] Samadhigatapamchamahâsavda(bda)- mahâmaṇḍalēsva(śva)ram13 Bhôgâ-
 21 vatipura-paramēsva(śva)ra- Phaṇīndra-vaṁsôdbhava- Nâga-kulatilaka-

¹ See *Ind. Ant.* Vol. XXII. p. 109 ff.

² Compare *ibid.* Vol. VIII. p. 6; Dr. Fleet's *Kanarese Dynasties*, p. 97; above, p. 231; and below, p. 316.

³ From impressions supplied by Dr. Fleet.

⁴ Metre: Ślôka (Anushtubh).

⁵ Metre: Prithvī.

⁶ Originally =*sârkvutah* was engraved.

⁷ Originally *puram* was engraved, but the superscript line which turns ô into au has been struck out. Over the *ra* of the following word there is a sign of *anusvâra* which has been struck out.

⁸ This *akshara*, *kshya*, looks rather like *chchhya* in the original.

⁹ Metre: Ślôka (Anushtubh).

¹⁰ In accordance with what follows, we should have expected here °*dêvê*, without *vijaya-râjyê*.

¹¹ Read *shaṭsv*.

¹² Read °*bhavô*. In the following word the sign of *anusvâra* is engraved above *ga*, not above *ṇâ*.

¹³ Read °*śvara*.

- 22 **Sirinda-kulakamalamârttaṇḍa-** **Guṇuka-vaḍavānala-** **maṇḍalika-¹**
 23 jagathâpa-² nāmâvalî-samalamkri(kṛi)ta-³ mahâmaṇḍalêśvara- śrî-Mumja-
 24 rājadêvasy=âśîrvvachanam=idam || Pûrvvam⁴ yô va(ba)lirâja-vam(bam)dhana-
 vidhan dainyam ma-

Second Plate; Second Side.

- 25 nô mâ grahîn=n-âyam Vâmana yêsha⁵ **Mumja-nripatir=⁶bhûpâla-**
 chri(chû)ḍamaniḥ [i*]
 26 n=âpy=amgîkri(kṛi)ta⁷-kôla êsha⁸ jagataḥ pâtê chiram śatrubhiḥ sô=
 27 yam rājita-rāja-rāji-vijayî jîyan=mahî-vallabhaḥ || Chitram **Mu[m*]-**
 28 ja-mahîpatê tava ripu-svântê su-taptê=nisam tad-vâhp-âm-
 29 vu(bu)dhi-bhi-karê vicharitam lôlâ cha⁹ kirty-amganâ [i*] â jnâtam
 30 tvayi vidyatê śikhi-visha-stambh-âdi-vidyâ-va(ba)lam tê-
 31 n=âyam ¹⁰Hima-sêtu-varti-ripu-samghât-âsu-samchâri-
 32 nî || tēna cha sva-maṇḍala-madhyê || Svasti [i*] śrî[h i*] Samadhiga-
 33 tapamchamahâśavda(bda) mahâsâmantam vîralakshmîkâmtam parava(ba)-
 34 lakri(kṛi)tâmta¹¹ ¹²adaṭasâmantaghanapaṭalavighaṭanapra-
 35 bhamjanam vairisâmantagajakêsari¹³ sâmantavê(bê)mṭekâram¹⁴ Ma-
 36 garakîrttinavasâram¹⁵ va(ba)mṭara-bhâvam¹⁶ **Rêvanadêvan=am[ka*]kâra**

Third Plate.

- 37 patihitâchâ[r*]yan=achalitadhairya gôtrapavitram sujanai-
 38 kamitram dharmma-Dharmm[â*]tmaja satya-Râdhêyam turaga-Rêvatam¹⁷ vikrâ[m]-
 39 takamṭhivam śrîma[t*]-Tribhuvanamalladêva-pâdârâdhaka- śrîma-
 40 t-Kannasâmantam [i*] tasy=âśîrvvachanam=idam || ¹⁸Jiyâch=chhrî-Kanna-
 41 sâma[m]tô Harapâd-ârçchana-priyah [i*] Lâti-kuchataṭa-sparsî chi-

¹ Originally *maṇḍalika* was engraved, but the sign of *l* is struck out and that of the inserted *i* is faintly visible.

² This (and not *jagatpâpa*) is the actual reading, the consonant of the third *akshara* being exactly like the *th* of *erithêti* in line 4. I do not understand the word, but believe that *maṇḍalika-jagathâpa* must be similar in sense to the ordinary *maṇḍalika-bhâsirava*.— [Perhaps we may correct *gaja-tâpa*, which would be synonymous with *gaja-kûṭapâkala* (*Ep. Ind.* Vol. I. p. 365, text line 14 f.) and *kari-kûṭapâkala* (*Ind. Ant.* Vol. XXI. pp. 121 and 343).—E. H.]

³ Originally *samdlamkṛita* was engraved.

⁴ Metre: Śârdûlavikṛidita; and of the next verse. The words in the first Pâda do not admit of a proper construction; what the author meant to say apparently is: *yasya . . . manô dainyam n=âgrahîti*.

⁵ Originally *yêshu* appears to have been engraved; read *êsha*.

⁶ Originally *nripatir=* was engraved.

⁷ Originally *kṛitta* was engraved, but *tta* has been altered to *ta*, and perhaps *kri* also to *kṛi*.

⁸ Originally *yêsha* was engraved.

⁹ This *cha* may have been altered to *tra* in the original (*lôl=âtra*).

¹⁰ Originally *himma* was engraved.

¹¹ Here a sign of *anusvâra*, which had been engraved above *ta*, has been clearly effaced; the preceding *kri* may have been altered to *kṛi*.

¹² This, and not *sabhâta*, is quite distinctly the reading of the original; *adaṭa* is a Kanarese word, meaning 'a mighty, powerful, or heroic man.'

¹³ Originally *sâmantam* was engraved.

¹⁴ *Bêṭekâra* also is a Kanarese word, meaning 'a hunter, a sportsman.'

¹⁵ This is what was originally engraved, but the impressions clearly show that the two vowel-signs and the superscript *r* of the word *kṛitti* have been struck out. What is intended I believe to be *Makarakêṭunavasâra*

¹⁶ *Baṅṭa* is a Kanarese *taddhava* of the Sanskrit *bhâṭa*.

¹⁷ Read - *Rêvantam*.

¹⁸ Metre: Ślôka (Anushtubh).

42 ram vairi-kri(kṛi)tāmtakah || Tasmai kraya-dāna-pūrvvakam¹=ātmiya-ma.²
 43 nneya-[s]āmyam Vāyvaḍa-dvādaśa-grāmā dattāḥ³ tan-madhyē Takkali-
 44 k-ābhidhāna-grāmaṁ varjayitvā || Tat-pradhānapurusha-śrī-Khaṁbha-
 45 yya-nāyakah⁴ Madhukari-nāyakah saṁdhivigrahi ||⁵ Bhammaiyya-nā-
 46 yakah⁶ Nimva(ba)ya-nāyaka êtêshām purataḥ saṁdhivigrahi-Nanna-
 47 pai-pratihattēna⁷ likhitvā⁸ śrī-Muñja-mahīpatinā Kannasāmantā-
 48 ya ||⁹ sva-hastēna dattam=idam tāmva-sāsanam¹⁰ || Sa ś[ō]kaḥ ||
¹¹Śva(śva)-dattām para-dattām
 49 vā yō harêt=tu vasumdharam [*] ¹²sha[sh]ṭir=vvarsha-sahasrānim(ṇi)
 viṣṭāyām¹³
 50 jāyatē krimiḥ || ⊙

TRANSLATION.

(Line 1.) Victorious is the boar-incarnation of Vishṇu,¹⁴ which agitated the ocean, (and) at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari¹⁵ who—when the enemy, in terror of having his body torn, hid in a fissure of the god's nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he,¹⁶ the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L. 8.) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the *Mahārājādhirāja Paramēśvara Paramabhṭāraka*, the frontal ornament of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Tribhuvanamalladēva*, (*while he*,¹⁷) firmly residing for many days at the glorious city of *Kalyāna*, is ruling the earth; six years of the glorious *Vikrama*-time having elapsed, the seventh (year), the year *Dundubhi*, being current, on Sunday, the first of the bright half of *Kārttika* of this (year)¹⁸—

(L. 14.) Of king *Muñja*, dependent on his¹⁹ lotus-feet, the lineage (*is this*): (*There was*) the governor of the *Pratyāṇḍaka*-Fourthousand country, born in the *Sinda* race, fearless on battle-fields, named *Bhima*. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was *Sindarāja*. Of his son, king *Muñja*, the column of praise (*records*):—

Hail! The *Mahāmaṇḍalēśvara*, the glorious *Muñjarājadēva*, adorned with the titles 'he who has attained the five *mahāśabdas*, the *Mahāmaṇḍalēśvara*, the supreme lord of the city

¹ Originally *-pūrvvakam*= was engraved; read *-pūrvkam s-ātmiya* (?).

² *Manneya* is a Kanarese word, meaning 'a respectable man, a chieftain, a commander,' and *sāmya* is a *tadbhava* of the Sanskrit *svāmya*.

³ Read *dattāś-ta*. Read *-nāyakō*.

⁴ Originally *Bhammaiyya* was engraved; read *-nāyakō*.

⁵ One would have expected *likhitam*.

⁶ Read *tāmva-sāsanam*. ¹¹ Metre: Ślōka (Anuṣṭubh).

⁷ Originally *viṣṭāyāḥ* was engraved; read *viṣṭāyām*.

⁸ Literally, 'the boar-body of Vishṇu, manifested.'

⁹ i.e. Vishṇu as man-lion, fighting with *Hiraṇyakaśipu*.

¹⁰ i.e. Śiva, whose 'throat is dark-blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality.'

¹¹ Compare page 308 above, note 10.

¹² The principal idea which the author has in his mind and which runs through what follows, is, that 'on this day king *Muñja* sold to *Kannasāmanta* certain villages.'

¹³ i.e. *Tribhuvanamalladēva*'s.

⁵ This sign of punctuation is superfluous.

⁷ Read *hastēna*.

⁹ This sign of punctuation is superfluous.

¹² Read *śaṣṭim va*.

of *Bhôgâvatî*, born in the serpent-chief's race, the frontal ornament of the *Nâga* family, the sun of the lotus—the *Sinda* family, the submarine fire of the *Guṇukas*(?), the fever to the elephants—the rulers of districts;—the blessing pronounced on him is this :—

“In former days, it was not *Vâmana* whose heart, when he was engaged in subduing king *Bali*,¹ faintness did not seize, it was this king *Muñja*, the crest-jewel of princes; nor did this king assume a boar's body, when the world had long been cast down by adversaries. Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers!

“Marvellous it is that your Fame, king *Muñja*, is so eager to visit incessantly the burning hearts of your enemies which frighten (*even*) the ocean² of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the *Himâlaya* and (*Râma's*) bridge.”

And he in the midst of his territory—³

(L. 32.) Hail! Fortune! The illustrious *Kannasâmana*, who worships the feet of the glorious *Tribhuvanamalladêva*, who has attained the five *mahâsâbdas*, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds—mighty chieftains, the lion to the elephants—hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of *Rêvanadêva*, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, *Dharma's* son⁴ in righteousness, *Râdhâ's* son⁵ in truthfulness, a *Rêvanta*⁶ in (*the management of*) horses, a lion in prowess;—the blessing pronounced on him is this :—

“Victory to the illustrious *Kannasâmana*, who loves to adore *Hara's* feet, who touches the breasts of the women of *Lâta*, who has long annihilated the adversaries!”

(L. 42.)—to him,⁷ after purchase, he has given, together with his own rights as chieftain (?), the *Vâyvaḍa*-Twelve villages, excepting from among them the village of *Takkalikâ*. In the presence of his chief officer, the *Nâyaka*, the illustrious *Khambhayya*; the *Nâyaka* *Madhukari*, the *Samdhivigrahin*; the *Nâyaka* *Bhammaiya*; (*and*) the *Nâyaka* *Nimbaya*, has this copper-edict, written by *Nannapai*, the deputy of the *Samdhivigrahin*, been given by the glorious king *Muñja* with his own hand to *Kannasâmana*. The verse here (*appropriate is*) :—

“Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years.”

No. 44.—INDIA OFFICE PLATE OF VIJAYARAJADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr. Fleet's supervision. The original plate is at the India Office; there is no information as to where or by whom it was found.

¹ The original may also be translated 'in subduing powerful kings.'

² *i.e.* as the submarine fire frightens the real ocean.

³ This sentence is continued below, in the translation of l. 42 ff.

⁴ *i.e.* *Yudhishtira*.

⁵ *i.e.* *Karṇa*.

⁶ This is the name of a son of *Sârṇa*.

⁷ Here the sentence commencing above with the words 'and he in the midst of his territory' is continued.

This is a single plate which measures about 10" broad by 5½" high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between $\frac{5}{16}$ " and $\frac{3}{8}$ ", and of those on the right margin, about $\frac{9}{16}$ ". The characters are Nāgarī, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prākṛit or vernacular of the author. In some places the case terminations are altogether omitted; in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prākṛit is shown by the substitution of single for conjunct consonants (as in *Vigrahapāla* for *Vigrahapāla*, ll. 2 and 7, *sadāthityā* for *sadāsthitīyā*, ll. 4 and 5, and *sahasta* for *svahasta*, l. 5), the use of the lingual for the dental nasal (as in *na* for *na*, l. 3, and *kuṭṭumvikānām* for *°kānām*, l. 7), the substitution of *s* for *ś* and *sh* (as in *sésam* for *sésham*, l. 8), and the omission of medial *y* and final consonants (as in *-vidhēānām* for *-vidhēyānām*, l. 9, and *kasyachi* for *°chit*, ll. 5 and 7).¹ That the author's vernacular was closely related to, or was a kind of, Māgadhī Prākṛit, appears to be particularly proved by the occurrence of the word *ostā* for *avasthā* in line 5; by the use of the conjuncts *sp*, *sm* and *sy* instead of *shp*, *shm* and *shy* in *chatuspada*, l. 6, *tusmā* (for *yushmat-*), l. 4, and *nirvvaḥisyati*, l. 9; and (if my interpretation of the text be right) by the Nom. sing. masc. *yē* in line 3.² In respect of orthography it may be noted that *t* is everywhere doubled before *r* (as in *-puttra*, l. 2); that *b* is written by a sign of its own in *kuṭṭumbikā*, l. 3, and *bal-ādḥikṛitēna*, l. 4, but by the sign for *v* in *kuṭṭumvikānām*, l. 6; and that the writer throughout has written *ṭṭ* instead of the single *ṭ* (as in *-kaṭṭaké*, l. 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is *paribhōga* in line 3, used apparently in the sense of *bhukti* or *bhōga*, 'a district.'

The inscription, described in line 2 as a *prasāda-paṭṭaka* or 'document of favour,'³ is one of a *Pāramabhāṭṭāraka Mahārājādhirāja Paramēśvara Vijayarājadēva*, and records a grant of land and other property in the *Kēsarikōṭṭa paribhōga* and the grant of a village named *Pōtā*, in favour of some people of the *Palha* clan or caste. There is nothing to show to what dynasty *Vijayarājadēva* belonged, or to determine the time when he lived; and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D.; and that, if the word *kaṭṭaka* (for *kaṭaka*) in line 1 should have to be taken as a proper name, which probably is really the case,⁴ *Vijayarājadēva*, when these grants were made, resided at *Cuttack*, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two *Mahārājñīs*, *Lachchhidēvi* and *Hamsinidēvi*. The only suggestion which I can offer, is that *Vijayarājadēva* was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of *Kēsarikōṭṭa* and the village of *Pōtā* I am unable to identify.

¹ Perhaps I should also mention here that we find five times, at the end of a word, *ā* instead of *am* or *am*; in line 4 *-tārakā*, *nirvvaḥamānā*, and *pradattā*, and in line 5 *paripamthaniyā* and *dhōktacyā*.

² Compare Hémachandra's *Prākṛit Grammar*, iv. 291, 289 and 287.

³ [Compare *prasāda*, 'a favour, gift,' in line 6 of the Cochin plates (page 68 above), and *paṭṭa-mayaḥ prasādaḥ* in the Udayéndiram plates of Hastimalla (*Ind. Ant.* Vol. XXIII, p. 296, note 2).—E. H.]

⁴ Compare the same *vijaya-kaṭaka* in line 1 of the Sambalpur plates of Mahābhavagupta, *Journ. As. Soc. Bengal*, Vol. XLVI, Part I, p. 175; and in line 1 of the Chaudvār plates of the same, *Ind. Ant.* Vol. V, p. 55, and *Proceedings, As. Soc. Bengal*, 1882, p. 11.—A king *Vijaya Kēsari*, supposed to have ruled A.D. 875-890, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's *Lists of Antiquities*, Vol. II, p. 206.

TEXT.¹

- 1 Ōm² svasti [[*] Śrī-vijaya-katta(ṭa)kē³ samāvāsita-paramabhattāṭaraka-
mahārājādhirāja-paramésva(sva)ra-śrī-Vijayarājadēvaḥ |⁴ kuśali
- 2 śrī-Vigahapāla⁵ Dusala-puttra tathā Mihirāva Kusuarā-puttra Palha-jāti prasāda-
pattakam prayachchhaty=anayā bhāshayā yathā śrī-Kēsa-
- 3 rikōṭṭa-paribhōgē kshētrā-bhūmī⁶ tathā kúpā tathā grihā tathā
kuṭṭu(ṭu)mbikā yē⁷ cha na kam=api divasaṁ Mūladēva-bhuktaṁ sa cha
samastam mayā śrī-bha-
- 4 ṭṭārakēna⁸ ā-chamdr-ārka-tārakā yāva-kṛitya⁹ tusmā-puttra-pautra-prapauttr-ādi¹⁰
nirvvaḥamānā¹¹ sadāthityā¹² prasādīkṛitya pradattā¹³ [[*] kēn=āpi bal-ādhi-
- 5 kṛitēna na paripamithaniyā¹⁴ [[*] gōttraja¹⁵ kasyachi¹⁶ anyasmāpi kāmakārō
n=āsti [[*] ¹⁷sahasta-parahastēna bhōktavyā [[*] sadāthityā attrāam o-
- 6 stā [[*] mahārājñī śrī-La[**ch***]chhidēvi tathā mahārājñī¹⁸ śrī-Hamsinidēvi [[*]
Tathā Pōtā-grāmam¹⁹ dvipada-chatuspa(shpa)da-kshētrānām²⁰ kuṭṭumvikā-
- 7 nām²¹ sahitam samastam śrī-Vigahapāla-puttra-pauttrānām²² bhatta(ṭṭa)-grāmam
mayā śrī-bhattāṭarakeṇa prasādīkṛitam [[*] anya-Palha²³ kasyachi²⁴ kāma-

¹ From Dr. Fleet's accompanying photo-lithograph.

² Expressed by a symbol.

³ *Kaṭaka* may be either 'a royal residence' (*rājadhāni*) in general or the proper name of a town. If the latter should be the case here, we ought to write *-Kaṭakē*. For instances where *vijaya* is prefixed to the names of towns see *Ind. Ant.* Vol. XVIII. p. 270.

⁴ This sign of punctuation is superfluous.

⁵ Here and in the following nouns up to *jāti* the terminations of the Dative case are omitted.

⁶ I take the word intended to be *kshētra-bhūmis*; the following *kúpā* and *grihā* are probably meant for *kúpās* and *grihāni*.

⁷ Read *yach=cha na* and afterwards, for *sa cha, tach=cha*; *yē* is the (Māgadhī) Nom. sing. masc., used instead of the neuter; *na* is the Prākṛit form of *na*.

⁸ Read *°kēṇ=ā*.

⁹ Apparently for *yāvat-kṛitya, yāvat-kṛitvā*; and the whole phrase for the ordinary *ā-chandr-ārka-tārakam yāvat*.

¹⁰ This compound is used in the sense of the Instrumental case (*-ādibhiḥ*). The first word of it, *tusmā*, I take to be equivalent to *yushmat*.

¹¹ The form, the sense of which the writer wished to express, seems to be *nirvāhyam*, and the meaning I take to be that of *paribhōgyam*, 'to be enjoyed or possessed.' Below, line 9, the root *vah* with the preposition *nir* is employed in the sense of 'to carry out, to accomplish.'

¹² Apparently for *sadā-sthityā*, 'in permanence or perpetuity;' the word occurs again in the next line.

¹³ Read *pradattam*.

¹⁴ Read *°ntyam*.

¹⁵ i.e. *gōirajasya kasyachid=anyasy=āpi*; I understand the meaning to be: 'Nobody (i.e. no ruler) either of my own family or any other (ruler) must follow his inclination' (to take away this property).

¹⁶ The two *aksharas kasya* were originally omitted and are engraved below the line.

¹⁷ Originally *sahastē* was engraved, but the sign of *ē* appears to have been struck out; *sahastā* is of course *sva-hasta*. I am not sure about the exact meaning of this passage, but would suggest: *svahasta-parahastēna bhōktavyam sadāsthity=ātr=āyam=avasthē*; '(the property granted) may be enjoyed by (the donees) own hands (i.e. by them personally) and (with their consent) by the hands of others; this is the settlement (made) here in perpetuity.' The first part of this clause would thus be equivalent to the *bhōktavyam bhōjayitavyam* of other inscriptions. As regards the wording of the second part, *ostā* I take to be the Māgadhī equivalent of *avasthā*; and *attrāam* probably is a mistake for *attrāam*, which would stand for *attrāyam*, as *vidhēa* does for *vidhēya* in line 9, below.

¹⁸ Originally *māhārājñī* was engraved.

¹⁹ Read *-grāmō*, and further on, agreeing with it, *sahitah, samastah, -grāmō*, and *°kṛitah*.

²⁰ This word and the next should have been put in the Instrumental case.

²¹ Read *kuṭṭumbikānām*, for *°kaiḥ*.

²² This should have been in the Dative case.

²³ What the writer wished to say, is probably *anyasya Palhajāthyasya*.

²⁴ Read *kasyachit*.

8 kârô n=âsti [*] Kusuarâ-puttraih Pôtâ-grânam varjaitvâ¹ sêsam yathâ-
 likhitam bhôktavyam [*] sâdhu-su(su)bh-âchârânam² âjñâ-śravaṇa-
 9 vidhêṅnam³ upari-likhitam sarvvaṁ nirvvaḥisyati⁴ || Râj-âdêsât⁵ śrî-Durgapâla-
 vachanêna likhitam mayâ Mûladêva⁶ Maṅguka-su-
 10 ta hêmakârêṇa ||
 11 Śrî-Vijayarâjadêvaḥ⁷ [||*]

TRANSLATION.

(Line 1.) Ôm. Hail!

Dwelling at his glorious royal residence of victory,⁸ the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara*, the glorious *Vijayarâjadêva*, being in good health, grants to the illustrious *Vigahapâla*, son of *Dusala*, and to *Mihirâva*, son of *Kusuarâ*, of the *Palha* clan, a document of favour, to this effect that—

I, the glorious *Bhattachâraka*, have graciously granted (*to you*) in perpetuity, in the *Kêsari-kôṭṭa* district (*paribhōga*), cultivated land and wells and houses and house-slaves and whatever has not any day been enjoyed by *Mûladêva*,⁹ to be possessed by you, your sons, grandsons, great-grandsons and so forth, as long as the moon, the sun and the stars endure; (*and*) not to be interfered with by any commander of forces.¹⁰ The (*rulers*) of (*my*) family or other (*rulers*) have no claim (*to this*). It may be enjoyed by (*your*) own hands and (*with your consent*) by the hands of others. This is the settlement (*made*) here in perpetuity. The *Mahârâjâñi*, the glorious *Lachehidêvi*, and the *Mahârâjâñi*, the glorious *Hamsinidêvi*.

(L. 6.) I, the glorious *Bhattachâraka*, have also graciously given the whole village of *Pôtâ*, with its bipeds, quadrupeds, fields (*and*) house-slaves, to the sons and grandsons of the illustrious *Vigahapâla*, as a *bhattachâ*-village. No other *Palha* has any claim (*to it*). Excepting the village of *Pôtâ*, the sons of *Kusuarâ* are to enjoy everything as written (*above*). (*My*) well and virtuously behaved (*subjects*), ready to obey my commands, will carry out everything written above.

At the king's command, by the instruction of the illustrious *Durgapâla* written by me, the goldsmith *Mûladêva*, son of *Maṅguka*.

The glorious *Vijayarâjadêva*.

No. 45.—NAGPUR MUSEUM INSCRIPTION OF SOMESVARA ;

SAKA-SAMVAT 1130.

BY H. KRISHNA SASTRI; BANGALORE.

The slab which bears the subjoined inscription, is preserved in the Museum at *Nâgpur*. I edit this record from three sets of excellent inked estampages, one of which was supplied to

¹ Read *varjayitvâ sêsam*.

² Read °*râṅam*=; instead of the Genitive one would have expected the Instrumental case here and in the next word.

³ Read -*vidhêṅnam*=, for -*vidhêṅam*=.

⁴ For *nirvakshyati*.

⁵ Read -*âdêsât*=*chhât*.

⁶ Intended for °*dêvêna Maṅguka-sutêna*.

⁷ This is engraved in large letters on the proper right margin.

⁸ Or, it may be, 'dwelling at the glorious (town) of victory *Kaṭaka*'; see page 313 above, note 3.

⁹ I am somewhat doubtful about this, but see no way of translating the original text differently. It is strange that the name of the village, to which the land belonged, should have been omitted.

¹⁰ The original has *balâdhikrita*.

Dr. Hultsch by Mr. Cousens, and two by Dr. Fleet, for whom they had been prepared by Shaikh Karîm. Each set of impressions consists of five pieces. The context suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab. To settle this point, Dr. Hultsch forwarded one set of the impressions to Mr. R. S. Joshi, Curator of the Central Museum, Nâgpur, who readily supplied the following information. The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle. The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr. Joshi kindly sent a pencil-rubbing and an impression. He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nâgpur, by Colonel Glasford, the then Deputy Commissioner of the then Upper Gôdâvarî district, who found the same serving the purpose of a tombstone and mounted at the head of an innumerable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kowtah, some 6 miles from Sironcha tahsil." Sironcha is situated on the left bank of the Gôdâvarî, in about 19° latitude and 80° longitude. The slab itself is noticed as "said to have come from Sironcha" in Sir A. Cunningham's *Reports*, Vol. VII. p. 115.

At the top of the front of the slab are drawn some rude figures: a dagger between a tiger facing it from the left and a *lînga* on the right. Below the tiger is the sun, and below the *lînga* a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose. The characters on the front and back of the slab are much larger than those on its right side. A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether; a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back. I am unable to give a complete transcript and translation of the damaged portions of the inscription. Of orthographical peculiarities I need only note that the vowel *ri* is represented by *ri* in *prakaṣṭikrîta* (l. 6 f.) and *Śakanrîpa* (l. 26).

Lines 18 to 35 of the inscription record that Gaṅgamahādēvî, the chief queen of Sômēśvaradēva, gave a village, named Kêramaruka (l. 35) or Kêramaruka (l. 55), to two temples of Śiva, both of which she had built. The first was called Vira-Sômēśvara after her husband, and the other Gaṅgâdharēśvara after herself. The date of the consecration of the two temples and of the grant of the village was Sunday, the twelfth *tîthi* of the bright fortnight of Phâlguna in the Śaka year 1130. The next few lines (35 to 42) appear to contain the king's sanction of the grant. Lines 42 to 55 specify the names of a number of royal officers who were witnesses of the transaction. Lines 57 to 79 I have not been able to make out satisfactorily. They appear to record that both Gaṅgamahādēvî and Sômēśvaradēva performed libations of water; but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations.

I have no means for identifying the village of Kêramaruka which was the object of the grant. The date of the grant has been kindly calculated by Mr. Dikshit, who remarks on it as follows:— "In Śaka-Samvat 1129 expired, Phâlguna *śukla* 12 ended on Saturday, the 1st March, A.D. 1208, at 13 *gh.* 59 *palas.* This *tîthi* can in no way be connected with the following Sunday, and therefore this is not the given date. In Śaka-Samvat 1130 expired, Phâlguna *śukla* 12 ended on Wednesday, the 18th February, A.D. 1209. This also is not the given date. In Śaka-Samvat 1131 expired, Phâlguna *śukla* 12 ended on Sunday at 18 *gh.* 43 *palas.* The European equivalent is the 7th February, A.D. 1210."

The first sixteen lines of the inscription are made up of a string of *virudas* of the king, whose full name was Jagadekabhushana-Mahârâja, *alias* Sômēśvaradēva-Chakravartin.

He claims to be a descendant of the race of the *Nāga* with thousand hoods, i.e. of the serpent *Śeṣha*, to be the lord of the city of *Bhōgāvati*, to have for his crest a tiger with a calf, to belong to the *Kāśyapa gōtra*, and to be a worshipper of the god *Mahēśvara* and of the goddess *Mānikyadēvi*. In his *Dynasties of the Kanarese Districts* (p. 95 ff.) and in this *Journal* (p. 230 ff.), Dr. Fleet has given details of two branches of the *Sinda* family, which were established at *Bāgaḍage* and at *Erambarage*, and which were tributary to the Western *Chālukya* and *Kalachuri* dynasties.¹ In the *Bhairanmaṭṭi* inscription (No. 33 above), the members of the *Bāgaḍage* branch of the *Sinda* family are stated to be descendants of the race of serpents (*Nāgavāṃsa*), to use the crest of a tiger, and to be the lords of the city of *Bhōgāvati*. As three similar *virudas* are applied to *Sōmēśvara*, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the *Sinda* family. But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the *Bāgaḍage* branch, or of *Vikrama*, the last representative of the *Erambarage* branch who is noticed by Dr. Fleet, and whose latest inscription is dated in the *Śaka* year 1102, twenty-eight years before the subjoined inscription.

TEXT.²

A.—Front of Slab.

1	अ ³ स्वस्ति [॥*] सहस्रफणा-	14	[णि]क्यदेवोदिव्यश्री-
2	मणिकिरणनिकराव-	15	पादपद्माराधक प-
3	भासुरनागवंशी- 3	16	खलसाधक श्रीम-
4	व भोगावतीपुरवराधी-	17	जगदेकभूषणम-
5	श्वर सवत्सव्याग्रलां-	18	हाराजुलैन श्रीसो-
6	च्छन काश्यपगोत्र प्रक-	19	मेश्वरदेवचक्रवर्तुल-
7	टीकृतविजयघोष-	20	कथमहिषियैन गं-
8	ण विश्वविश्वंभरापर-	21	गमहादेवुलु तम
9	मेश्वर परमभट्टारक	22	पुरुषुनि पर वीर-
10	महामहेश्वरचरण-	23	सोमेश्वरमुं दम
11	कंजकिंज[ल्क]पुंजपिं ⁵	24	पर गंगाधरेश्वरमुं ⁷
12	जरितभ्रमरायमा-	25	व्रतिष्ठ सेसेडि नां-
13	न ⁶ [मा]नी[ञ]त [श्रीमा]-	26	टिकि ⁸ शकत्रिपकाला-

B.—Back of Slab.

27	तीतसंवत्सरसु-	29	टि फाल्गुणशु[क्र]- ¹⁰
28	लु ११३० अगुनें ⁹	30	द्वादशनि आदित्यवा-

¹ Compare also the *Tidgundi* plates, published by Professor Kielhorn, above, p. 306 ff.

² From inked estampages, received from Mr. Cousens, Dr. Fleet, and Mr. Joshi.

³ Expressed by a symbol.

⁴ Read प्रकटीकृत.

⁵ The *anusvāra* stands at the beginning of the next line.

⁶ Read ०रायसाथ.

⁷ The *anusvāra* stands at the beginning of the next line.

⁸ Read शकदृप.

⁹ The *anusvāra* stands at the beginning of the next line.

¹⁰ Read फाल्गुनशुक्र.

31 रसु नांडु ई	44 डलीक[सो]मराजुनु
32 रेंडु शिवालयसु-	45 श्रीकरणसु दामोद-
33 ल[कुं] वृजात्यसु-	46 रनायकुलूनु में- ²
34 गानिच्चिन ऊरु के-	47 टमनायकुंडु-
35 [रम]ॐकानु [।*] मा सुं-	48 नु घांचनपेगडानु ³
36 कसुलीं बीतुम-	49 [प]डिहारि ⁴ सोमिना-
37 [ल]व रेंडु वीसालुनु	50 यकुंडुनु गुहा-
38 . [।]सेसु मडिनि पा-	51 [पु] एॐपरडि[नि] ⁵
39 . [भो]गसुवारिकि ज-	52 विलुचूडुप्रसु ⁶
40 . . गामालु धार[।*]-	53 वु पाॐकोट की-
41 [पू*][र्व]कसुगानिच्चि-	54 [मनायकुंडुनु]
42 [नांसु] [॥*] ईयर्त्थान-	55 साच्चि [॥*] केर[मॐनु] सं ⁷
43 कु मा [प्र]धा[नि] मं-	56 क[सु] देवर . .

C.—Side of Slab.

57 श्रीगंग-	69 खर-
58 मह[।]-	70 देव-
59 [दि]वि सी-	71 डु ⁹ [पो]-
60 मना-	72 [रि]पे .
61 [थ]सो-	73 कि कु-
62 मय[।]-	74 केॐ [धा*]-
63 दुल[कु] ⁸	75 र वी-
64 कू[ड]-	76 [से]
65 ॐण्डु	77 डु [त्रा]-
66 धार	78 ह्यण-
67 [वी]से [॥*]	79 त्रिति ¹⁰ [॥*]
68 सो[मि]-	

¹ The *anusvāra* stands at the beginning of the next line.

² The *anusvāra* stands at the beginning of the next line.

⁴ i.e. प्रतिहार.

⁵ Read रेडिनि.

³ Read पेगडानु.

⁶ Read प्रसुनु.

⁷ The *anusvāra* stands at the beginning of the next line.

⁸ Read ०लुकु.

⁹ Read देवडु.

¹⁰ Read वप्ति.

TRANSLATION.

Ôm. Hail!

Gāṅga ahādēvi,— the chief queen of the glorious **Jagadēkabhūshana-Mahārāja**, *alias* the glorious **Sômēśvaradēva-Chakravartin**, who was born of the race of the **Nāga** (*i.e.* the serpent **Śēsha**) who is resplendent with the mass of rays (*proceeding from*) the jewels on (*his*) thousand hoods; who is the lord of **Bhōgāvati**, the best of cities; whose crest is a tiger together with a calf; who belongs to the **Kāśyapa gōtra**; whose shout of victory is universally known; who is the supreme ruler of the whole earth; who is a supreme lord; who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great **Mahēśvara**; who is full of pride; who is a worshipper of the heavenly and holy lotus-feet of the blessed **Māṅkiyadēvi**; (*and*) who is a conqueror of hostile armies,— on the day on which (*she*) had performed the consecration (*of the image*) of **Vira-Sômēśvara**, (*which was called*) after the name of her husband, and (*of the image*) of **Gāṅgāharēśvara**, (*which was called*) after her own name, (*viz.*) on **Sunday**, the twelfth *tithi* of the bright (*fortnight*) of **Phālguna** in (*the year*) 1130 of the years expired from the time of the **Śaka** king,— gave, for worship in these two temples of Śiva, the village of **Kēramarūka**. We¹ gave, with libations of water, in (*this village*), two sixteenths of our revenue (*sunka*)

(Line 42.) To this transaction, our minister **Maṅḍalika-Sōmarāja**, the secretaries **Dāmōdara-Nāyaka**, **Meṅṭama-Nāyaka** and **Chāñchana-Peggaḍa**, the door-keepers **Sōmi-Nāyaka**, **Guddāpu-Ḙṛapa-Redḍi**, **Viluchūḍla-Prabhu** and **Pāṛakōṭa-Komma-Nāyaka** (*were*) eye-witnesses.

(L. 55.) The revenue of **Kēramarūka**

(L. 57.) The glorious **Gāṅgamahādēvi** performed a libation of water (*into the hands*) of **Sōmanātha-Sōmayājīn**

(L. 68.) **Sômēśvaradēva** performed a libation of water for the support of **Brāhmaṇas**.

No. 46.—GANESGAD PLATES OF DHRUVASENA I.;

[GUPTA.]SAMVAT 207.

BY E. HULTZSCH, PH.D.

The copper plates which bear the subjoined inscription, were found in a field at **Gaṇēśgaḍ** in the **Dāmnagar tālukā** of the **Baroda State**. In **March 1894**, **Major W. B. Ferris**, then **Assistant Agent to the Governor-General, Baroda**, sent them to **Dr. Fleet**, who very kindly placed them at my disposal for publication. They have now been returned to **Baroda**.

The plates are two in number and measure about 11 by 7½ inches. The edges of their inner, inscribed sides are raised into rims to protect the writing. When the plates reached me, they were covered with a thick layer of rust. Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1:20), they became quite legible, and are now in a fair state of preservation. The engraving is so deep that many letters show through distinctly at the back of the plates. Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about ¼ inch thick. The wire on the right is bent into a ring, but not soldered. The second wire is also twisted into a ring, which had not yet been cut when the plates reached me; and the two ends of the wire are secured in a knob projecting from

¹ This pronoun apparently refers to the king.

the lower end of a well-preserved oval seal, which measures about $2\frac{1}{4}$ by $1\frac{7}{8}$ inch. The back of the seal is of convex shape. On the front of the seal, a plain oval border, measuring $1\frac{3}{4}$ by $1\frac{3}{8}$ inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend श्रीमदः. The weight of the two plates is 3 lbs. $7\frac{1}{2}$ oz. and that of the two rings and the seal $7\frac{1}{2}$ oz. ; total, 3 lbs. 15 oz.

The date at the end of the inscription furnishes instances of the numerical symbols for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14. The language is tolerably correct Sanskrit. The proper name *Bhaṭakka* (for *Bhaṭārka*) in line 3 and on the seal,¹ and the adjective *jamala* (for *yamala*) in line 14 are two instances in which the writer of the inscription relapsed from Sanskrit into his Prakṛit vernacular.

The plates record an order, issued from (his capital) Valabhī (line 1) by Dhruvasēna [I.] (l. 10) and conferring on a Brāhmaṇa eight measures (*khaṇḍa*) of land and two cisterns in the village of Hariyānaka, which belonged to Akshasarakaprāpa, a subdivision of Hastavaprāharāṇī (l. 12). I am unable to identify the village of Hariyānaka and the subdivision in which it was included. The district of Hastavaprāharāṇī, Hastakavaprāharāṇī, or Hastavaprāhāra is mentioned in three other Valabhī grants.² Hastavapra or Hastakavapra, to which it owes its name, has been identified with Hāthab, six miles south of Gōghā in the Bhāvnagar State, and with the 'Astakapra' of Ptolemy and of the *Periplus*.³

The *Dūtaka* of the grant was the door-keeper Mammaka, and the writer of the edict was Kikkaka (l. 28). The latter also wrote the three other published grants of Dhruvasēna I.⁴ and the former acted as *Dūtaka* of one of these three grants.⁵ The date of the subjoined grant was the 15th *tithi* of the dark fortnight of Vaiśākha of the (Gupta) year 207 (l. 29 f.), i.e. A.D. 526-27. Another grant of Dhruvasēna I., published by Professor Bühler,⁶ is dated in the same year, which forms the earliest date of the Valabhī dynasty that has been hitherto found in inscriptions.

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the Maitrakas, to the earlier translations of it.⁷ In line 1, the original clearly and unmistakably reads *Maitrakāṇām-atulabala-sapatna*. This is also the reading of the published facsimiles of the remaining early Valabhī grants,⁸ the editors of which have read *sapanna* because they had in their minds the reading *sampanna*, which actually occurs in the later Valabhī grants. As all the earlier grants read *sapatna*, we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhī *vaṁśāvali*, and that *sampanna*, the reading of the later grants, is a mere clerical error. I am obliged to dwell on this detail because the reading *sapatna* finally disposes of the possibility of construing the word *Maitrakāṇām* with the next following compound, and forces us to connect the word with the verb *abhavat*, which is omitted, but must be supplied to complete the sentence. Whether we

¹ The same spelling occurs in another grant of Dhruvasēna I. (*Ind. Ant.* Vol. V. p. 205) and on the seals of other Valabhī plates.

² *Ind. Ant.* Vol. I. p. 45; Vol. V. p. 204; and Vol. VI. p. 10.

³ *ibid.* Vol. V. p. 314; Vol. VII. p. 53 f.; Vol. VIII. p. 141; Vol. XIII. p. 358; Colonel Watson's *Statistical Account of Bhāvnagar*, p. 106.

⁴ *Ind. Ant.* Vol. IV. p. 105; Vol. V. p. 206; and *Vienna Oriental Journal*, Vol. VII. p. 300.

⁵ *Ind. Ant.* Vol. V. p. 206.

⁶ *ibid.* p. 204 ff.

⁷ See Dr. Fleet's *Gupta Inscriptions*, p. 167, note 11; and *Ep. Ind.* Vol. I. p. 89, note 23.

⁸ See the reproductions of the plates of Dhruvasēna I. (*Ind. Ant.* Vol. V. p. 205) and of Dharasēna II. (*ibid.* Vol. VII. pp. 68 and 72; Vol. VIII. p. 302; and *Gupta Inscriptions*, Plate xxiv.). In the facsimile of a grant of Gubasēna (*Ind. Ant.* Vol. VII. p. 66) the first *akṣara* of *sapatna* is doubtful.

paraphrase the passage by *Maitrakānām* (i.e. *Maitrakēshu*) *Bhaṭārko śbavat*, or supply the word *vamśe* after *Maitrakānām*,¹ it is now evident that *Bhaṭārka*, the ancestor of the *Valabhi* kings, himself belonged to the family or tribe of the *Maitrakas*.²

TEXT.³

First Plate.

- 1 श्री⁴ स्वस्ति [॥*] वलभीतः प्रसभप्रणत[†*]मित्राणा⁵
मैत्रकाणामतुलबलसपतमण्डलाभोगसंसक्त-
- 2 संप्रहारशतलब्धप्रतापः प्रतापोपनतदानमानार्ज्वीपाज्जितानुरक्तमौलभृतमित्रश्रेणी⁶
- 3 बलावाप्ताराज्यश्रिः⁷ परममाहेश्वरः श्रीसेनापतिभटकस्तस्य⁸
सुतस्तत्पादरजीरुणावनत-
- 4 पवित्रीकृतशिराः शिरीवनतशत्रुचूडामणिप्रभाविच्छुरितपादनखपक्तिदोधितिः⁹
दीनानाथजनो-
- 5 पजीव्यमानविभवः परममाहेश्वरस्सेनापतिधरसेनस्तस्यानुजस्तत्पादाभिप्रशस्त-
विमलमौलि-
- 6 मणिर्मन्वादिप्रणीतविधिविधानधर्मा धर्मराज द्रव
विहितविनयव्यवस्थापद्धतिरखिलभुवनमण्डला-
- 7 भोगस्वामिना परमस्वामिना स्वयमुपहितराज्याभिषेकमहा
विश्राणनावपूतराजश्रीः परम-
- 8 माहेश्वरो म(†)हाराजद्रीणसिंहः सिंह¹⁰ इव तस्यानुजस्वभुजबलेन
परगजघटानीकालामेक-
- 9 विजयी शरणैषिणां शरणमवबोद्धा शास्त्रार्थतत्वानां कल्पतरुरिव सुहृत्प्रणयिनां
यथाभिलषित-
- 10 फलोपभोगदः परमभागवतः परमभट्टारकपादानुद्धातो
महासामन्तमहाराजभुवसेन[;*]
- 11 कुशली सर्वानेवायुक्तकविनियुक्तकद्रांगिकमहत्तरभुवस्थानाधिकरणिकदाण्डप्राशि-
कचाटभटादी-
- 12 ¹¹त्वमाज्ञापयत्वस्तु वस्त्रंविदितं यथा हस्तवप्राहरस्थां¹²
अक्षरकप्रापीयहरियानकप्रामे

¹ This was Dr. Fleet's original suggestion ; see *Ind. Ant.* Vol. VIII. p. 303.

² Regarding the tribe of the *Maitrakas*, *Mihiras*, or *Méharas*, see Dr. Fleet's interesting note, *Ind. Ant.* Vol. XV. p. 361 f.

³ From the original copper-plates.

⁴ Read °मित्राणां.

⁵ Read श्रीः.

⁶ Read °पक्तिदोधितिर्दीनां°.

⁷ Read °वसा°.

⁴ Expressed by a symbol.

⁵ Read °पार्जितानुराजीरुक्त°.

⁶ Read भट्टारकस्तस्य.

¹⁰ Read सिंह.

¹² Read °हरस्थानम्°.

- 13 ¹अपरोत्तरसीन्नि चित्रखण्डचतुष्टयं पूर्वोत्तरसीन्नि चित्रखण्डचतुष्टयं² एवं
चित्रखण्डान्यष्टौ
14 यत्र पादावर्त्तशतत्रयं पा ३०० अस्मिन्नेव³ ग्रामे ⁴अपरोत्तरसीन्नि
जमलवापि⁵ चत्व[१*]रिंशत्-
15 पादावर्त्तपरिसरा द्वितीया वापि⁶ विशत्यादावर्त्तपरिसरा⁷ एवमेकत्र सर्व्व[सु]⁸

Second Plate.

- 16 पादावर्त्तशतत्रयं [ष]ष्ट्यधिकं⁹ अत्रैव वास्तव्यब्राह्मणधम्मिलाय दर्भस-
17 गोत्राय ¹⁰वाजिसनयसब्रह्म[चारि*]णे मातापिचोः
पुष्याप्यायना[या*]त्मनश्चै[हि*]कासुष्मिक(१)यथाभिलषित-
18 ¹¹फलावाप्तनिमित्तमाचन्द्राकार्ष्णवर्चिस्त्रिस्थिति सरित्पर्व्वतसमकालिनं¹²
पुत्रपौत्रान्वयभोग्धं
19 दानकरविटोक्तकरविशुद्धं भूमिच्छिद्रन्य[१*]यिन¹³ उदकातिसर्गे¹⁴
ब्रह्मदायोतिष्टष्टः [१*] यतः¹⁴
20 ब्रह्मदेयस्थित्या भुञ्जतः क्षयतः कर्षयतः प्रदिशतश्च न ¹⁵केनयित्स्वस्याप्याबाधा
विचारणा वा
21 कार्यास्मद्दंशजैरागामि[भ]द्रनृपति[भि*]श्च सामान्यभूमिदानफलमवगच्छन्निरयं-
मस्मिहायोनु-¹⁶
22 मत्तव्य[ः १*] यश्चाच्छिद्रन्य[१*]दाच्छिद्रमानं वानुमीदेत् ¹⁷पचभिर्गहापातकैः
सीपपातकैस्त्रयुक्तस्वात्¹⁸ [१*]
23 अपि चात्र व्यासगीताः श्लोका भवन्ति ॥ षष्टिं¹⁹ वर्षसहस्राणि स्वर्गे²⁰
मीदति भूमिदः [१*] आच्छेता²¹ चानु-
24 मन्त[१*] च तास्त्रेव²² नरक्रे वसेत् [॥*] स्वदत्त[१*] परदत्तां वा यो
हरेत वसुध्वरां [१*] गवां शतसहस्र[स*]स्व हन्तुः प्र[१*]प्रोति

¹ Read अपरोत्तर.² Read अस्मिन्नेव.³ Read जमलवापी.⁴ Read सरेव.⁵ Read जमत्रैव.⁶ Read फलावाप्तनिमित्तमाचन्द्राकार्ष्णव.⁷ Read न्यायेनोदका.⁸ Read केनचि.⁹ Read पचभि.¹⁰ Read षष्टि.¹¹ Read आच्छेता.¹² Read एयनेवं.¹³ Read अपरोत्तर.¹⁴ Read वापी विश्रतिपादा.¹⁵ Read सर्व्वम्.¹⁶ Read वाजिसनेय.¹⁷ Read कालीनं.¹⁸ Read यती.¹⁹ Read रयमहायातुमनव्यः.²⁰ Read पातकैः.²¹ Read स्वर्गे.²² Read तास्त्रेव.

- 25 किल्बिषम् [॥*] यानीह दारिद्रनयान्नरन्दैः¹ धनानि धर्मायतनीकृतानि
[॥*] निर्माख्वान्तप्रतिमानि तानि
- 26 को नाम साधुः पुनराददाति [॥*] पुर्वदत्तां द्विजातिभ्यो यद्वाद्रष³
बुधिष्ठिर⁴ [॥*] महीं महिवता⁵ श्रेष्ठ
- 27 दानाच्छ्रेयीनुपालनमिति [॥] स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य
[॥*]
- 28 दूतकः प्रतीहारमन्मकः [॥*] लिखितं किक्ककेनति⁶ [॥*]

On the Right of the Second Plate:

- 29 सं २०० ७
- 30 वैशाख ब १० ५ [॥*]

TRANSLATION.

(Line 1.) Om. Hail! From Valabhi.⁷

(In the race) of the **Maitrakas**, who prostrated (*their*) enemies by force, (*was born*) the devout worshipper of Mahêśvara, the glorious general (*sênâpati*) **Bhaṭârka**, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (*his*) splendour, through (*his*) impartiality (*in conferring*) presents and honours; (*and*) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers, and friends.

(L. 3.) His son (*was*) the devout worshipper of Mahêśvara, the general **Dharasêna**, whose bent head became purified as it was reddened by the dust of the feet of (*his father*);⁸ the splendour of whose toe-nails blended with the lustre of the crest-jewels on the bent heads of (*his*) enemies; (*and*) whose wealth was being lived upon by distressed and helpless people.

(L. 5.) His younger brother (*was*) the devout worshipper of Mahêśvara, the **Mahârâja Drôṇasimha**, whose spotless crest-jewel was (*still more*) purified (*by his prostrations*) at the feet of (*his elder brother*); who was by nature addicted to the performance of the duties prescribed by Manu and other (*law-givers*); who, like Dharmarâja (*i.e.* Yudhishtîra), pointed out the path of good conduct; the ceremony of whose anointment to the royalty was performed by **His Majesty** (*paramasvâmin*), the lord of the vast circle of the whole world, in person; (*and*) who purified (*his*) royal glory by liberality.

(L. 8.) His younger brother, the devout worshipper of Bhagavat, the **Mahâsâmantâ** (*and*) **Mahârâja Dhruvasêna**,— who meditated on the feet of **His Majesty** (*paramabhaṭṭâraka*); who, like a lion,⁹ defeated alone, by the strength of his own arm, hosts of troops of enemies (*who resembled*) elephants; who was the refuge of those seeking refuge; who knew the true

¹ Read दारिद्राभयान्नरन्दैर्धनानि.

² Read पूर्व.

³ Read °द्रष.

⁴ Read बुधिष्ठिर.

⁵ Read महिवता.

⁶ Read °केनिति.

⁷ The word *Valabhi* depends on *samâjyâpaya*; in line 12 below.

⁸ A similar figure of speech occurs in verses 20 and 65 of the Mallihêna epitaph (pp. 200 and 206 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin.

⁹ Previous translators have construed the words *simha iva* with the preceding word *Drôṇasimha*. The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that *simha iva* must be connected with the following words.

meaning of the *Śāstras*; (and) who, like the *kalpa* tree, conferred the enjoyment of rewards according to (their) desires on friends and favourites,— being in good health, issues (the following) command to all the *Āyuktakas*, *Viniyuktakas*, *Drāṅgikas*, *Mahattaras*, *Dhruvas*, *Shthānādihikarāṅikas*, *Dāṇḍapāsikas*, irregular and regular soldiers, and so forth :—

(L. 12.) “ Be it known to you that, in order to increase the religious merit of (my) mother and father, and in order to obtain myself the desired reward in this and in the next (world), (I) have given,— to last as long as the moon, the sun, the sea and the earth, (and) for the same time as the rivers and the mountains, to be enjoyed by (the donee's) sons, grandsons and (further) descendants, free of taxes (in the shape) of gifts and taxes (in the shape) of forced labour,¹ according to the maxim of *bhūmichchhidra*, with libations of water, as a *brahmaddya*,— in the village of **Hariyānaka**, which belongs to **Akshasarakaprāpa**,² (a subdivision) of the **Hastavaprāharāṇi** (district), four *khaṇḍas* of cultivated land at the north-western boundary (and) four *khaṇḍas* of cultivated land at the north-eastern boundary,— thus eight *khaṇḍas* of cultivated land in which (are contained) three hundred *pādāvartas*,³— (in figures) *pā°* 300,— (and) at the north-western boundary of the same village a double cistern (*yamala-vāpī*),⁴ forty *pādāvartas* in area, (and) a second cistern, twenty *pādāvartas* in area,— thus in the same (village) altogether three hundred and sixty *pādāvartas*,— to the Brāhmaṇa **Dharmila**, who resides in the same (village), belongs to the Darbha *gōtra*, (and) studies the *Vājasaneyā* (*sākhā*).

(L. 19.) “ Wherefore, nobody should create even a small obstruction or objection to (the donee) while he enjoys (the granted land) according to the rules relating to *brahmaddēyas*, cultivates (it), causes (it) to be cultivated, and assigns (it to others).

(L. 21.) “ And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (to all kings), should approve of this our gift.

(L. 22.) “ And who may confiscate (this grant) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins.

(L. 23.) “ And with reference to this (subject) there are (the following) verses composed by **Vyāsa** :—”

[Four of the customary verses.]

(L. 27.) (This is) the own signature of me, the *Mahāsāmanta* (and) *Mahārāja* **Dhruvasēna**. The *Dūtaka* (is) the door-keeper (*pratīhāra*) **Mammaka**. (This edict was) written by **Kikkaka**. The year 200 (and) 7; (the month) **Vaiśākha**; the dark (fortnight); (the *tithi*) 10 (and) 5.

No. 47.— RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

Of the copper-plate charters which I deal with on this occasion, two, C. and F., are now brought to notice for the first time, I believe; the others are re-edited, partly with a view to giving more correct versions of them, and partly in order to bring the whole series together in one and the same place.

¹ *Vittōllaka* is probably the same as the Sanskrit *viśhī*, the Telugu *reṭṭi* and the Kanarese *biffi*. The designation of the lowest village servant, *Vettivāḍu* in Telugu and *Vettigāḍu* in Tamil, is derived from this word.

² With the adjective *Akshasarakaprāpīya* compare *Vaṭasthālīkēprāpīya* in another Valabhi grant; *Ind. Ant.* Vol. V. p. 206.

³ According to Böhtlingk and Roth's *Sanskrit-Wörterbuch*, *pādāvarta* is explained by the commentator on *Kātyāyana's Śrautasūtra* as 'a square foot.' Compare also Dr. Fleet's *Gupta Inscriptions*, p. 170, note 4.

⁴ The same expression occurs in another Valabhi grant; *Ind. Ant.* Vol. IX. p. 238.

Of the latter, the first that was brought to notice is B., one of the set of three charters issued by Mahā-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the *Ind. Ant.* Vol. V. p. 55 ff., by Babu Rangalala Banerjea, who propounded the views—(1) that Mahā-Bhavagupta I. belonged to the dynasty of “the great Guptas,” meaning, apparently, the Early Guptas, or to some branch of it established in the Kalinga country; (2) that E., which record, though not then published, had been examined by him, proves that a king named Yayāti reigned in Orissa when Mahā-Śivagupta,¹ the son of Mahā-Bhavagupta I., was the king of the three Kalingas; (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters; (4) that Yayāti is to be identified with a certain Yayāti-Kēsari, who, according to a (supposed) historical account of Orissa, compiled by Mr. Andrew Stirling from two local *vamsāvalis* or genealogical lists of kings and from the *Bājacharitra* chapter of the *Māllā-Pāñji* or archives preserved in the temple of Jagannātha at Purī, and published in the *Asiatic Researches*, Vol. XV. (1825), pp. 254 to 305, was the founder of the Kēsari dynasty of Orissa, and reigned from A.D. 473 to 520;² and (5) that the period of Mahā-Śivagupta, and of the record itself, is determined by this identification.³

Next there was brought to notice E., the charter issued by Mahā-Śivagupta in the ninth year of Yayāti, i.e. in his own ninth year, which was edited by the same gentleman in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 149 ff. On this occasion, he again treated Mahā-Śivagupta and Yayāti as distinct personages; and, in fact, he pointedly emphasised the supposed difference of personality. He repeated the view that the Kēsaris of Orissa acknowledged the Guptas as the paramount power,—i.e. that Yayāti was a feudatory of Mahā-Śivagupta,—and that the grant was made by Yayāti in the name of his supreme sovereign. He again accepted the period of A.D. 474 to 526⁴ for Yayāti. And, taking Janamējaya to be simply an “ancestor” of Yayāti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamējaya with a person of the same name who, according to tradition, founded the city of Katak-Chaudwār;⁵ and he placed him seven generations before Yayāti, and allotted him to the earlier part of the first century A.D.

In the same year, and in the same volume, p. 175 ff., A., another of the charters issued by Mahā-Bhavagupta I., and dated in the sixth year of Janamējaya, i.e. in his own sixth

¹ Called simply ‘Śivagupta’ by the Babu, who did not notice the point that the father of Mahā-Bhavagupta I. was Śivagupta, and his son was Mahā-Śivagupta. So also, except in the translation, he called Mahā-Bhavagupta I. simply ‘Bhavagupta.’

² According to Mr. Stirling, he commenced to reign in A.D. 473 after the end of Śaka-Samvat 396 (*loc. cit.* p. 264), and died A.D. 520 (p. 266).—Since Mr. Stirling’s time, the records of the temple of Jagannātha have been twice investigated (see Sir William Hunter’s *Orissa*, edition of 1872, Vol. I. pp. 198, 199, and notes 43, 44); in 1868 by Dr. Rajendralala Mitra, whose arrangements for publication, however, were prevented by the priests from being carried out; and at an earlier date by Bhabani Charan Bandopadhyaya, who published his results in a Bengālī work entitled *Purushōttamachandrikā*. Sir William Hunter says that this account “is fuller and more carefully done than Stirling’s excellent sketch;” he is “inclined to believe that all the really historical matter has now been extracted;” and he has given the list of kings and dates, thus made out, from B.C. 3101 to A.D. 1871, with the leading features of the statements made in connection with them, in his *Orissa*, Vol. II. Appendix VII. pp. 183 to 191. This account agrees with Mr. Stirling’s account, in representing Yayāti-Kēsari as the founder of the Kēsari dynasty. The period that it gives for him, however, is A.D. 474 to 526,—differing slightly from the period arrived at by Mr. Stirling; and there are differences in some of the other dates also.

³ He recognised, indeed, on palæographic grounds, that the records “cannot be very ancient” (*loc. cit.* p. 60). But he said distinctly that he supposed Mahā-Śivagupta “to have been a contemporary of Yayāti-Kēsari, who reigned between the years 474 and 526 A.D.” (for these dates, see the end of the preceding note).

⁴ See the preceding two notes.

⁵ i.e. “the four-gated Katak.” It would appear that the original city was Chaudwār or Chaudwārā, on the north bank of the Mahānadi; and that the present town Katak, *vel*go ‘Cuttack,’ on the south bank, is of later origin.

year, was edited by Babu Pratapachandra Ghosha, who, however, abstained from any historical disquisitions; he contented himself with saying that it was not evident from the record what Janamêjaya had to do with the grant, and that, until Janamêjaya could be identified, it was needless to make any attempt to fix the date of the record.

And finally, D., another of the set of three charters issued by Mahâ-Bhavagupta I. in his thirty-first year, was edited in 1882, in the *Jour. Beng. As. Soc.* Vol. LI. Part I. Proceedings, p. 9 ff., by Dr. Rajendralala Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly. He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadha;" evidently, simply because, as he himself asserted (*loc. cit.* p. 10),—without the slightest foundation in fact for the second and third assertions,—“we know from the Aphaṣḍ inscription “that there was a long line of Gupta kings” (i.e. the Guptas of Magadha) “in Behâr, and they “called themselves the lords of the three Kalingas, and that Bhavagupta was one of them.”¹ He misread the name of the king as ‘Mahâdêvagupta,’ and represented the person, whose existence he thus arrived at, as a grandson of Mahâ-Bhavagupta I. himself. Taking an expression, towards the end of the record, which describes Mahâ-Bhavagupta I. as a very god Kandarpa (Kâmadêva) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śâstras enjoin that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that “the donor was ostensibly *Mahârâja* Mahâdêvagupta, son of Śivagupta, but really a petty “chief of Kôsala, of the name of Kandarpadêva, who, not being himself competent, according to “the Smṛiti, to grant land, which theoretically belongs to the paramount power, invokes his name, “and dates it after him.” He followed Babu Rangalala Banerjea, in accepting A.D. 474 to 526 as the period of Yayâti, the alleged founder of the Kêsari dynasty according to the local annals, and in making him a contemporary of Mahâ-Śivagupta. And he placed the supposed Mahâdêvagupta, and the date of his record, about the beginning of the sixth century A.D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A. and E.; *viz.* that Janamêjaya and Yayâti were Mahâ-Bhavagupta I. and Mahâ-Śivagupta themselves. Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise; as the result of which, it is to be taken that the supposed feudatory prince Janamêjaya, for instance, issuing charter A., had all the essential part of it worded as if it were issued by a totally different person, *viz.* his supposed paramount sovereign Mahâ-Bhavagupta I. And the third is the blind acceptance of the local annals, and of the period which they purport to establish for Yayâti, the alleged founder of the Kêsari dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any germs of ancient historical truth at all are contained in the annals in question, there is certainly nothing in them that can be accepted without complete corroboration from outside. Mr. Stirling, indeed, while questioning everything before Yayâti-Kêsari, looked upon the accounts as reliable from that point; he considered that the “later annals assume an air of authenticity about the date of the accession of the Kêsari-Vaṁśa, 473 A.D., prior to “which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and “anachronism, as to be equally unintelligible and unworthy of notice” (*Asiatic Researches*, Vol. XV. p. 256). But he shewed no reasons for this differentiation, which was plainly based on

¹ But the Aphaṣḍ inscription (*Gupta Inscriptions*, p. 200), and the other records of the same family (*id.* pp. 208, 211, 213), make no mention whatever of the Kalinga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from these Katak charters. And the asserted details are not even to be found in Dr. Rajendralala Mitra's own rendering of the Aphaṣḍ record (*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 267).—I suppose he was thinking of Mâdhavagupta, who was one of the Guptas of Magadha.

nothing except that, after the mention of the traditional king Vikramāditya, who is represented as having reigned for a hundred and thirty-five years,— in order to fill up the chronological interval between the commencement of the Vikrama era (B.C. 58) and the commencement of the Śaka era (A.D. 77),—“the era of Śalivāhana” (i.e. the Śaka era), “which dates its commencement from A.D. 77 in Orissa,¹ is used in all the accounts, and we now come to reigns “of a probable and moderate duration, the first dawning of an approach to the authentic period “of the native history” (*ibid.* p. 262). And he simply attached to the annals of Orissa a value which neither they, nor any other Hindū records of the same kind that have ever yet come to light, can possibly possess. It is almost needless to say that the annals in question do not include any such names at all as Śivagupta and Bhavagupta; these being real historical names, it is not to be expected that they would be found in such documents. They undoubtedly do preserve a reminiscence of Janamējaya-Mahā-Bhavagupta I. and Yayāti-Mahā-Śivagupta, in the names of Yayāti-Kēsari, and of Janamējaya-Kēsari which also occurs in the list of the Kēsari kings;² for, otherwise, there is no reason why such purely Purāṇic names should crop up in a series of mostly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances. According to the annals, Yayāti-Kēsari was the first of his dynasty, and was succeeded by ‘Suraj’- or ‘Sūrjya’-, i.e. Sūrya-Kēsari, and Janamējaya-Kēsari came long after him, in the period A.D. 754 to 763; whereas, the copper-plate charters shew that Yayāti-Mahā-Śivagupta was the third king of his line,—that Janamējaya-Mahā-Bhavagupta I. was his predecessor and father,—and that he was succeeded by Bhīmaratha-Mahā-Bhavagupta II., of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kēsari who is placed next after Janamējaya-Kēsari, in the period A.D. 763 to 778. And,—even apart from what I shall shew below, as to the period to which the real Yayāti-Mahā-Śivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayāti-Kēsari events which can have happened only several centuries at least after the period which they would establish for him. They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (*ibid.* pp. 264, 265, and *Orissa*, Vol. II. Appendix VII. p. 185): as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmāns,³ and the statements connected with Yayāti-Kēsari mix up the Early Gupta rule with the Musalmān conquests: if then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Maḥmūd of Ghazni (A.D. 1001 to 1030), who, moreover, did not penetrate as far as Orissa; while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A.D. 1567-68, when Sulaimān, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province.⁴

As regards the second mistake,—whatever the Śāstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact: any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

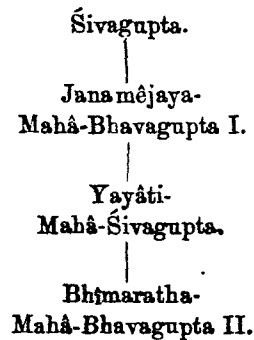
¹ i.e. apparently, the people of Orissa use the *current* Śaka years.

² *Orissa*, Vol. II. Appendix VII. p. 186.— Mr. Stirling did not enumerate all the Kēsari kings; and so this name is not to be found in his account.

³ It is sufficient to note here that, in the Chitōrgaḍh inscription of A.D. 1428 or 1429, Firūz Shāh or Firūz-ud-dīn Taghlaq, king of Delhi (A.D. 1351 to 1388), is called “the Yavana king Pērōja” (*Ep. Ind.* Vol. II. p. 410).

⁴ See the *Imperial Gazetteer*, Vol. X. p. 430.

The Sômvamśi Kings of Katak.



And as to the first of them, the facts are these. A. names, in the formal part of the record, a paramount king named Śivagupta, and his successor Mahā-Bhavagupta (I.) who made the grant; it is dated in the sixth year of a paramount king named Janamējaya; and it ends with a verse in praise of this latter king, who, like Mahā-Bhavagupta (I.), is attributed to the Lunar Race. E. opens by mentioning in verse a king named Janamējaya, and his son Yayāti; then, in the formal part of the record, it names a paramount king named Mahā-Bhavagupta (I.), and his successor Mahā-Śivagupta who made the grant; and it is dated in the ninth year of Yayāti, to whose name there are here attached the paramount titles, just as in the case of Mahā-Śivagupta, and who, like Mahā-Śivagupta, is here described as belonging to the family of the Moon, and as being the lord of the three Kaliṅgas. And F., after mentioning in the opening verses three kings named Janamējaya, Yayāti, and Bhīmaratha, names, in the formal part of the record, the paramount king Mahā-Śivagupta, and his successor Mahā-Bhavagupta (II.) who made the grant; and it is dated in the third year of Bhīmaratha, to whose name there are here attached just the same paramount titles which are attached to the name of Mahā-Bhavagupta (II.), and who, just like Mahā-Bhavagupta (II.) in this record and Mahā-Śivagupta in E., is here described as belonging to the family of the Moon, and as being the lord of the three Kaliṅgas. It is true that the fact is not specifically stated. But it is self-evident that we have the names of four kings, Śivagupta, Mahā-Bhavagupta I., Mahā-Śivagupta, and Mahā-Bhavagupta II., each the father of his successor, and that Janamējaya, Yayāti, and Bhīmaratha were simply fanciful names of the second, third, and fourth of them. They were paramount kings of the Kōsala country; for, the charters issued in the thirty-first year of Mahā-Bhavagupta I. style him *Kōsal-ēndra* or "lord of Kōsala" and convey villages in different divisions of the Kōsala territory,—Mahā-Śivagupta's charter conveys a village in, plainly, Dakṣiṇa-Kōsalā or Southern Kōsala,—and the charter of Mahā-Bhavagupta II. conveys a village in yet another division of Kōsala: and, unless one of their titles, *tri-Kaliṅg-ādhipati*, was simply a meaningless attribute, they were also paramount kings of the territory that was known as the three Kaliṅgas, and which included evidently Katak or 'Cutlack,' and probably the whole of Orissa. Their capital seems to have been Katak, which is mentioned by name in A., B., C., and D., as the place from which those charters were issued: E. and F., however, were issued from other towns named Vinitapura and Yayātinagara, both, like Katak, on the Mahānadi; these places have not been identified;¹ but it appears possible that the names are fanciful names for Katak itself. And they claimed to

¹ Regarding the point that Yayātinagara cannot be the modern Jāipur, see page 355 below.

belong to the Sômaśā or Sômakula, the Lunar Race. Their dynastic name proper has not yet come to light. But their paramount titles,—*Paramabhāṭṭāraka*, *Mahārājādhirāja*, and *Paraméśvara*,—were not the exclusive attributes of the Guptas, as Babu Rangalala Banerjea thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadha; and there appears no reason whatever for our doing so.

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on palæographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nāgarī. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels *é*, *ai*, and *au*, which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nāgarī alphabets. And they exhibit more or less of a tendency towards a particular type of that class of Nāgarī alphabets, to which, rightly or wrongly, the special name of Kuṭiḷa has come to be attached.¹ A comparison of the records, one with each other, shews this peculiarity most plainly in B., C., D., and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Aphaṣa inscription (Behār) of Ādityasēna (*Gupta Inscriptions*, p. 204, Plate). But closer inspection shews that the present characters are very much later than those of the Aphaṣa record; contrast, for instance, the initial *ā* of the Aphaṣa inscription, in *āsā*, line 1, and the *k*, *j*, *t*, *m*, *r*, and *s*, in *kaṭakō*, *jayinā*, *śadāndha*, *vidyādhar*, and *sahasra* in the same line, with the initial *ā* in *āksheptā*, line 20, and the *k*, *j*, *t*, *m*, *r*, and *s*, in *kaṭakāt*, *śamāśaita*, *vijaya*, and *parama*, line 1, of B., and still more with the same characters as exhibited in the same words in A. lines 1 and 27. From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Aphaṣa record to the time when these charters were engraved. And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters. In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E, line 65. But we are

¹ This name was first used by Prinsep, in 1837 (*Jour. Beng. As. Soc.* Vol. VI. p. 779), on the authority of the words *kuṭil-āksarāni viduṣhā*, which occur towards the end of the Dēwal inscription of the Chhinda prince Lalla. In re-editing this record, Dr. Bühler (*Ep. Ind.* Vol. I. p. 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called Kuṭiḷa or 'crooked letters,' but that he was skilled in reading 'badly written and difficult' documents. I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dēwal inscription (*Gupta Inscriptions*, p. 201), make it quite clear that, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved. And the contrast between them (see the Plate, *Ep. Ind.* Vol. I. p. 76) and the far more straight, square, and plain characters of, for instance, the 'Deopara' inscription of Vijayasēna (*ibid.* p. 308, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the 'Deopara' inscription and in other records in the square characters.—As I remarked on the same occasion, the expression *kuṭil-āksarāni* does not seem to have been used in the Dēwal inscription with the object of recording a standing name of a variety of the alphabet. But the term Kuṭiḷa fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nāgarī alphabet, not as the name of a distinct alphabet.

not compelled to place the record, on this account, before A.D. 794-95; for, the same system was used in the grant (from somewhere in Bengal) of the *Mahārāja* Vināyakapāla, the date of which falls in that year (*Ind. Ant.* Vol. XV. p. 140, Plate). And the force of this feature is impaired by the fact that decimal figures also occur in all the six charters. This latter feature, indeed, does not oblige us to place these records after A.D. 862; for, decimal figures occur in the Dêôgadh inscription (Central India) of Bhôjadêva of Kanauj, of that year (*Archæol. Surv. Ind.* Vol. X. Plate xxxiii. No. 2). But it points to about A.D. 800, as the earliest possible time for these charters.

The next point to which attention may be given, is the use of the *virāma*, in conjunction with the full form of *t* in B. to F., and once in conjunction with the full form of *n* in B.; this feature, however, being qualified by the use also of final forms of *t*, *n*, and *m*, more or less throughout the whole series. The *virāma* perhaps occurs with *t* in *samvat*, line 6, in the Dêôgadh inscription of A.D. 862.¹ It certainly occurs, in conjunction with a half final form of *t*,—a complete *t*, except for the absence of the *mātrā* or horizontal top-stroke,—in *pañchāsāt*, line 20 (twice), in the Gwālior inscription (Central India) of the same king, of A.D. 875-76 (*Ep. Ind.* Vol. I. p. 160, Plate). It appears in conjunction with the full forms of *t* and *m* in the Pehoa inscription (Pānjāb) of Mahēndrapāla, of about A.D. 900 (*ibid.* p. 244, Plate); see, for instance, *sārnāgabhrī*, line 2, and *tāpam*, line 3. And it occurs in conjunction with the full forms of *t*, *n*, and *m* in the Khajurāhō inscription (Bundēlkhāṇḍ) of Yaśôvarman, of A.D. 953-54 (*ibid.* p. 124, Plate); see, for instance, *varāt*, line 1, *tyāgavān*, line 3, and *nīreṇitīm*, line 28. So far, therefore, as the use of the *virāma* is concerned, the present charters need not be placed after A.D. 900. And the use of final forms also might seem to necessitate our placing them before that date. But, though the records mentioned above shew no final forms at all, a final form of *t* occurs in the word *samvat*, lines 32 and 33, of the Haraha inscription (Rājputānā) of Vighararāja, of A.D. 973 (*id.* Vol. II. p. 120, Plate); and the Dêwal inscription (North-West Provinces) of the Chhinda prince Lalla, of A.D. 992-93 (*id.* Vol. I. p. 76, Plate), shews, e.g. in *bhuvam*, line 8, a half final form of *m*,—a complete *m*, except for the *mātrā*, with a *virāma* attached to it. And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A.D. 973.

Another instructive feature is the use of the *avagraha* in E. and F.; properly, in E. line 38, to denote the elision of an initial *a* after an *ô*, and incorrectly, in E. line 29, and F. line 35, to mark the absorption of an initial *a* into a preceding *â*. This sign does not occur in any of the other records mentioned above. And the earliest other instances of the use of it, that I can quote, are *vāśnumôdêta* in line 43 of the Barôda grant (Gujarāt) of Dhârāvārsha Nirupama-Dhruvarāja, of A.D. 834 or 835 (*Ind. Ant.* Vol. XIV. p. 200, Plate), and *vuddhvāśmad* in line 25 of the Ujjain grant (Mālwa) of Vākpatirāja of Dhârā, of A.D. 974 or 975 (*id.* Vol. VI. p. 52, Plate), in both of which places it is used, improperly, to mark the absorption of an initial *a* into a preceding *â*, and *śilpēsntarāyah*, line 4, *dadhēsvasādam*, line 13, and *lāñchhitōśsir*, line 18, where it is used correctly, and *śrutvāśnyathā*, line 19, where it is used incorrectly, in the 'Deopara' inscription of Vijayasēna, attributable to the end of the eleventh century A.D. (*Ep. Ind.* Vol. I. p. 308, Plate). It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is the use of the fully developed *mātrās* or horizontal top-strokes of the letters, almost all through these charters. In A. and F., this feature is very unmistakable,—plain straight lines being used. In B., C., and D., the upright strokes are capped with triangular tops, cloven on the upper side; the *mātrās* were formed by running

¹ The Aphaṣḍ inscription was constructed in such a way as to avoid both the *virāma* and final forms; except in one word, *varayan*, line 9, where an *anusvāra* was wrongly substituted for the *n*, either as a final, or in *samdhī* with the following *m*.

these tops into each other; and the result was, that the *mātrās* here are not always perfect: but the intention is evident. In E., in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance; but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B., C., and D. There is, indeed, one letter, *ph*, in respect of which a distinction has to be drawn between A. and F. on the one side, and B., C., D., and E. on the other: for some reason or other, in the latter four charters,—probably from aiming generally at copying a more antique style,—*ph* is exceptionally formed, throughout, with only the half *mātrā*, over the left-hand part of the letter;¹ see, for instance, *phalam* and *āsphōṭayanti*, B. lines 18, 23, and *muktāphala* and *sphārvībhavach*, E. lines 19, 1, and contrast these words with *aphala* and *āsphōṭayanti*, A. lines 25, 29, and *aphala* and *dattāt=phalam*, F. lines 49, 50. In other respects, the charters are all in unison: and the facts are as follows,—*jh* does not occur, and *ṭh* occurs only subjoined; the *kh*, *g*, *ñ*, *ṇ*, *th*, and *ś* are what may be called round-top letters; the *ṭ* and *dh* have no *mātrā*; the *l* has a half *mātrā*, over the upright stroke on the right hand, rather than a full one; and all the other consonants have the full *mātrā*: among the initial vowels, *é*, *ai*, *ó*, and *au* are round-top letters, and *a*, *á*, *i*, *í*, and *u* have the *mātrā*; *ú* does not occur. In dealing with the question of the *mātrās*, the instructive letters are *p*, *m*, *y*, *sh*, and *s*. In the Aphaṣā inscription of about A.D. 650, the grant of Vināyakapāla of A.D. 794-95, the Dêôgaḍh inscription of A.D. 862, the Gwālior inscription of A.D. 875-76, and even the Harsha inscription of A.D. 973, these five letters are without the complete *mātrā*,—having tops on only the left-hand part of them. But the Khajurāhō inscription of A.D. 953-54 presents the fully developed *mātrās* in the five letters in question, as well as in all the others which admit of it; and they appear also in the Dêwal inscription of A.D. 992-93,² in the Nanyaurā copper-plate grant (North-West Provinces) of Dhaṅga-dêva, of A.D. 998 (*Ind. Ant.* Vol. XVI. p. 202, Plate), and in the Jhūsī grant (North-West Provinces) of Trilôchanapāla, of A.D. 1027 (*id.* Vol. XVIII. p. 34, Plate). The transitional period appears to be illustrated by the Pehoa inscription of about A.D. 900, where, for instance, in *patau*, line 1, *ékatām*, line 1, *ôdayaḥ*, line 6, *gatēshu*, line 1, and *sadvritta*, line 11, the *p*, *m*, *y*, *sh*, and *s* distinctly have only the half *mātrā* over the left part of the letter, though in the majority of cases the *mātrās* of even these five letters are complete; and still more pointedly by the Asnī inscription (North-West Provinces) of Mahīpāla, of A.D. 916-17 (*Ind. Ant.* Vol. XVI. p. 174, Plate), which very clearly shews the letters in question both with and without the complete *mātrā*. And the result from this feature is, that the present charters need not be placed after A.D. 950, but can hardly be placed before A.D. 900.

An examination of individual characters leads to much the same result; except that the forms of *k* and *ph*, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period. A similar instance of the *k* with the markedly round shape of the left-hand part of it which is exhibited in these charters,—see, e.g., *kaṭakāt*, A. line 1, and *paramubhaṭṭāraka*, B. lines 1, 2,—occurs, by some chance or other, in the word *ārka*, line 21, of the Gwālior inscription of A.D. 875-76; and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use: but, in the remainder of that record, in the Dêôgaḍh and Asnī inscriptions, and even in the Harsha and Dêwal inscriptions, the *k* is decidedly of the pointed type: the round type is followed first in the Pehoa inscription of about A.D. 900; and it re-appears in the Khajurāhō inscription, and in the Nanyaurā and Jhūsī grants. As regards the *ph* with

¹ In *dattāt=phalam*, E. line 45, where the *ph* has the complete *mātrā*, the engraver's tool seems to have slipped.

² Some of the strokes are rather thin; with the result that the complete *mātrā* is sometimes wanting, or in the lithograph seems to be so. But it appears clear that the fully developed *mātrās* were intended throughout.

the complete *mātrā*, as exhibited in *aphala*, A. line 25,— (the same word in F. lines 49, 50 shews essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),¹— the same type, and almost the same form, occurs in the Pehoa inscription of about A.D. 900, in *sat-phalā*, line 15, and *dvirēphō*, line 19: the only clear difference in form is, that in the present charters the stroke to the right and downwards, which turns *p* into *ph*, is left open, whereas in the Pehoa inscription it is turned back on to the upright stroke from which it starts, as also, for instance, in the word *phalam*, lines 26, 29, in the grant of Vākpatirāja of A.D. 974 or 975; but perhaps the Pehoa inscription shews also,— especially in the word *dvirēphō*,— in a rudimentary shape, the continuation of this stroke, downwards in a slanting direction to the right, which produced the next form of this letter before the final development of the modern form, and which is illustrated very plainly in the Ujjain grant of Bhōjadēva of Dhārā, of A.D. 1021 or 1022, in the word *phalam*, line 14 (*Ind. Ant.* Vol. VI. p. 54, and Plate). The other records, quoted above, however, shew the antique *ph* of the Aphaśā inscription and earlier records, which is of a very different type; and so does even the Pehoa inscription, when the *ph* is in conjunction with *s*,— see *sphurita*, line 2, *sphāram*, line 8, *sphāri-bhavat*, line 9, *sphuran*, line 11, and *sphūrjat*, line 14. The antique *ph* appears again in the Nanyaurā grant (North-West Provinces) of Dēvavarmadēva, of about A.D. 1050 (*Ind. Ant.* Vol. XVI. p. 202, Plate), in *phalam*, line 16. But the grant of Chandradēva and Madanapālādēva, of A.D. 1097 (*Ind. Ant.* Vol. XVIII. p. 12, Plate), reverting, in the word *phalam*, line 20, to the later type, shews also a form which is later than the form of that type used in the Pehoa inscription, and which was arrived at by making the stroke to the right and then downwards start, not from the top, but from the side of the *p*, and also by continuing it markedly still further down in a slanting direction to the right, without closing it in at all on the side-stroke from which it starts. This last form,— evidently the latest stage before the final development of the modern form,— appears also in the grant of Madanavarmadēva, of A.D. 1134 (*Ind. Ant.* Vol. XVI. p. 208, Plate), in *phalam*, line 19; and in all the later records which I have examined. And the transitional period, when it was developed, seems to be marked by the Gwālior inscription of Mahīpāla, of A.D. 1093 (*Ind. Ant.* Vol. XV. p. 36, Plate), which shews the antique type in *ōphulla*, line 1, and *phalam*, line 11, but the later type, and the later form of that type, in *sphurati*, line 2, *sphuṭa*, line 12, and *sphaṭika*, lines 38 and 39. This third form of the later type is undoubtedly of later origin than the form which appears in the present charters. But the form of the later type which we have in the Pehoa inscription of about A.D. 900 seems to be as certainly of earlier origin than the form used in the present charters; for we have it in Western India in records of A.D. 754 and 807 (*Ind. Ant.* Vol. XI. p. 112 and Plate, *gulpha*, text line 12; and p. 160 and Plate *phalam*, text line 57).

Of the vowels,— *a*, *ā*, *u* (*ū* does not occur), and *ō* do not present any matter for special comment; they are simply developments of the types which occur through all the records mentioned above. The form of *ī*,— which, with an addition, makes also *ī*,— is a very peculiar one. In A. lines 11, 22, 37, 39, 42, the short *ī* is denoted by a straight line (in fact a *mātrā*) with two circles below it; in B. line 32, the straight line is turned into a wavy line (and so also in C. line 33, and D. line 36); in E. lines 39, 57, the circles are still preserved, but (if the lithograph shews the letter completely) the straight line or *mātrā* is broken up into two disconnected points; and in F. line 64, the top of the letter is a wavy line of another shape, and there are semi-circles, instead of circles, below it: the long *ī* occurs only by mistake for *ī*; in A. lines 16, 21, it is the short *ī* of that record, with, below it, a swirl from the left to the right, then downwards, and then upwards to the left; in F. line 44, it is made by a wavy line, two circles below it, and, below

¹ The type used in B., C., D., and E., is the same with that used in A.; but there is the difference in form already noted, that the *mātrā* is not complete.

them, a short line slightly curved downwards from left to right. Probably, the standard forms, of both the short and the long vowel, are those which we have in A., and the others are only fancy modifications of them. But the type is essentially the same throughout. It differs totally from the type followed in all the other records quoted above, and exhibited in them by the short *i*, which consists of two circles with a twirl, of varying shapes, below them.¹ I do not find any close resemblance to it anywhere else.² But it may have been developed from the short *i* of the earlier Eastern Chalukya records, which was formed by a wavy line or two semicircles joined (easily capable of being developed into the straight line of A.), with two dots or circles below it (see, for instance, *Ind. Ant.* Vol. XIII. p. 214 and Plate, *ih=aijatē* and *iv=ātipātām*, text line 40); the long *ī* and the short *u*, however, have no connection at all with the long *ī* and the *u*, long or short, of the earlier Eastern Chalukya records (see, for instance, *id.* Vol. VII. p. 17, and Plate, *īśānataḥ* and *uttarataḥ*, text lines 54, 55, and Vol. XIII. p. 186, and Plate, *ūri* and *ūru*, text lines 17, 18, 20, 24). The initial *ē*, which, with an addition, forms *ai* (see *ēka*, *ēlēbhyaḥ*, and *aivuli*, A. lines 10, 12, 18), is a still more remarkable letter. It has no connection with the original triangular character, with the apex placed downwards, from which were derived the forms which appear in the Gwālior, Pehoa, Asnī, Khajurāhō, Harsha, Dēwal, and Nanyaurā records;³ nor with the *ē* of the earlier Eastern Chalukya records (see, for instance, *Ind. Ant.* Vol. VII. p. 17, and Plate, *ētaḥ*, line 55, and Vol. XIII. p. 214, and Plate, *ēkādāśa*, line 27): and it can hardly have been developed from even another form of the *ē* which we meet with in Gujarāt (*id.* Vol. XII. p. 159, and Plate, *ēlāpur*, line 14). In *Prinsep's Antiquities*, Vol. II. pp. 40, 41, Plate xxxix., Mr. Thomas has given both the *ē* and the *ai*, as we have them in A., as Bengālī characters of the tenth century A.D.,—meaning really the eleventh century, as is evident from the fuller heading of his eighth line of alphabets in the first half of his Table. But I have not been able to verify his authority for this,—an inscription from 'Adisur,' supposed to be dated A.D. 1065. As far as my knowledge goes, the forms of *ē* and *ai*, used in A., are unique in epigraphic records. And, by Mr. Thomas himself in another Table (*loc. cit.* p. 53), and by a work entitled *Grammatography*⁴ (see page 45 of it), forms which are practically identical with these, are given as the modern Bengālī forms. The initial *au*, which is but very seldom met with, occurs in *audalya*, F. line 40. It is different in form from, but it may possibly be a development (and, if so, it is certainly a later form) of, the *au* which we have in *auttarēśvaraḥ* in line 22 of the Harsha inscription of A.D. 973. As in the case of the *ē* and the *ai*, the form which we have here is, as far as my knowledge goes, unique in epigraphic records. And, while, as in the case of the *ē* and the *ai*, Mr. Thomas has in his first Table allotted this form to the tenth century A.D.,—meaning really the eleventh century,—in his second Table he has given a practically identical form as the modern Bengālī form; and the *Grammatography* does the same.

¹ Curiously enough, if we remove the straight line which forms the top of the long *i* as exhibited in A., we have, exactly, the short *i* of the Dēogadh, Gwālior, Harsha, Dēwal, Nanyaurā, and Jhūsī records. But this can be only a chance coincidence.

² The Chicacole Gaṅga grant of Satyavarman (*Ind. Ant.* Vol. XIV. p. 10, and Plate; the genuineness of this record is open to question) presents an equally peculiar form of the short *i*,—exactly an inversion of the *i* exhibited in A.,—two circles at the top, and a straight or slightly curved line below them (see *īi*, line 20, and *īdāntm*, line 22). The only approximation that I can find to this, is the *i* of *īta* in line 1 of the Kaḍī grant (Gujarāt) of Mūlarāja I., of A.D. 986, where the vowel is formed by two semicircles, with a wavy line below them (*Ind. Ant.* Vol. VI. p. 192, Plate); but throughout the rest of that record the form is the usual one,—two semicircles, with a twirl below them.

³ The Chicacole Gaṅga grant of Dēvēndravarma (*Ind. Ant.* Vol. XIII. p. 274, and Plate; the genuineness of this record, also, is open to question) shews an exact inversion of this original form,—a triangle with the apex placed upwards (see *śram*, line 23).

⁴ Based on the German compilation of F. Ballhorn, and published (1861) by Trübner & Co.

The general result of the palæographic considerations, taken altogether, is, that these records cannot possibly be placed before A.D. 900. They may belong to any later period. But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A.D. 1000 and 1100.

* * * *

The palæographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter. A copper-plate grant from Rājim in the Rāyपुर District, Central Provinces (*Gupta Inscriptions*, p. 291), gives us the names of Indrabala, of the Pāṇḍuvamśa or race of Pāṇḍu,—his son Nannadēva,—and Nannadēva's adopted son, the Rāju Tivaradēva or Mahāśiva-Tivararāja, a feudatory prince of the Kōśala country. An inscription at Sirpur in the same district (*Ind. Ant.* Vol. XVIII. p. 179), which supplies the name of Indrabala's father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pāṇḍu did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadēva, and through Chandragupta's son Harshagupta, to a prince named Bālārjuna-Śivagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur. And Sir Alexander Cunningham (*Archæol. Surv. Ind.* Vol. XVII. pp. 17, 85, 87) identified this Bālārjuna-Śivagupta with Śivagupta, father of Mahā-Bhavagupta I.; and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamējaya and Yayāti were, not feudatories of Mahā-Bhavagupta I. and Mahā-Śivagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayāti-Kēsari, at the dates of A.D. 319 or 325 for Indrabala,—A.D. 350 for Nannadēva,—A.D. 375 for Tivaradēva and Chandragupta,—A.D. 400 for Harshagupta,—A.D. 425 for Śivagupta,—A.D. 450 for Mahā-Bhavagupta I. and his supposed contemporary Janamējaya,—and A.D. 475 for Mahā-Śivagupta and his supposed contemporary Yayāti. The erroneous nature of the dates thus arrived at has already been shewn, so far as the Śivagupta of the present charters and his successors are concerned. We are dealing now only with the identification of the two Śivaguptas. It appeared to be a very plausible one; for, Mahā-Bhavagupta I., and his son and grandson, also possessed the Kōśala country; and the absence of the prefix *mahā*, and of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Śivagupta, having been at first only a feudatory prince of Kōśala like Tivaradēva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kalinga territories. But, though I fully agree with Professor Kielhorn (*Ind. Ant.* Vol. XVIII. p. 179) that the Rājim grant is at any rate not older than A.D. 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the palæographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Sivagupta, the son of Harshagupta, and of other records which mention him and his father (*Archæol. Surv. Ind.* Vol. XVII. Plates xviii. A. and B., and xix. C.). The original records evidently have the *p*, *m*, *y*, *sh*, and *s* with only the half *mātrā*, throughout. The *k* is of the pointed type. And another feature stamps them as belonging to even an earlier period than that which may be established by these two characteristics; the *m* has, not only the half *mātrā*, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Déôgadh inscription of A.D. 862 onwards,¹ and which is carried

¹ In the Gwālior inscription of A.D. 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre; but the type is the same.—In the lithographs of the Sirpur inscriptions, the *m* appears with the loop twice, in A. line 1 and B. line 12; but it seems tolerably certain that these instances are only mistakes made in preparing the hand-drawings from which the lithographs were made.

back even a century earlier by the Dighwá-Dubaulí grant (Bengal) of the *Mahārāja Mahēndrapāla*, of A.D. 761-62 (*Ind. Ant.* Vol. XV. p. 112, Plate; see, for instance, *mahārāja*, line 2, and *dēvyām=utpannah*, line 4). The *j* and *t*, also, as presented in the Sirpur inscriptions, are much more antique than the forms which we have in the present charters. And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śivagupta and his successors of the present charters, the palaeographic changes in so many details appear more than can possibly be covered by the lapse of a single generation.

* * * * *

The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yayāti-Kēsari, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmāns of Northern India of the period A.D. 1001, or later, and onwards. The alleged facts and dates recited in the annals have all been accepted as history or "the mile-stones of history" by Sir William Hunter in his *Orissa* (see, in particular, Vol. I., edition of 1872, chapter V. p. 198 ff.), from which the leading features have been reproduced in his article on Orissa in the *Imperial Gazetteer of India*, Vol. X. p. 428 ff.:¹ and, in the other matter, his conclusion was that by the name 'Yavana' the annals mean the Greeks; and his line of argument (*Orissa*, Vol. I. pp. 207 to 214) appears to have been,—the Epics and Purānas enumerate the Yavanas in the list of foreign or non-Āryan races on the western frontier of India; through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part; the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race; the appellation was made known to the Hindūs by the Persian expedition sent by Darius to the Indus in the sixth century B.C.; by the Hindūs, the name *Ἴων* would be naturally transliterated by 'Yōna,' which is the contracted form of 'Yavana,' from after the date of Alexander's expedition into the Pañjāb at the close of the fourth century B.C., the term 'Yavana,' in Hindū literature, applies unmistakably to the Greeks; the inroads of Alexander and Selencus left in the Pañjāb a residual element of these Greeks, which soon inevitably began to migrate southwards;² their presence in the Gangetic valley is proved by a

¹ His *Orissa* was published twenty-two years ago. And the article on Orissa in the *Imperial Gazetteer* was last issued, in the second edition, eight years ago. I do not find any quotation of the alleged facts and dates of the annals of Orissa in *The Indian Empire*, the new and revised edition of which was issued last year,—apparently because there was no occasion to quote details of that kind; but the results arrived at previously appear to be endorsed up to date by the remark (p. 220; in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brāhmanical races, and especially to the Greeks) that "the Orissa chroniclers called the sea-invaders from the Bay of Bengal, Yavanas, and in later times the term "was applied to the Musalmāns,"—to which is attached a reference, in a footnote, to *Orissa*, Vol. I. pp. 25, 85, and 209 to 232 (ed. 1872).—I am dealing, of course, only with the Yavanas of the annals of Orissa, who are quite distinct from the Greek-Yavanas.

² For clear traces of Yavanas, sporadically, in Western and Southern India,—in Kāthiāwād, in the Nāsik District, and at Dhēnuakāṭa (Amarāvati),—see *Ind. Ant.* Vol. XXII. pp. 194, 195.—Sir William Hunter (*Orissa*, Vol. I. p. 218) has quoted Dr. Bhau Daji as the authority for a list of seven Yavana princes who ruled in Central India from (it is supposed) the fifth century A.D. to about the ninth. These, however, are simply the Vākātaka *Mahārājas* of the Chammak and Siwani charters (*Gupta Inscriptions*, pp. 235, 243) and the Ajantā inscription (*Archaeol. Surv. West. Ind.* Vol. IV. p. 124). The first of them was Vindhyaśakti. This person was identified by Dr. Bhau Daji with the Kailakila-Yavana king Vindhyaśakti of the *Viśākh-Purāna* (Wilson's translation, Hall's edition, Vol. IV. p. 210). But there are absolutely no grounds for this identification.

statement of the grammarian Pāṇini, who, writing in [it is supposed] the second century B.C., and referring to occurrences which he himself might have seen, says that the Yavanas laid siege to Oudh and besieged the Mādhyamikas; the Mādhyamikas, who were Buddhists, were the people of the kingdom of Magadha or Behār where Buddhism had become the royal religion under Aśōka in the third century B.C.;¹ and it was through this kingdom of Magadha or Behār that the Greeks found their way into Orissa. But, like the *Koṅgudēsa-Rājākkal* (see p. 170 f. above) and the *Rājāvalī-kathe* (see *Ind. Ant.* Vol. XXI. p. 157) for the province of Mysore in Western India, these annals are in reality absolutely worthless for any purposes of ancient history. And it is desirable to prove this, by shewing up the nature of the earlier part of them, and to put them out of court once and for good.

The annals open with the commencement of the Kali age, in B.C. 3101, or more properly B.C. 3102; and they give first the names of three well-known Purāṇic kings, Yudhisṭhira, Parikshit, and Janamējaya, of the Pāṇḍu dynasty of Indraprastha or Delhi in the Sōmavaṁśa or Lunar Race. These three persons are represented as reigning for 12, 731, and 551 years,—covering the period from B.C. 3101 to 1807.² And all that need be said about them, is, that their names were taken from the Purāṇas. Then there are placed, Śaṅkaradēva³ (represented as reigning for 400 years), Gautamadēva (370 years), Mahēndradēva (215 years), Isṭadēva⁴ (134 years), Sēvakadēva⁵ (150 years), Vajradēva (117 years), Narasimhadēva⁶ (115 years), Mānakṛṣṇadēva⁷ (122 years), and Bhōjadēva (127 years),—covering the period from B.C. 1807 to 57; i.e. filling the vacuum up to the next chronological point, the commencement of the Vikrama era, for which the persons who concocted the annals had a definite name with which to make a fresh start. Here, the annals depart altogether from the Purāṇas, which mention none of the above names, and give a totally different line of descent, from Śātānika, son of Janamējaya. And this, of course, might be taken as a point in favour of authenticity. But the impossible lengths of the reigns shew that, at the best, the details were not taken truly from any real historical records. And, while Śaṅkara, Gautama, Isṭadēva, Sēvaka, Vajra, Narasimha, and Mānakṛṣṇa may possibly be real rulers of later times, simply antedated for the sake of filling the gap,—(at the same time, since Mr. Stirling calls Sēvakadēva [B.C. 688 to 538] 'Shewak or Ashok Deo,' there seems to be here an anachronistic and otherwise mistaken reminiscence of the Maurya king Aśōka of the third century B.C.),—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account. The reign of Bhōjadēva is made to cover the period B.C. 184 to 57: but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see *Asiatic Researches*, Vol. XV. p. 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kālidāsa; manifestly, therefore, he is the king Bhōja of Mālwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-22 to 1042-43 (see *Ep. Ind.* Vol. II. pp. 232, 233);⁸ and thus, though here an indisputably real name is given, it is antedated by about twelve centuries. A statement made in connection with the name of Mahēndradēva, is almost equally instructive: this person's

¹ But Varāhamihira places the Mādhyamikas in the Madhyadēsa or middle country of India (just where we should expect, from their name, to find them), and allots the Magadha country and its people to the eastern division (see *Ind. Ant.* Vol. XXII. p. 183).

² I quote, throughout, the details given by Sir William Hunter in his *Orissa*, ed. 1872, Vol. II. Appendix VII., as the results given there evidently (see page 324 above, note 2) represent the better examination of the original records.

³ Called 'Sambar or Sancara Deo' by Mr. Stirling.

⁴ Called 'Ashti Deo' by the same.

⁵ Called 'Shewak or Ashok Deo' by the same.

⁶ Called 'Sarsankh' by the same.

⁷ Called 'Hanah, Hanaha, Hans, and Hangsha Deo' by the same.

⁸ Of course, I do not mean to say that this was the period of Kālidāsa also.

reign is made to cover the period B.C. 1037 to 822; but the annals say that he founded the city of Râjamahêndri, *i.e.* Râjamandri or Râjamahêndrapuram in the Gôdâvari district, Madras Presidency; and, though there may have been a city on the spot in earlier times, still (see *Ind. Ant.* Vol. XX. pp. 94, 266) there can be but little doubt, if any, that the name Râjamahêndrapura was given to it by, or on account of, the Eastern Chalukya king Amma I., who had the *biruda* of Râja-Mahêndra, and whose period was A.D. 918 to 925: consequently, at the best, with the name of Mahêndradêva there is coupled the reminiscence of an event which took place some eighteen hundred years later. After Bhôjadêva there reigned, according to Mr. Stirling's version, Vikramâditya alone, and according to the other version Vikramâditya and his brother Śakâditya, for 135 years, from B.C. 57 to A.D. 78. The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B.C. 58) to the commencement of the Śaka era (really in A.D. 77). We know now (see *Ind. Ant.* Vol. XX. pp. 405, 409) that it was not till about the ninth century A.D. that the word *vikrama* began to be connected with the Vikrama era; that most probably the appellation 'Vikrama year or time' simply denotes the poets' 'war-time,' the autumn, and was transferred from the autumn to the whole year itself; that the era did not derive its present name from any real king Vikrama or Vikramâditya, synchronous with the initial point of it; and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it. The period from A.D. 78 to 328 is filled by the reigns of Karmajit (65 years), 'Hatkhêsvara' (51 years), Virabhuvana (43 years), Nirmaladêva (45 years), Bhîma (37 years), Śôbhanadêva (4 years), and Chandradêva (5 years).¹ Then, we are told, the Yavanas, who had invaded Orissa in the time of Śôbhanadêva and had put Chandradêva to death, held the country for 146 years,—from A.D. 328 to 474. Then, the annals say, Yayâti-Kêsari expelled the Yavanas, and founded the Kêsari dynasty; he reigned for 52 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years; and thus is filled the period from A.D. 474 to 1132. And then, it is said, a king from the south, named Chôdaganga, obtained the throne of Orissa and established the Gaṅgavamśa dynasty,—he himself reigning for 20 years, from A.D. 1132 to 1152. Except in the cases of Yayâti-Kêsari and Janamêjaya-Kêsari, from Karmajit (A.D. 78 to 143) to Suvarṇa-Kêsari, the last of the Kêsari dynasty (A.D. 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind: in respect of most of them, it can only be said that the terminations *âditya* and *varman*, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it: they may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series; this, however, is the utmost that can be said for them. But I would draw special attention to the names of Narasimha-Kêsari, Kûrma-Kêsari, Matsya-Kêsari, Varâha-Kêsari, Vâmana-Kêsari, and Paraśu-Kêsari, which are placed one after the other in the period A.D. 1013 to 1080: in respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishṇu as the man-lion, the tortoise, the fish, the boar, and the dwarf, and as Paraśurâma, the destroyer of the Kshatriyas. Other clear indications of a recourse to mythology present themselves in the names of Padma-Kêsari (A.D. 701 to 706), Gandharva-Kêsari (A.D. 740 to 754), Kali-Kêsari (A.D. 778 to 792), Madhusûdana-Kêsari (A.D. 904 to 920), and Tripura-Kêsari (A.D. 961 to 971). And the name of Alabu-Kêsari (A.D. 623 to 677) distinctly suggests a Musalmân with some such appellation as 'Alap Khân.' But the cases of Yayâti-Kêsari and Janamêjaya-Kêsari are, even alone, amply sufficient to upset the whole list.

¹ Called 'Indra Deo' by Mr. Stirling.

As we have already seen, Yayāti-Késari, representing Yayāti-Mahā-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong; and Janamējaya-Késari, representing his father and predecessor Janamējaya-Mahā-Bhavagupta I., is placed nearly three centuries after him, in the period A.D. 754 to 763. Chôḍagaṅga (A.D. 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged; he may be identified with Anantavarma-Chôḍagaṅgadêva of the family of the later Eastern Gaṅgas, lords of Trikalīṅga or the three Kalīṅgas, who was anointed to the succession in A.D. 1078, and for whom we have also the date of A.D. 1118-19 (*Ind. Ant.* Vol. XVIII. pp. 162, 166): one of the records of this king tells us that he replaced the fallen lord of Utkala, i.e. Orissa, in his kingdom (*ibid.* p. 171); and he seems, therefore, to have played some important part in the local history. But all that precedes, resolves itself into simply this:— The object in view was the magnifying of the antiquity and importance of the temple of Jagannātha at Purī, and of all its surroundings and connections. The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,— the present age. But they felt bound to go back as far as that point. And they had before them two other well-known epochs,— the initial points of the Vikrama and the Śāka eras,— and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Chôḍagaṅgadêva.¹ They thus had three periods to fill up with names,— B.C. 3102 or 3101 to B.C. 58 or 57; B.C. 58 or 57 to A.D. 77 or 78; and A.D. 77 or 78 to A.D. 1100 or thereabouts. The last of these periods, being the best filled one, seems to have been taken in hand by them first; and,— except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, as regards the real meaning of which see further on,— they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,— say of the twelfth century and onwards,— probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other; for (see page 340 below), another compilation makes the Késari dynasty begin in B.C. 144 or 132 and end in A.D. 553 or 565,— places next an isolated king of the 'Chourang dynasty' named 'Udi Patchourang,' who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D. 1324,— and makes the Gaṅgāvamśa dynasty begin only then. The interval from the commencement of the Vikrama era to the commencement of the Śāka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramāditya and his brother Śākāditya. On the earliest period, less trouble was expended. The list was opened with three well-known Purāṇic names, which were made to account for 1,294 years; and it was imperfectly eked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration: of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśōka; but one, that of Mahēndradêva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later; and the ninth, that of Bhôjadêva, is the name of a real king antedated by about twelve centuries. In the whole account, from B.C. 3101 up to the mention of Chôḍagaṅga with the date of A.D. 1132 to 1152, the only historical gleams which can be detected are that (1) the opening of the list

¹ It is not made clear whether the dates A.D., allotted to the various kings who are mentioned in the annals, are taken from Śāka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Chôḍagaṅga of the annals could easily be made to coincide exactly with the date of the coronation of Anantavarma-Chôḍagaṅgadêva.

with three Purānic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage; (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamējaya-Mahā-Bhavagupta I. and Yayāti-Mahā-Śivagupta; and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see *Gupta Inscriptions*, Introd. p. 17) ranging from the year 82 to the year 147 or 149 of an era commencing A.D. 320,¹ and whose power, extending from Kāthiāwād right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the 'Yavanas' of that period, viz. the Indo-Scythians of the Panjāb.² And, with such results as these before us, it is evident that everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.

It only remains to say a few more precise words about the 'Yavanas' who are mentioned in these annals: it is obvious that, whoever they may be, no real history connected with them is preserved in the annals; but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradēva (allotted to the period B.C. 538 to 421), in whose reign, we are told, they invaded Orissa from Mārwar, Delhi, 'Babul Dēs' (supposed to be Irān, i.e. Persia, and so explained to Mr. Stirling), and Kābul, but were repulsed; and, Mr. Stirling says (*Asiatic Researches*, Vol. XV. p. 258), "then follows an incomprehensible story, involving some strange anachronism, about Imarūt or Himarat Khān, who comes from Delhi with a large army and attacks the Rāja." They are not specifically named in connection with Narasimhadēva (B.C. 421 to 306; he is called 'Sarsankh Deo' by Mr. Stirling); but they seem to be meant in the statement that "another chief from the far north invaded the country during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi kingdom" (*Orissa*, Vol. II. Appendix VII. p. 184),—or, as Mr. Stirling says, "Sarsankh Deo, a warlike prince, is attacked by another Khān, whose name is variously written, and is always so incorrectly spelt that it is impossible to unravel it; the Rāja defeats the invader, and, emboldened by his success, advances upon Delhi, and reduces a great part of the country." In the time of Mānakrishnadēva (B.C. 306 to 184; he is called 'Hans or Hangsha Deo' by Mr. Stirling), the Yavanas again invaded the country,—from Kashmīr,—but were driven back after many battles. Bhōjadēva also (B.C. 184 to 57) is said to have repulsed a Yavana invasion,—from Sindh, according to Mr. Stirling's account. And finally, in the time of Śōbhanadēva (A.D. 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Baktabhāhu, i.e. 'Red-arm' or 'Bloody-arm,' and on this occasion with success: the Yavana force, indeed, after effecting a landing and plundering the town of Purī, was overwhelmed by the sea; but the Yavanas remained masters of the country; Śōbhanadēva, who had fled before their approach, died in the jungles; his nominal successor, Chandradēva, was put to death by them in A.D. 328; and so they held the country until they were driven out from it by Yayāti-Kēsari in A.D. 474. Sir William Hunter admitted this last story so fully as to remark that, 'while the very fact of this invasion having been made by way of the sea would suggest a doubt as to whether the invaders were ordinary Hindūs,—the idea of braving the ocean in armed galleys, in order to descend on a province which could easily be reached by dry land, being repugnant alike to the Hindū genius and the Brāhmanical faith,'—"it formed an adventure exactly suited to the imagination of the Asiatic Greek; it was Alexander's sail down the

¹ The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A. D. 320.

² In the Gupta records, however, they are called Śakas (*Gupta Inscriptions*, p. 14); the name 'Yavana' does not occur.

“Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory armament “along the coast to the west of the river mouth” (*Orissa*, Vol. I. p. 216). And it seems to have been magnified somewhere else into a whole series of attacks by sea-pirates, continued during the seventh, eighth, and ninth centuries A.D.¹ But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yayāti-Késari. The story of Raktabáhu is the only one that includes an attack by way of the sea. And there is no doubt, whether an invasion was really made by sea or not, that it simply embodies the conquest of Orissa by the Musalmáns in the thirteenth century A.D., mixed up with the vague memory of the Early Gupta kings. That the Yavanas of the period A.D. 328 to 474 can be none but the Early Guptas, we have already seen. The Yavanas of the next preceding mention (allotted to B.C. 184 to 57) are indisputably the Musalmáns: Bhôjadéva of Málwa, who is really the king who is thus antedated by about twelve centuries (real dates, A.D. 1021-22 and 1042-43), may easily have come in hostile contact with Maḥmúd of Ghaznî, who in A.D. 1022 and 1023 penetrated as far as the territories of Káliñjar in Bundélkhand, and in A.D. 1024 invaded Gujarát; and, in fact, the Udépur *prasaśti* claims that Bhôjadéva conquered the Turushkas, i.e. the Musalmáns (*Ep. Ind.* Vol. I. pp. 230, 231, 238): but there is no other foreign power with which he can have come in collision. And this being so clear, I will quote here certain facts which make it, if possible, still more evident that the term Yavana, as used in the annals, was intended to denote the Musalmáns: as already stated (page 326 above, note 3), in the Chitôrgadh inscription of A.D. 1428 or 1429, Fîrûz Shâh or Fîrûz-ud-dîn Taghlaq, king of Delhi (A.D. 1351 to 1388), is called “the Yavana king Pêrôja” (*Ep. Ind.* Vol. II. p. 410); Sir William Hunter has mentioned an inscription of A.D. 1516, in Orissa, which “applies the word distinctively to the Muḥammadans” (*Orissa*, Vol. I. p. 224), and has also told us that “in the modern vernaculars it signifies Arabian, Turkish, or Mughal” (*ibid.*); and Mr. Stirling tells us that the Pañḍits whom he employed to translate the materials that he used, always rendered ‘Yavana’ by ‘Moghal’ (*Asiatic Researches*, Vol. XV. p. 259). To revert to the annals,—the statements about the city of Delhi and certain Khâns, made in connection with Vajradéva (allotted to B.C. 538 to 421) and Narasimhadéva (B.C. 421 to 306), point distinctly, not only to Musalmáns, but to Musalmáns established at Delhi; and the Musalmáns did not permanently advance as far as Delhi till A.D. 1193, when Shihâb-ud-dîn Muḥammad Ghôri conquered the whole of the Panjâb and a good deal more of Northern India. It was this conquest which paved the way for the conquest of Orissa. Bakhtiyâr Khiljî, a general of Muḥammad Ghôri or of his viceroy Qutb-ud-dîn, invaded Bengal and conquered it in A.D. 1203. There was thus established in Bengal a branch of the Musalmân power, which from A.D. 1212 onwards made constant raids into Orissa, with more or less success, but without any permanent results. And finally, in A.D. 1567-68 Sulaimân, king of Bengal, attacked and defeated the last independent king of Orissa, and practically subjugated the province. It seems to me that the name of Raktabáhu,—a perfectly correct Sanskrit word, but one which is most improbable, if not absolutely inadmissible, as a historical name,—is a perversion of the first name of Bakhtiyâr Khiljî; and that the name of ‘Imarât or Himarat Khân,’ which is connected with the Yavanas whom Vajradéva is said to have repulsed, may enable us hereafter to locate exactly the invasion which is allotted to the period B.C. 538 to 421. But, however the case may be on these two points, there can be no substantial doubt that the Yavana invasions which were repulsed, so the annals say, by Vajradéva and his successors, and the successful invasion by the Yavanas in the time of Śôbhanadéva, are (mixed up with the Early Gupta rule) simply the raids into Orissa by the Musalmáns in the thirteenth and following centuries, and the ultimate conquest of the country by them in the sixteenth century, A. D.

¹ See *Ind. Ant.* Vol. XVII. p. 60, where Mr. Howorth has suggested that the pirates in question may have been Malays from Java.

After what has been shewn above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two *vamsāvalis* used by Mr. Stirling for his article in the *Asiatic Researches*, Vol. XV., one was obtained from a Brāhman of Purī, and the other from a Brāhman living in the family of the Rāja of 'Puttia Sarengerh,'—"one of the branches of the royal house of Orissa." In respect of the former, he was told that it was originally composed by some of that Brāhman's ancestors, three or four centuries ago, and had been continued up to date (*loc. cit.* p. 256). No information is given as to the time when the compilation of the second *vamsāvali* may have been started; but there can be no reasons for attributing real antiquity to this, any more than to the other.¹ The *Mādlā-Pāñji* pretends to greater age. According to the article in the *Asiatic Researches*, the compilation of it was commenced in the time of 'Chûrang' or 'Sarang Deo' (*loc. cit.* p. 268); i.e. in the time of Chôdagaṅga, or, according to the annals themselves, in the period A.D. 1132 to 1152. And another compilation, or a different recension of the annals, would invest it with even much greater antiquity: the *Jour. Beng. As. Soc.* Vol. VI. (1837) p. 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr. Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the *Asiatic Researches* was taken, but which really gives a very different account, both in names and in dates; according to this compilation, the Kêsari dynasty was established by Chandra-Kêsari,—Yayāti-Kêsari being here represented as the second king of that line,—in B.C. 144 or 132,² and lasted till A.D. 553 or 565; then came 'Udi Patchourang' of the 'Chourang' dynasty, reigning for ninety years, from A.D. 553 or 565; and he started the compilation of the *Mādlā-Pāñji*,—in the period, thus made out, A.D. 553 to 643, or 565 to 655. This is altogether incredible. The period A.D. 1132 to 1152 is, perhaps, a possible one; though not very probable,—because the statements which follow the mention of Chôdagaṅga are not suggestive of any true history having been preserved even from that point. But this much is certain,—whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanas shew that they cannot have been finally reduced to their present form till the sixteenth century A.D. Sir William Hunter has said (*Orissa*, Vol. I. p. 286) that the *vamsāvali* on which Mr. Stirling's posthumous article was based, is "a subsequently compiled list." But, as far as the published account goes, it makes no mention at all of the Yavanas; unless this expression is used in the original where in Mr. Stirling's rendering we have 'Musalmān' and 'Moghal,'—in the account of Têlīṅga-Mukundadêva (A.D. 1512 to 1534, or thereabouts) and onwards. And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

A.—Paṭṇā Copper-plate Grant of the sixth year of Mahā-Bhavagupta I.

This record was originally brought to notice in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 173 ff., by Babu Pratapachandra Ghosha, according to whose account the plates were found buried in an earthen vessel somewhere in the Native State of Paṭṇā, attached

¹ He mentions also numerous other *vamsāvalis*, possessed by almost every almanac-maker in the province (*loc. cit.* p. 257). But, while claiming that "occasionally a few facts or illustrations may be gleaned from them," he says that they "in general abound with errors and inconsistencies," and he stamped them as "less certain and trustworthy guides."

² According to whether Yudhishṭhira is allotted a reign of twelve years in the Kali age, or not. The article simply says—"On the death of Rāja Yudhishṭhira, the period of the Kaliyuga obtained complete prevalence."—Sir William Hunter (*Orissa*, Vol. I. p. 286) has taken the dates of B.C. 132 to A.D. 655 for the duration of the Kêsari dynasty according to this compilation; but he has wrongly included the ninety years reign of the isolated king 'Udi Patchourang,' of the 'Chourang' dynasty, who came between the last of the Kêsaris and the first of the Śrīyavamśa dynasty.

to the Sambalpur District, Central Provinces. I re-edit it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M. M. Bowie, Deputy Commissioner of Sambalpur.

The plates are three in number, each measuring about $9\frac{3}{8}$ " by 5" at the ends and somewhat less in the middle. They are quite smooth; the edges of them having been neither fashioned thicker, nor raised into rims. The inscription, however, is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick, and $4\frac{1}{2}$ " in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}$ " in diameter. In relief on a countersunk surface it shews, very indistinctly,—in the centre, some seated figure, perhaps of the goddess Lakshmi with her elephants, as on the seal of C.; and, on each side, apparently a *chauri*: if there was ever a legend below this, it is now quite illegible; but it seems more likely that there was only a floral device.—The weight of the three plates is 7 lbs. 4 oz., and of the ring and seal, 1 lb. 4 oz.; total, 8 lbs. 8 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figures 6 and 8, in line 41. The *virāma* does not occur in this record; final forms occur, of *t* in *kaṭakāt*, line 1, *vasēt*, line 27, *dadyāt*, line 29, and *samvat*, l. 41,—of *n* in *ādīn* and *sarvān*, line 6,—and of *m*, resembling an *anusvāra* with a *virāma* below it, in *ārtham*, line 19. The average size of the letters is about $\frac{5}{16}$ ". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of the letters shew, as usual, marks of the working of the engraver's tool. The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout; especially in Plates ii. *a* and *b*, and iii. *a*.—The language is Sanskrit. And, except for the customary benedictive and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose. The rules of *samdhī* are neglected in several places. In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *ṣ*, instead of the *anusvāra*, in *vaṅṣa* and *vaṅṣi*, line 45; and (2) the use of *v* for *b*, throughout. There are many cases in which the long vowel *ū* has been given by mistake for the short *u*; but this seems a matter of carelessness, rather than of orthography.

The inscription is one of Mahā-Bhavagupta I., otherwise called Janamējaya. The charter contained in it was issued from the city of Katakā,¹ which is evidently the modern Katak or 'Cuttack,' the chief town of the Cuttack District in Orissa, while the king was in residence at Mūrasīma, which seems to have been some place on the outskirts of the city.² And the object of it was to register a grant, to some Brāhman, of a village named Vakaveḍḍā, in the Oṅgātata vishaya or district on the bank of the river Oṅgā. The charter was written by a clerk in the office of a son of the Mahāsamdhivigrahin Mallādhāradatta, on Āshāḍha śukla 8 in the sixth year of the reign of Janamējaya, i.e. of Mahā-Bhavagupta I. And the record ends with a verse in praise of the king under the name of Janamējaya.

TEXT.³

First Plate.

1 Om⁴ Svasti Mūrasīma-samāvāsita[h*] śrīmatō vijaya-Katakāt paramabhāṭṭāraka-
mahārājādhi-

¹ The words *vijaya-kaṭakāt*, line 1, might be rendered by simply "from the victorious town or camp." But the locality from which these records come, seems to indicate plainly that *kaṭaka* is here the place-name.

² So, also, B., C., and D. were issued by Mahā-Bhavagupta I., from Katakā, while he was in residence in the *ardra* or 'pleasure-garden.'

³ From the original plates.

⁴ Represented by a plain symbol.

- 2 rāja-paramésvara-srī-Śivagū(gu)ptadēva-pād-ānu d h y ā t a - p a r a m a m ā h ē ś v a r a -
paramabhaṭṭāraka-mahārā-
- 3 jādhirāja-paramésvara-Sōmakulatilaka-ṭri(tri)Kaliñgādhīpati-srī-Mahā-
Bhavguptarājadē-
- 4 vaḥ ||¹ kūshali² |³ Oṅgātata-vishaya-prativa(ba)ddha-Vaksvēddā-grāmē tat-
pratiniṅvāsi-kuṭumvi(mbi)-janapadām-
- 5 s=tad-vishayīya-yathākāl-ādhyāsinaḥ samāhartṛi-sannidhātṛi-chāṭa-bhaṭa-pisuna-
dhē(vē)trik-ā-
- 6 varōdhajana-rājavallabh-ādīn sarvvān rāja-pād-ōpajivinaḥ samājñāpayati [I*] Vidi-
tam=astu bhavatām | yath=āsmābhir=ayam grāmaḥ sa-nidhiḥ s-ōpanidhiḥ
sarvva-vā(bā)dhā-viva[r*]jjitaḥ |
- 8 sarvv-ōparikarakar⁴-ādāna-sahitaḥ s-āmra-madhukaḥ sa-gartt-ōsharaḥ | prasiddha-
chatuḥ-si(sī)m-ā-
- 9 chachchhinvaḥ⁵ | pratiniśiddha-chāṭa-bhaṭa-pravēsaḥ nānā-gōtra-pravara-vinirgata-
vāstavyē-

Second Plate ; First Side.

- 10 bhyō dvijāti-varēbhyah ēka[h*] Kauchchha(tsa)-gōtraḥ Aṅgīrasa-Varsha.⁶
Yō(yau)vanāśva-pravaraḥ Yūvanaśvad-Amvarisha-
- 11 d-Aṅgīra⁷-anupravaraḥ Sāma-vēdē Kauth[u*]ma-sākh-ādhyāyī Pampāsarasi(sī)-
vinirgata[h*] Lēśīrīngā-vā-
- 12 stavya[h*] bhāṭaputra-Dāmākaḥ Aivuli-sū(su)taḥ [I*] dvitīyō Gautu(ta)ma-
gōtraḥ A(ā)ṅgīrasa-pravaraḥ Vārhaspaty-ānu-
- 13 pravara[h*] Yaju[r*]-vvēdē Kāṇva-sākhē(khī) Oḍayaśīrīngā-vinirgata[h*]
Khaṇḍakshētra-vāstavya[h*] bhāṭaputrō Nārapagaṇḍa-sū(su)ta[h*] [I*]
ṭṛiti(tī)ya-
- 14 ś=cha Kṛish[ṇ*]ātrēya-gōtraḥ A(ā)rchchanāśa(sa)-pravaraḥ Śyāvāśvana(vad)-
anupravaraḥ Yajur-vvēd[ē*] Kāṇva-sākh-ā-
- 15 dhyāyī Koṅkaledḍa-vinirgata[h*] Lipatūngā-vāstavya[h*] bhāṭaputra-
Vāsū(su)dēvaḥ Rīśi(Hṛishī)kēśa-sū(su)-
- 16 taḥ [I*] chatu[r*]thaś=cha |⁸ Agasti-gōtraḥ |⁹ Īdhmavāhava¹⁰-pravaraḥ
Chyav[an*]-ānupravaraḥ cha¹¹ Yaju[r*]-vvēdē
- 17 Kāṇva-sākh-ādhyāyī(yī) chā¹² Kaliṅga-vinirgataḥ ||¹³ Pampāsarasi(sī)-vā-
- 18 stavyaḥ Koṅḍadēva-nām[ā*] Rāmaśa[r*]mma-sū(su)taḥ [I*] étēbhyō dvijāti-
varēbhyah salila-dhārā-
- 19 pū(pu)rahsaram=ā-chandra-tāra[k-ā*]rkka-kshiti-samakāl-ōpabhē (b h ò) g - ā r t h a m
prativarsha-dātavya-ru(rū)pya-kāshṭa(shṭha)-pala-
- 20 kara-dāna[m*] viniśchitya mātāpitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayē
tāmra-sāsanēn=ā.

Second Plate ; Second Side.

- 21 kari(rī)krītya pratipādita i(i)ty=avagatya samū(mu)chita-bhō[g-ār*]tham mātāpitrōr=¹⁴
ātmanaś=cha puṇya-yaśō-bhi-

¹ This mark of punctuation is unnecessary.

² Read *kūśali*.

³ This mark of punctuation is unnecessary .

⁴ Read *ōparikakar*°.

⁵ Read *ōrachchhinvaḥ*.

⁶ Read *Aṅgīras-Āmbartsha*.

⁷ Read *Yuvanaśvavad-Āmbartshavad-Aṅgīrōvad*°; and compare page 45 above, note 6.

⁸ and ⁹ These marks of punctuation are unnecessary.

¹⁰ Read *īdhmavāha*°.

¹¹ and ¹² These *aksharas* are superfluous.

¹³ This mark of punctuation is unnecessary.

¹⁴ From here, to *avagatya* in the next line, there is an unnecessary repetition. The immediately preceding word, *samuchita-bhō[g-ār*]tham*, was a mistake, and carelessness about correcting this led to the repetition.

- 22 vṛiddhayê tāmra-sāsānēn=ākarīkṛitya pratipādita ity=avagatya samnohita-bhōga-
bhāga-kara-hira-
- 23 ṇy-ādīkam=upanayadbhir=bhavadbhiḥ sū(su)khēna prativastavyam=iti [I*]
bhāvibhiḥ=cha bhūpatibhir=ddattir=iyam=asma-
- 24 diyā dharmma-gauravād=asmad-atu(nu)rōdhāch=cha sva-dattir=iv=ātu(nu)pāla-
niyā [I*] Tathā ch=ōktaṁ dharmma-sāstrē [I*] Va(ba)hubhi-
- 25 r¹=vvasū(su)dhā dattā rājabhiḥ Sagar-ādibhi[h*] yasya yasya yadā bhūmis=
tasya tasya tadā phalam || Mā bhū(bhū)d=aphala-
- 26 śaṅkā vaḥ para-datt=ēti pārthivāḥ sva-dānāt=phalam=ānantya(ndya)m para-datt-
ānupālānē || Shashti-varsha-sa-
- 27 hasrāpi svarggē mōdati bhūmi-daḥ ākshēptā ch=ānū(nu)mantā cha tāny=ēva
narakē vasēt ||
- 28 Agnēr²=apatya[m*] prathamam suvarṇṇa[m*] bhūr=Vvōshpavi³ sūrya-sutās=cha
gāvaḥ yaḥ kāṇcha(ñcha)nam gāṇ(ñ)=cha mahi-
- 29 ṇ(ñ)=cha dadyāt dattās=trayas=tēna bhavanti lōkē(kāḥ) [II*] Āsphōṭayanti⁴
pitarāḥ pravalgayanti⁵ pi-
- 30 tāmahā[h*] bhūmi-dātā kūla⁶ jātā(ta)ḥ sa nas=trātā bhavishyati || Bhūmi[m*]
yaḥ pratigrihṇāti yas=cha
- 31 bhūmim prayacchhati | ubhau tau puṇya-karmṇāṇau niyataṁ svargga-
gāminau || Taḍāgānām saha-
- 32 srāpi vājapēya-sātāni cha | gavām kōṭi-pradānēna bhūmi-ha[r*]ttā na
sū(su)dhyati || Haratē hā-

Third Plate ; First Side.

- 33 rayatē⁷ yas=tu manda-vu(bu)ddhiḥ tamō-vṛitāḥ sa va(ba)ddhō Vāruṇaiḥ
pāsais=tiryagyōnī⁸=cha gachchhati ||
- 34 Sva-dattām para-dattām=vā yō harēti(ta) vasū(su)ndharām sa viśṭhāyām
krimi[r*]=bhūtvā pitṛibhiḥ saha pachyatē [(II)
- 35 Ādityō Varuṇō Vishṇur=Va(bra)hmā sōmō hutāsanaḥ Śūlapānī⁹=cha
bhagamvār⁹=abhinanda-
- 36 nti bhūmi-dam [(II) Sāmānyō¹⁰=yam dharmma-sētu[r*]=nṛipānām kālē-kālē
pālani(nī)yō bhavadbhiḥ sarvvā-
- 37 n=ētān bhāvinaḥ pārthivēndrām(n) |¹¹ bhūyō-bhūyō yāchatē Rāmachandraḥ ||
Iti¹² kamala-dal-āmvu(mbu)-vindū(ndu)-
- 38 lōlā[m*] śriyam=amu(nu)chintya manushya-jivitaṇ¹³=cha | sakalam=idarm(m)=
udāhṛitaṇ(ñ)=cha vudhvā¹⁴
- 39 na hi pū(pu)rushaiḥ para-ki(kī)rttayō vilōpyā iti [II*] Paramabhāṭṭāraka-
mahārājādhirāja-paramē-
- 40 śvara-śrī-Janamējayadēvasya vijaya-rājyē samvachchha(tsa)rē shashṭhēh¹⁵
Āshāḍha-māsē sita-pakshē t[i*]-
- 41 thāv-ashtamyām yatr-āṅkatō=pi samvat 6 A(ā)shāḍha śudi 8 likhitam=idam
śāsanaṁ mahāsā(sa)ndhivi-

¹ Metro : Ślōka (Anushtubh) ; and in the next two verses.

² Metro : Indravajrā.

³ Metro : Ślōka (Anushtubh) ; and in the next five verses.

⁴ Read *kulē*.

⁵ Read *tiryagyōnī*.

⁶ Metro : Śālinī.

⁷ Metro : Pushpitāgrā.

⁸ Read *buddhō*.

⁹ Read **Vaiśṇavī*.

¹⁰ Read *pravalgati*.

¹¹ Read *ādayatē*.

¹² Read *bhagavān*.

¹³ This mark of punctuation is unnecessary.

¹⁴ Read **jvitaṇ*.

¹⁵ Read *shashṭhē*.

- 42 grahi-srî-Mallâdhâradatta-sû(su)ta-prativa(ba)ddha-k â y a s t h a - K ô i g h ô s h ê ṇ a
Vallabhaghôsha-sû(su)tén=êti |(II)
- 43 Asti¹ kshônîsvarâpâm=amala-maṇi-ruchâm=anvayat² kaustubh-âbhaḥ śaurya-tyâg-
âmvu(mbu)râsî-

Third Plate ; Second Side.

- 44 r=virachita-vidhivad-dâna-śubhrîkṛit-âbhraḥ śrîmân=Jammêjay³-âkhyas=Tri(tri)daśa-
pati-samaḥ
- 45 kṛichchha(tsna)-gâmi bhôktu-kâmaḥ prakhyâta-dvêsi(shi)-vaṅśa-pravidalana-
paṭû⁴=bhûpatiḥ Sômavaṅśi(ṅśi) ||

ABSTRACT OF CONTENTS.

From the victorious (city of) **Kaṭaka** (line 1),—the most devout worshipper of (the god) **Mahêśvara** (Śiva), the *Paramabhakṣâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the ornament of the **Sômakula**, the lord of the three **Kaliṅgas**, the glorious **Mahâ-Bhavaguptarâjadêva** (I.) (l. 3), who meditates on the feet of the *Paramabhakṣâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the glorious **Śivaguptadêva** (l. 2), being in residence at **Mûrasîma** (l. 1), and being in good health (l. 4), issues a command to the agriculturists residing at the village of **Vakaveddâ** in the **Oṅgâtaṭa vishaya** (l. 4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Brâhmanas, *vis.* to **Dâmâka** (l. 12), son of Aivuli, belonging to the *Kautsa gôtra*, with the *pravara* of **Âṅgîrasa**, **Âmbarîsha**, and **Yauvanâśva**, and the *anupravara* of **Yuvanâśva**, **Ambarîsha**, and **Âṅgîrasa**, a student of the *Kauthuma sâkhâ* in the *Sâma-Vêda*, an immigrant from **Pampâsarasi** (l. 11), and a resident of **Lêisṛîngâ**,—to an unnamed son of **Nârapagaṇḍa** (l. 13), belonging to the *Gautama gôtra*, with the *pravara* of **Âṅgîrasa** and the *anupravara* of **Bârhaspatya**, a student of the *Kâṇva sâkhâ* in the *Yajur-Vêda*, an immigrant from **Oḍayaśṛîngâ** (l. 13), and a resident of **Khaṇḍakshêtra**,—to **Vâsudêva** (l. 15), son of **Hṛishîkêśa**, of the *Kṛishnâtrêya gôtra*, with the *pravara* of **Ârchanânasa** and the *anupravara* of **Śyâvâśva**, a student of the *Kâṇva sâkhâ* in the *Yajur-Vêda*, an immigrant from **Koṅkaledḍa** (l. 15), and a resident of **Lipatuṅgâ**,—and to **Koṇḍadêva** (l. 18), son of **Râmaśarman**, of the *Agastî gôtra*, with the *pravara* of **Idhmavâha** and the *anupravara* of **Chyavana**, a student of the *Kâṇva sâkhâ* in the *Yajur-Vêda*, an immigrant from **Kaliṅga** (l. 17), and a resident of **Pampâsarasi**.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the *Kâyastha* **Kôighôsha**, son of **Vallabhaghôsha**, who belonged to (*the office of*) the son of the *Mahâsamdhivigrahin* **Mallâdhâradatta**, on the eighth tithi in the bright fortnight of the month **Âshâḍha** in the sixth year of the victorious reign of the *Paramabhakṣâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the glorious **Janamêjayadêva**.⁵ And the record ends with a verse in praise of king **Janamêjaya**, of the **Sômavaṅśa** or Lunar Race.

¹ Metre: Sragdharâ. ² Read *anvayê*. ³ This is by metrical license for *Janamêjay*. ⁴ Read *paṭur*.

⁵ One might be tempted to insert a mark of punctuation before *likhitam*, line 41, and to take the date as recorded in F. was made on the occasion of an eclipse of the sun (line 42); and therefore the date given at the end of that record, *Mârga śukla 3*, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given all through the series are simply those on which the charters were actually written.

**B., C., and D.—Katak Copper-plate Grants of the thirty-first year
of Mahā-Bhavagupta I.**

These three records form what is called in line 46 of B., line 48 of C., and line 50 of D., a *triphali-tāmra-sāsana* or set of three connected charters. The object of them was to register the fact that Mahā-Bhavagupta I. granted to a Brāhmaṇ named Sādhāraṇa,—apparently the person who is mentioned in them as his chief minister,—the villages of Raṇḍā and Alāṇḍalā in the Pôvā vishaya (B. lines 4, 5), Arkigrāmā in the Tulumva khaṇḍa (C. lines 4, 5), and Tūlēṇḍā, or perhaps Trūlēṇḍā, in the Sandānā vishaya (D. line 5), in the Kōsala dēsa or country (B. line 4, C. line 4, D. line 5). The charters were all written by one and the same person, Māhūka, on Mārga śukla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I.; and they were all engraved by one and the same person, Mādhava. Why the grants were not all recorded in one and the same charter, is not apparent; except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions.

As the plates are not all of the same size, and so the forty-nine lines of which B. consists run out into fifty-one lines in C. and fifty-three lines in D., the records do not lie uniformly on the three sets of plates. But, with the exception that, for the words *Kōsa(sa)la-dēsē Pôvā-visa(sha)yīya-Raṇḍā-grāmē | tathā Alāṇḍalā-grāmē* of B. lines 4, 5, we have *Kōsa(sa)la-dēsē Tulumva-khaṇḍīya-Arkigrāmā-grāmē* in C. lines 4, 5, and *Kōsa(sa)la-dēsē Sandānā-visa(sha)yīya-Tū(? trū)lēṇḍā-grāmē* in D. line 5, the texts were intended to be identical throughout, and practically are so, save for a few of the accidental slips which are always met with in records of this kind. It seems sufficient, therefore, to give the text of B. only, in full; mentioning in the footnotes any points of interest in which the text of C. and D. agree with or differ from it. And a lithograph of B. suffices to illustrate all the three records.

B.

This record was originally brought to notice in 1875, in the *Ind. Ant.* Vol. V. p. 55 ff., by Babu Rangalala Banerjea, according to whose account the plates were found in ploughing a field at Chaudwār, on the opposite side of the river to Katak. I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr. Beames, I.C.S. (Bengal), who communicated the Babu's paper to the journal in which it was published.

The plates are three in number, each measuring about 9 $\frac{3}{8}$ " by 5 $\frac{3}{8}$ " at the ends and somewhat less in the middle. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about $\frac{5}{8}$ " thick and 4 $\frac{1}{4}$ " in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1 $\frac{3}{4}$ " in diameter. It is a good deal damaged; but it shews, in relief on a slightly countersunk surface, the goddess Lakshmī, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; below this, there was some legend which is now quite illegible.—The weight of the three plates is 4 lbs. 7 oz., and of the ring and seal, 1 lb. 15 oz.; total, 6 lbs. 6 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figures 1 and 3, in lines 45, 46. The *virāma* occurs, in conjunction with the full forms of the letters to which it is attached, in *kaṭakāt*, line 1, *vrajēt*, line 21, *dadyāt*, line 22, *pārthivēndrān*, lines 31, 32, and *samvat*, line 45; but the final form of *n* occurs in *vrahmanān* and *visayīyān*, line 5, and *sarvān*, line 7, and a final form of *m*, resembling an *anusvāra* with a *virāma* below it, in

bhavatām, line 8, *phalam*, line 18, *ānandiyam*, line 19, and several other words. The average size of the letters is about $\frac{5}{16}$ ". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters shew the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places; especially in plate ii. b.—The language is Sanskrit. There are the customary benedictive and imprecatory verses in lines 17 to 84; and three ordinary verses in lines 37-42 and 43, 49.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal, instead of the *anusvara*, in *trīṣattimé*, line 44; and (2) the use of *v* for *b* throughout.

The inscription, which is styled in line 46, a *triphālī-tāmra-sāsana* or one copper charter of a connected set of three, the others being C. and D., is one of Mahā-Bhavagupta I., who in line 48 is called *Kōsal-éndra*, or "lord of Kōsala." The charter contained in it was issued from the city of Katakā, while the king was in residence at the *ārāma* or pleasure-garden. And the object of it was to register the grant, to a Brāhmaṇ, of two villages named Raṇḍā and Alāṇḍalā in the Pōvā vishaya in Kōsala. The charter was written by a clerk attached to the office of the *Mahāsāndhivigrahin* Malladatta, on Mārgaśīrsha śukla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I.

C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found; but it appears to have been somewhere at, or closely in the neighbourhood of, Katak.

The plates are three in number, each measuring about 9" by $5\frac{1}{4}$ ". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate ii. b.—The ring, on which the plates are strung, is about $\frac{5}{8}$ " thick and $4\frac{1}{8}$ " in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}$ " in diameter. In relief on a slightly counter-sunk surface, it has the goddess Lakshmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; and, below this, a legend, of which the first letter and the last four are rather indistinct, but which is plainly *śrī-Mahā-Bhavaguptarājadēva*. The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal 1 lb. $15\frac{1}{2}$ oz.; total 6 lbs. $3\frac{1}{2}$ oz.—The characters are of precisely the same type with those of B.; the *virāma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about $\frac{5}{16}$ ". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew the usual marks of the working of the engraver's tool.—There are the same peculiarities of orthography as in B.

D.

This record was originally brought to notice in 1882, in the *Jour. Beng. As. Soc.* Vol. LI. Part I. Proceedings, p. 9. ff., by Dr. Rajendralala Mitra, according to whose account the plates were found at Katak. I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr. Winterscale.

The plates are three in number, each measuring about 8 $\frac{1}{2}$ " by $5\frac{3}{8}$ ". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the

writing; and the inscription is in a state of perfect preservation almost throughout.—The ring, on which the plates are strung, is about $\frac{5}{8}$ " thick and 4" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about $1\frac{1}{2}$ " in diameter. It is partly broken; and the surface of it is so much worn that there are now no traces of any emblems or legend on it.—The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal, 1 lb. $11\frac{1}{2}$ oz.; total, 5 lbs. $15\frac{1}{2}$ oz.—The characters are of precisely the same type with those of B. and C.; the *virāma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about $\frac{5}{16}$ ". The engraving is good and deep; but the plates are too substantial for the letters to show through on the reverse sides. The interiors of them shew the usual marks of working the engraver's tool.—There are the same peculiarities of orthography as in B.

TEXT OF B.¹*First Plate.*

- 1 Ōm² Svasti | Śrīmad-ārāma-samāvāsina(ta)³ śrīmatō vijaya-Kaṭakāt |
paramabhāṭṭā-
2 raka-mahārājādhirāja-paramēśvara-śrī-Śivaguptadēva- p ā d - ā n u d h y ā t a -
paramamāhēśva-
3 ra-paramabhāṭṭāraka-mahārājādhirāja-paramēśvara - S ō m a k u l a t i l a k a -
triKaliṅgādhipati-
4 mahārājādhirāja⁴-śrī-Mahā-Bhavaguptadēvaḥ kuśālī | Kōśa(ss)la-dēśē
Pōvā⁵-viśa(sha)yīya-⁶
5 Raṅḍā-grāmē | tathā Alṅḍalā-grāmē |⁷ vrā(brā)hmanān sampūjya
tad-viśa(sha)yīyān⁸ yathākāl-ā-
6 dhyāsināḥ samāharṭri-sannidhāṭri-niyuktak-ādḥikāri(ri)ka⁹-dāṅḍapāsika-chāṭa-
7 bhāṭṭa(ta)-piśuna-vēri(tri)k¹⁰-āvarōdhajana-rānaka-[rājaputra*]¹¹-r ā j a v a l l a b h -
ādīna(n)¹² sarvvān sa-
8 mājñāpayati | Vīditam=astu bhavatām [*] yath=āsmābhir=ayaṅ=
grāmaḥ sha(ss)-nidhis=s-ō-
9 paṇidhis=sa-dasāparādhas=sarvva-vā(bā)dhā-vivarjitas=sarvv-ōparikakar-ād ā n a -
sahitā=chatuḥ-

¹ From the original plates.

² Represented by a plain symbol; and in the same way in C. and D.

³ C. line 1, and D. line 1, have *samāvāsitaḥ*, correctly.

⁴ This is an unnecessary repetition,—occurring also in C. line 4, and D. line 4,—the title being given already in the preceding line.

⁵ Babu Rangalala Banerjea read *Yōdhā*; and Mr. Beames identified the name with that of the modern Jōdh parganā, a few miles to the north of Katak. But the consonant of the second syllable is undoubtedly *v*, not *d*; and in the first syllable we seem to have *p*, not *y*.

⁶ D. line 5 also has *viśayya* for *vishayya*.

⁷ C. lines 4, 5, has *Kōśa(ss)la-dēśē Tulumva-khaṇḍiya-Arkigrāmā-grāmā*; and D. line 5 has *Kōśa(ss)la-dēśē Sandānā-viśa(sha)yīya-Tū(?trā)lōṅḍā-grāmē*.

⁸ C. line 5, and D. line 6, also have *viśaytyām* for *vishayiyām*.

⁹ C. line 6, and D. line 7, have *ādḥikārika*, correctly.

¹⁰ C. line 7, and D. line 7, have *vētrik*, correctly.

¹¹ This word is supplied from C. line 7, and D. line 8, which both have *rānaka rājaputra-rājavallabh-ādīna(n)*.

¹² C. line 7, and D. line 8, also have *ādīna*, for *ādīna*.

- 10 simâ-paryantas=s-â[mra*]¹-madhukas=sa-gart-ôsha[ra*]²s³ = sa-jala-sthala-sahitah
 pratinishiddha-châta-bhaṭṭa(ṭa)-pra-
 11 vēsaḥ | Ṭṭa(ṭa)kâri³-vinirggatâya | Kôsa(sa)lê⁴ Turvvunâ-vâstavyâya |
 Bharadvâja-gôtrâya | Vâ-
 12 rhaspaty-Ângirasa-pravarâya | Vâjasêna⁵-sâkh-âdhyâyinê bhaṭṭa-śrî-mahattama-
 Sâdhârâṇâ-
 13 ya | bhaṭṭa-śrî-Śôbhana-sutâya | saliladhârâ-purassaram=â-chandra-târak-
 ârkka-kshiti-sama-

Second Plate ; First Side.

- 14 kâl-ôpabhôgâya | mâtipitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê
 tâmvra(mra)⁶-sâsanên=âkarî-
 15 kṛitya pratipâditam⁷=ity=avagatya samuchita-bhôga-bhâga-kara-hirany-âdi-
 pratyâyam=upanaya-
 16 dbhir=bhavadbhis=sukhêna prativastavyam=iti | bhâvibhis=cha bhûpatibhir=
 ddattir=iyam=asmadiyâ dharmma-
 17 gauravâd=asmad-anurôdhâch=cha sva-dattir=iv=ânupâlaniyâ || Tathâ ch=
 ôktan=dharmma-sâstrê | Va(ba)hubhi-
 18 r⁸=vvasudhâ dattâ râjabhis=Sagar-âdibhiḥ | yasya yasya yadâ bhûmis=
 tasya tasya tadâ phalam || Mâ bhû-
 19 d=aphala-sânkâ vaḥ papara⁹-datt=êti pârthivâḥ | sva-dânât=ma(pha)lam=
 ânandiyam¹⁰ para-dân-â-
 20 nupâlanê [||*] Shashṭim=varsha-sahasrâṇi svarggê môdati bhûmi-daḥ |
 âkshêptâ ch=ânuma-
 21 ntâ cha dvitayan=narakam vrajêt || Agnêr¹¹=apatyam prathamam
 suvarṇam bhûr=Vvaishṇavî
 22 sûrya-sutâs=cha gâvaḥ | yaḥ kâcha(ñcha)na[m*]¹² gâṇ(ñ)=cha mahîṇ(ñ)=
 cha dadyât dattâs=trayas=têna bhavanti lôkê(kâḥ)¹³ [||*]
 23 Âsphôṭayanti¹⁴ pitarah pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jâtaḥ
 sa nas=trâtâ bha-
 24 vishyati || Bhûmim yaḥ pratigrihñati yas=cha bhûmim prayachchhati |
 ubhan tau puṇya-karmmanau ni-
 25 yataim svargga-gâminau || Tadâgânâ[m*] sahasrâṇi vâjapêya-sâtâ[ni*]¹⁵
 cha | gavâm kôti-pa-
 26 dânéna bhûmi-harttâ na śudhyati || Harêta hârayêd=yas=tu manda-
 vu(bu)ddhis=tamô-vṛitaḥ | su-va(ba)ddhó

¹ C. line 10, and D. line 11, have *s-âmra*, correctly.

² C. line 10, and D. line 11, have *ôsharas*, correctly.

³ C. line 11 also has *Ṭṭakâri*, for *Takâri*; D. line 2 has *Ṭṭakârâ*, evidently through pure carelessness.

⁴ C. line 11, and D. line 12, also have *Kôsalê*, for *Kôsalê*.

⁵ Read *Vâjasanêya*.—C. line 12, and D. line 13, have the same mistake.

⁶ C. line 15, and D. line 16, also have *tâmvra*, for *tâmra*.

⁷ Read *pratipâdita*.—C. line 15, and D. line 16, have the same mistake.

⁸ Metre: Ślôka (Anushtubh); and in the next two verses.

⁹ Read *para*.—D. line 21 makes the same mistake; C. line 19 has *para*, correctly.

¹⁰ C. line 20 has the same reading; D. lines 21, 22, has *ânandiyam*.

¹¹ Metre: Indravajrâ.

¹² Here, and in the following two words, C. line 23, and D. line 24, also have the *ṣ* by mistake for *ñ*.

¹³ C. line 23, and D. line 25, also have *lôkê*, for *lôkâḥ*.

¹⁴ Metre: Ślôka (Anushtubh); and in the next six verses.

¹⁵ C. line 26, and D. line 28, have *śatâni*, correctly.

1
2
4
6
8
10
12

This plate contains 12 lines of Katak script. The text is densely packed and appears to be a formal record or decree. A circular hole is located on the left side, between the 6th and 8th lines.

ii a

14
16
18
20
22
24
26

This plate contains 7 lines of Katak script. The text is densely packed and appears to be a formal record or decree. A circular hole is located on the left side, between the 18th and 20th lines.

Second Plate; Second Side.

- 27 Vā[ru*]ṇaiḥ¹ pāsais=tiryagyōnim sa gachchhati || Suvarṇam=ēkam
gām=ēkām bhūmēr=apy=araddham=aṅgulam |
- 28 haran=narakam=āyāti yāvad=ā-bhūta-saṃplavam || Sva-dattām=para-dattām=
vā yō harēta vasundha-
- 29 rām | sa viśṭhāyām kṛimīr=bhūtvā pitṛibhis=saha pachyatē || Ādityō
Varuṇō Viśṇur=Vvra(bbra)hmā
- 30 sōmō hutāsanaḥ | Śūlapāṇis=cha bhagavān=abhinandanti bhūmi-dam ||
Sāmānyō²=
- 31 yam dharmma-sētur=ṭri(nṛi)pāṇām³ kâlê-kâlê pālaniyō bhavadbhīḥ |
sarvvān=ēvam bhāvinaḥ pārthi-
- 32 vēndrān bhūyō-bhūyō yāchatē Rāmabhadraḥ || Iti⁴ kamala-dal-
āmvu(mbu)-vindu-lô-
- 33 lām śriyam=anuchintya manushya-jivitam oha | sakalam=idam=
udāhṛita[m*] cha vudvā⁵
- 34 na hi purushaiḥ para-kīrttayō vilōpyāḥ || Sakala-bhūpāla-manli-mālā-vi-
- 35 lagna-māṇikya-mayūkha-vrāt-ābhirañji(ñji)t-āṅgi(ṅhri)⁶ k a m a l a - y u g a l a ḥ
prachaṇḍa-dōrddāṇḍa-maṇḍa-
- 36 lāgra-khaṇḍit-ārāti-matta-mātaṅga-vimukta-muktāphala-prasādhit-āsēsha- r a ṇ a -
mahī-
- 37 maṇḍalah || Yas⁷=Sādharma-nāmni mantri-tilakē vinyasya sarvv-āgamam
dhairy-ōdanvati ti-
- 38 vra-tējasi dhuram rājyasya vipr-ōttamē | nān-ākhyānaka-vistar-āmṛita-
ras-āsvādād=a-
- 39 manda-sphurat-santōshāt=sukham=anvabhūd=aviratam pṛithvīsa-chūḍāmaṇiḥ ||
Jñā(jñē)y⁸-ās[ēsh-ā*]rtha⁹.

Third Plate.

- 40 śāstra-smṛiti-vimala-dhiyā vēda-vēdāṅga-vidyā-śikshā-kalp-ētiḥāsa-prakāṣa-
Suragu-
- 41 ruḥ¹⁰-prāpta-bhūyishṭha-dhāmnā | nāmna Sādharmaṇena dvija-vara-vidhinā
mantriṇā yasya rājyam ni-
- 42 rvyūḍham sō=yam=uchchais=tri-jagati veditō dharmma-Kandarppa-dēvaḥ ||
Paramamāhēśvara-parama-
- 43 bhattāraka-mahārājādhirāja-paramēśvara-Sōmakulatilaka-triKaliṅgādhipati-śri-
- 44 Mahā-Bhavaguptadēva-pādapadma-pravarddhamāna-vijaya-rājyē ēka-
triṇśatti(ta)mē¹¹ sś(sa)mvatsa-

¹ C. line 28, and D. line 29, have *Vāruṇaiḥ*, correctly.

² Metre: Śālinī.

³ C. line 32, and D. line 34, also have *tripāṇām*, for *nṛipāṇām*.

⁴ Metre: Pushpitāgrā.

⁵ Read *buddhad*.—C. line 35, and D. line 37, have the same mistake.

⁶ C. line 37, and D. line 38, also have *rañjit-āṅgi*, for *rañjit-āṅhri*.

⁷ Metre: Śārdūlavikṛīḍita.

⁸ C. line 41, and D. line 43, have the correct reading,—*jñēy-dēsh-ārtha*.

⁹ Read *Suraguru*.—C. line 42, and D. line 44, have the correct reading.

¹¹ D. line 48 also has *triṇśattimē*, for *triṇśattamē*; C. line 46 introduces an additional mistake, and has *tiṇśattimē*.

⁶ Metre: Sṛagdhara.

- 45 ré¹ | Mārgga śudi² tithau trayōdaśyām yatr-ānkēn-āpi samvat³
31 Mārgga
46 śudi 13 likhitam=idam triphali-tāmra(mra)⁴-śāsana[m*] mahāsāndhi-
vigna-
47 hī⁵-rānaka-śrī-Malladatta-prativa(ba)ddha-kāyastha-śrī-Māhūkēna Priyaṅkarā-
48 ditya-sutēn⁶=ēti || Prañitam⁷ Kōsa(sa)⁸-ēndrēna prativô(bô)dhya-
māmhattama⁹ | ādatta Puṇḍarikā-
49 kshaḥ śāsanam tāmra¹⁰-nirmmitam || Utkirnita¹¹ Mādhavēna Vāsu-
shū(su)tēn¹²=ēti ||

ABSTRACT OF CONTENTS OF B.

From the victorious (city of) Kāṭaka (line 1),— the most devout worshipper of the god Mahēsvara (Śiva), the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēsvara*, the ornament of the Sōmakula, the lord of the three Kalingas, the glorious Mahā-Bhavadguptadēva (I.) (l. 4), who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēsvara*, the glorious Śivaguptadēva (l. 2), being in residence at the pleasure-garden (l. 1), and being in good health (l. 4.), having done worship to the Brāhmanas at the villages of Baṇḍā (l. 4) and Alāṇḍalā in the Pōvā vishaya in the Kōsala dēśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the *Bhaṭṭa*, the *Mahattama Sādhāraṇa* (l. 12), son of the *Bhaṭṭa Śōbhana*, an immigrant from Ṭakāri (l. 11),¹³ a resident of *Turvunā* in Kōsala, belonging to the Bharadvāja *gōtra*, with the *pravara* of Bārhaspatya and Āngirasa, and a student of the Vājasaneyā *sākhā*.

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.

Lines 34 to 42 praise the king as a very god *Kandarpa* (Kāmadēva) in respect of religion, and tell us that his chief minister was a *Mantrin* or counsellor named *Sādhāraṇa*.

And lines 42 to the end tell us that the charter was written by the *Kāyastha* Māhūka, son of Priyaṅkarāditya, who belonged to (*the office of*) the *Mahāsāndhivigrahin*, the *Rānaka Malladatta*, on the thirteenth tithi in the bright fortnight of the month Mārga or Mārgaśirsha in the thirty-first year of the victorious reign of Mahā-Bhavadguptadēva (I.); and that, delivered by the lord of Kōsala, and intended to give information to the

¹ C. lines 46, 47, and D. line 49, also have *sāmvaśarē*, for *sāmvaśarē*.

² C. line 47, and D. line 49, also have *śudī*.

³ C. line 47 has *samvata*, for *samvat*; D. line 49 has *samvat*, more correctly.

⁴ C. line 48, and D. line 50, also have *tāmra*, for *tāmra*.

⁵ Read *sandhivigrahi*.— C. line 48, and D. line 50, have the same mistakes.

⁶ C. line 49-50 has *sūshun*^o, for *sūnun*^o; D. line 51 has *sūtēn*^o, for *sūtēn*^o.

⁷ Metre: Ślōka (Anushtubh).

⁸ C. line 50, and D. lines 51, 52, also have *Kōśal*^o, for *Kōśal*^o.

⁹ Read *mahattaman*.

¹⁰ C. line 51, and D. line 52, also have *tāmra*, correctly, in this passage.

¹¹ Read *utkīrnam*.— C. line 51, and D. line 53, have the same mistake.

¹² D. line 53 also has *shūtēn*^o; C. line 51 has *shūtēn*^o.

¹³ This, and not Dhakāri, seems to be the name that is given, or was intended to be given, in the grant of Madanavarmadēva of A.D. 1134 (*Ind. Ant.* Vol. XVI, p. 208, text line 12). It is perhaps another form of the name of the *dhāṭṭa*-village in the Madhyadēśa or Middle Country, which is called Ṭakkārikā in the Kalas-Budrākh grant of Bhīllama III. of A.D. 1025 (*Ind. Ant.* Vol. XVII, p. 118).— A somewhat similarly named place is mentioned in the grant of Dhaṅgadēva of A.D. 998; the exact name there, however, is Ṭakkārikā, with the dental instead of the lingual *t* (*Ind. Ant.* Vol. XVI, p. 204).— In E. below, we have Ṭakkāra.

Mahattama, it was received by Puṇḍarikāksha:¹ also that it was engraved by Mādha, son of Vāsu.

E.—Katak Copper-Plate Grant of the ninth year of Mahā-Sivagupta.

This record was originally brought to notice in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 149 ff., by Babu Rangalala Banerjea, according to whose account the plates were found among the official records at Katak. I re-edit it from the lithograph, published with the Babu's article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction,² suffices to make the text clear all through, except for some four or five letters in line 36.

The plates are three in number, each measuring about 8" by 6½"; it would appear that the first plate is engraved on one side only, and the third on both sides.—The ring, on which the plates were strung, with any seal that there may have been on it, is reported to have been lost.—The characters are Nāgarī, of the northern class; they are very similar to the characters of B., C., and D., and were possibly written, for reproduction by the engraver, by the same person who wrote those records. They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 9 in line 65; and also forms of the numerical symbols for 3 and 10 in line 65.³ The *avagraha* occurs twice; in *yathāśmābhir*, line 29, where it is not really required, and in *yasōśbhivriddhayē*, line 38, where the use of it is quite correct. The *virāma* occurs with *t*, in *ārāt*, line 11, *tasmāt* and *purāt*, line 12, and *anurōdhāt*, line 42. Final forms occur,—of *n*, in *yasmin*, line 11, *śrīmān*, line 14, *sarvān*, line 29, and *préyān*, line 61, and of *m*, (1) resembling an *anusvāra* with a *virāma* below it, in *vibhūshitam*, line 16, and *aṅgulam*, line 51, and (2) in a more elaborate shape, in *ārīham*, lines 37, 38, and probably in *bhavatām*, line 29.—The language is Sanskrit. And, in addition to the customary benedictive and imprecatory verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *ṅ*, instead of the *anusvāra*, before *ś*, in *dhvaśana*, by mistake for *dhvaṃsana*, line 8; (2) the use of *v* for *b*, throughout; and (3) the use of *j* for *y* in *jayāti*, line 64.

The inscription is one of Mahā-Sivagupta, otherwise called Yayāti. The charter contained in it was issued from a town named Vinitapura, on the bank of the river Mahānadi. And the object of it was to register a grant, to a Brāhmaṇ, of a village named Chānda-grāma in the Maraḍa vishaya or district in Dakṣiṇa-Kōsalā.⁴ At the end there is recorded the date,—apparently for the writing of the charter,—of Jyēshṭha śukla 13 in the ninth year of the reign of Yayāti, *i.e.* of Mahā-Sivagupta.

TEXT.⁵

First Plate.

1	Om ⁶ [||*]	Svasti ⁷ |⁸	prēma-niruddha-mugdha-manasōḥ	sphāribhavach-
	chakshushōr=yūnōr=yya-			
2	tra	vichitra-nirbhara-rata-kriḍā-kramam	tanvatōḥ	vichobhinnō=pi kṛit-
	ātīmātra-pulakai-			

¹ Evidently as *Dātaka*, for transmission of the charter to the grantee.

² The perfectly plain ground between the letters proves this.

³ The form of 10 used here is practically given in col. 6 of Paṇḍit Bhagawanlal Indrajī's table in the *Ind. As.* Vol. VI. p. 44; but he took it (see *id.* p. 46, and note §) from a symbol (*Jour. Beng. As. Soc.* Vol. XL. Part I. p. 166, last line of the text, and Plate) which must really mean 100 or 200. The form of 3 is not given in his table; it has possibly been somewhat added to in preparing the lithograph of this charter.

⁴ See page 352 below, note 11.

⁵ From the published lithograph.

⁶ Represented by a plain symbol.

⁷ Metre: Śārdūlavikrīḍita; and in the next two verses.

⁸ This mark of punctuation is unnecessary.

- 3 r-âvirbhū(rbha)vat-sītṛitair=âslêshair=glapita-klamaiḥ smara-rasaḥ kâmam=
 mūhu[ḥ*] stâvya-
 4 tē¹ || 1 ||² Yat[r*]=âsêsha-visêsha-rûpa-mahim-âpâst-âpsarah-kântibhir=jjât-êrshyâ-
 kala-
 5 hêshv=api prapayinaḥ karṇ-ôtpalais=tâditâḥ | jâyantê praviśâṅkita-smara-śara-
 6 prôthâpit-ântar-vyathâ[ḥ*] sândri(ndra)-svêda-jal-âvasêchana-vasân=niryâyâta-rôm-
 ângu(ōku)râ-
 7 ḥ || 2 || Atyuttūnga-karindra-danta-musalai[ḥ*] prôdbhâsi-rôchis-chayair=dhva-
 8 sta-dhvaṅsana³-nishphalīkṛita-śarach-chandr-ôdayau(yai)ḥ sarvadâ⁴ | yatr=âsîd=
 asat[i*]-
 9 janasya viśadam muktâmayam maṇḍanam saṅkêt-âspadam=apy-atîva dhavala[m*]
 10 prâśada-śring-âgrataḥ |(||) 3 || Mahânadi⁵-tūnga-taraṅga-bhaṅga-sphâr-ôtsa(chohha)-
 11 lach-chhīkaravadbhir=ârât | yasmin rat-âsaktimad-aṅganânâ[m*] śram-âpanô-
 12 dah kriyatê marudbhīḥ |(||) 4 || Tasmât śri-Vinitapurât | Lōka⁶-traya-pra-
 13 thita-subhra-yaśô-vitâna-vyâpt-âshṭa-di k = prasa bha - nirjjita - vairi - var g ga ḥ |
 14 râjâ va(ba)bhûva bhuvī bhâvita-bhavya-mûrtiḥ śrīmân sarôja-vadanô Ja-

Second Plate ; First Side.

- 15 namêjay-âkhyah || 5 || Yah⁷ khaḍg-âgra-vidârîta-dvipa-ghatâ-kumbhastha-
 16 lâd=ullasan-mukt[â*]-jâla-vibhûshitam p[r*]ati-raṇam prithvî-vadh-ûrahsthala[m*] |
 cha-
 17 krê chârntaran=narâdhipa-śirô-ratu-âgra-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rê-
 18 navaḥ samatayâ tad-raśmi-lakshmîm dadhuḥ || 6 || Nirddârit⁸-âri-kari-
 kumbha-sa-
 19 mûha-mukta-muktâphala-prakara-da[tta-rathânga]-dhârah tasmâd=ajâyata jagatta-
 20 ttraya⁹-gîta-kirttir=hêlâ-vinirjjita-ripur=nn[ri*]patir=Yayâtiḥ || 7 || Para-
 21 m a m â h ê s v a r a - p a r a m a b h a ṭ ṭ â r a k a - m a h â r â j â d h i r â j a - p a r a m ê s v a r a -
 22 S ô m a k u l a t i l a k a - t r i K a l i ṅ g â d h i p a t i - ś r i - M a h â - B h a v a g u p t a r â j a -
 23 dēva-pâd - â n u d h y â t a - p a r a m a m â h ê s v a r a - p a r a m a b h a ṭ ṭ â r a k a - m a h â r â -
 24 j â d h i r â j a - p a r a m ê s v a r a - S ô m a k u l a t i l a k a - t r i K a l i ṅ g â d h i p a t i - ś r i - M a -
 25 h â - S i (Ś i) v a g u p t a r â j a d ē v a ḥ kuśalī ||¹⁰ Dakshitôsâlâyâm¹¹ Maraḍa-vishayî-
 26 ya-Chândagrâmê¹² tad-vishayîya-vrâ(brâ)hmanân=sa[m*]pûjya yathâkâl-
 âdhyâsina[ḥ*]
 27 samâhartri-sannidhâtri-talahi(?)ta-sâma[m*]t-âsika-niyuktak-âdhikârîka-dâ-
 28 ṇḍapâsi(śi)ka-piśuna-vêtrê(tri)k-âvarôdhajana-râṇaka-râjaputra-râ[ja*]valla-
 29 bh-âdî[n*] sa[r*]vvân samâjñâpayati [i*] Veditam=astu bhava[tâ]m yathâ-
 ṣsmâbhir=a-

¹ Read *svâdyatê*.

² These opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second *pâda* of the third verse.

³ Read *ôdhvânta-dhramana*.

⁴ This word was at first omitted, and then was inserted below the line.

⁵ Metre: Upajâti of Indravajrâ and Upêndravajrâ.

⁶ Metre: Vasantatilaka.

⁷ Metre: Śârdûlavikrîḍita.

⁸ Metre: Vasantatilaka.

⁹ Read *jagat-traya*.

¹⁰ This mark of punctuation is unnecessary.

¹¹ This seems to be a mistake for *Dakshina-Kôsaldyâm*, which reading was given by Babu Rangalala Banerjea as if it really stands in the original. There appears, however, to have been also a country named Tôshala or Tôsala.

¹² This mark of punctuation is unnecessary.

Second Plate; Second Side.

- 30 ya[m*] grâmah sa-nidhis=s-ôpanidhiḥ sarvva-vâ(bâ)dhâ-vivarjitaḥ sarvv-ôpari-
 31 kar-âdâna-sahitas=tâl-âdi-taru-samyutaḥ sa-ga[r*]tt-ôshara[h*] sa-jala-stha-
 32 laś=chatuḥ-si(sî)m-âvachchinnah **Madhyadēsiya-Srivallagrâma-ve(vi)nirggatâya**
 33 Ôdra-dēsē śrî-Śilâbhañjapâti-vâstavyâya | **Ṭakkâra-pûrvva-Bhâra-**
 34 dvâja-gôtrâya ¹ Ângirasa- | Vârhaspatya²-Bhâradvâja-pravarâya ³ Chchhândô-
 35 ga-Kauthuma-sâkh-âdhyâyinē bhattaputr-Ânanta-naptrē śrî-Sâkhpânî(ni)-nâ-
 36 mnē Dinakara-putrâya ⁴ âjya-pâ(?sâ)la ḥ salila-dhârâ-
 37 purassaram=â-chandra-târa-k-ârkka-[kshî*]ti-samakâl-ôpabhôg-ârthâ-
 38 m mâtâpitrôr=âtmanas=cha puṇya-yasôśbhivṛddhayē tâmvra(mra)-śâsanē-
 39 n=âkarikṛitya pratipâdita ity=avagatya yathâdiyam[â*]na-kara-bhara-hira-
 40 nya-bhôga-bhâg-âdikam ⁵ dadadbhiḥ bhavadbhiḥ sukhēna prativastavyam=iti [I]
 41 bhâvibhiś=cha bhûpatibhir=dattir=iyam=asmadiyâ [dhar]mma-gauravâd=asmad-a-
 42 nurôdhât sva-dâ(da)ttir=iv=ânupâlaniyâ |(II) Tathâ ch=ôktam dharmma-sâstrē [I*]
 Va(ba)-
 43 hubhir⁶=vasudhâ dattâ râjabhiḥ Sagar-âdibhiḥ | yasya yasya yadâ bhûmi-

Third Plate; First Side.

- 44 s=tasya tasya tadâ phala[m*] |(II) Mâ bhûd=aphala-sa(sa)nkâ vaḥ ⁷ para-
 datt=êti pâ[r*]thiv[âh*]
 45 sva-dattât=phalam=ânandya[m*] para-datt-ânupâlanē || Âsphôṭayanti pita-
 46 rô valgayanti pitâmahâḥ bhûmi-dâtâ kulêḥ⁸ jâtaḥ sa nas=trâtâ bhavishyati ||
 47 Bhûmi[m*] yaḥ pratigrihñâti yaś=cha bhûmim=prayachchhati |(I) ubhau tau
 puṇya-karmmanau
 48 niyata[m*] sva[r*]gga-gâminau || Tadâgânâm sahasrēna vâjapêya-sa(sa)tēna
 cha
 49 gavâm kôṭi-pradânēna bhûmi-harttâ na su(su)dhyatē || Haratē hârâyêd=yas=tu
 manda-vu(bu)-
 50 ddhis=tamô-vṛitaḥ s[n*]-va(bad)dhô Vârṇṇau(nai)ḥ pâsai(sai)s=tiryagyôni[m*] sa
 gachchhati || Su-
 51 va[r*]ṇnam=êkam gâm=êkâ[m*] bhûmēr=apy=[ê*]kam=ângulam | haran=narakam=
 âyâti
 52 y[â*]vad=â-bhûti(ta)-sa[m*]plavam || Sva-dattâm=para-dattâm=vâ yô harêta
 va[su*]ndharâ[m*]
 53 | sa vishthâyâ[m*] kṛimi[r*]=bhûtvâ pitṛibhiḥ saha pachyatē || Âdityô Varu-
 54 ṇô Vishṇu[r*]=Vra(bra)hmâ sômô hutâsa(sa)naḥ | Sû(sû)lapânîś=cha bhagavân=
 abhinanda-
 55 nti bhûmi-dam || Sâmanyô⁹=yan=dharmma-sêtur=nṛipânâ[m*] kâlê-kâlê pâla-
 56 nîyô bhavadbhiḥ sarvvân=êtâna(n) bhâvinaḥ pârthivêndrâna(n) ¹⁰ bhûyô-bhûyô
 yâ-

¹ This mark of punctuation, also, is unnecessary.² Read *Ângirasa-Bârhaspatya*; omitting the mark of punctuation which stands between the two words.³ This mark of punctuation is unnecessary.⁴ This mark of punctuation, also, is unnecessary.⁵ This mark of punctuation, again, is unnecessary.⁶ Metre: Śloka (Anushtubh); and in the next eight verses.⁷ This mark of punctuation is unnecessary.⁸ Read *kulê*.⁹ Metre: Śâlinî.¹⁰ This mark of punctuation is unnecessary.

- 57 chatê Rāmabhadraḥ || Iti¹ kamala-dal-āmvu(mbu)-vi(bi)ndu-lōlām² śrī(śrī)yam=a-
 58 nuchintya manushya-jīvitāñ=cha | sakalam=idam=[u*]dāhṛitañ=cha vuddha³ na
 hi pu-
 59 [rushai]ḥ para-kīrttayō vilōpyāḥ |(ll) Sra(?)shṭā(?)⁴ yas=tu guṇ-ātmakas=tad-
 adhi(?) [|*]

Third Plate; Second Side.

- 60 Yēn⁵=ātyanta-sur-āsura-ādhipa-guru[h*] prajñ-ābhimānō jītō⁶ rājñ-ārōpita-rājya-bhā-
 61 ram=atulam yas=ch=āvahal=[l*]īlayā | yasy=āsīn=naya-vikrama-dvayam=api prēyān
 62 sakhā sarvvaḍā yaḥ⁷ khyātō dhṛita-sā(sa)ndhi-vigraha-padaḥ śrī-
 Chchhichchhatēśva(sa)ḥ kṛitī ||
 63 Paramamāhēśvara-paramabhāṭṭāraka-mahārāja⁸ paramēśva[r*]-Sōmakulatī-
 64 laka-triKaliṅgādhipati-śrī-Ja(ya)yātirājadēva-pravarddhamāna-vē(vi)jaya-rājyē
 65 navamē samvatsarē 9 Jyēshṭha-śi(si)ta-trayōdaśyā[m] |⁹ 10 3ḥ¹⁰ utkīrṇā
 66 vijñānī(ni)-Mādhavēn=ētī(ti) [|*] Ōm¹¹ Ōm¹² |(ll)

ABSTRACT OF CONTENTS.

The record opens with four verses describing the charms and delights of a town named **Vinitapura** (line 12), on the **Mahānadi** (l. 10). Then, in three more verses, it mentions a king named **Janamējaya** (l. 14-15), and his son **Yayāti** (l. 20). Then it continues:— From the town of **Vinitapura** (l. 12), the most devout worshipper of (the god) **Mahēśvara**, the **Paramabhāṭṭāraka**, the **Mahārājādhirāja**, the **Paramēśvara**, the ornament of the **Sōmakula**, the lord of the three **Kaliṅgas**, the glorious **Mahā-Sivaguptarājadēva** (l. 25), who meditates on the feet of the most devout worshipper of (the god) **Mahēśvara**, the **Paramabhāṭṭāraka**, the **Mahārājādhirāja**, the **Paramēśvara**, the ornament of the **Sōmakula**, the lord of the three **Kaliṅgas**, the glorious **Mahā-Bhavaguptarājadēva** (I.) (l. 22-23), being in good health (l. 25), and having done worship to the Brāhmins of the district at the village of **Chāndagrāma** (l. 26) in the **Marāḍa** vishaya in **Dakshina-Kōsalā** (l. 25),¹³ issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to **Śaṅkhapāni** (l. 35), son of **Dinakara** and grandson of **Ananta**, an immigrant from **Śrīvallagrāma** in the **Madhyadēśa** (l. 32), a resident of **Śilābhaṅjapāṭi** in the **Ōdra** country (l. 33), belonging to the **Takkāra-Bhāradvāja gōtra**,¹⁴ with the **pravara** of **Āngirasa**, **Bārhaspatya**, and **Bhāradvāja**, and a student of the **Chhāndōga-Kauthuma śākhā**.

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.

¹ Metre : Pushpitāgrā.

² This mark of punctuation is unnecessary.

³ Read *buddhā*.

⁴ This is the commencement of a verse, in the Śārdūlavikrīḍita metre, which was left unfinished.

⁵ Metre : Śārdūlavikrīḍita.

⁶ Read *ābhimānair=jitō*.

⁷ Read *sa*.

⁸ Read *mahārājādhirāja*, for which the word in the text is obviously a mistake.

⁹ This mark of punctuation is unnecessary.

¹⁰ The word *divasaḥ* has to be supplied, in apposition.

¹¹ and ¹² Represented by ornate symbols.

¹³ See page 352 above, note 11.

¹⁴ Or perhaps, "to (a branch of) the **Bhāradvāja gōtra**, which was formerly settled at **Takkāra**."— **Takkāra** is perhaps another form of **Takkārikā**, for which see page 350 above, note 11.

Lines 60 to 62 praise a minister of the king, named *Chhichchhatēsa*, holding the office of *Saṁdhivigrahin*.

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month *Jyēshṭha* in the ninth year of the victorious reign of the most devout worshipper of (the god) *Mahēśvara*, the *Paramabhaṭṭāraka*, *Mahārājādhirāja*,¹ and *Paramēśvara*, the ornament of the *Sōmakula*, the lord of the three *Kaliṅgas*, the glorious *Yayātirājadēva*; and tell us that the charter was engraved by a person named *Mādhava*.

F.—Katak Copper-plate Grant of the third year of Mahā-Bhavagupta II.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883 or 1884. I have no precise information as to where they were found; but it appears to have been somewhere at *Katak*, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about $9\frac{3}{4}$ " long by 7" broad at the ends and somewhat less in the middle. They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims; and the inscription is in some places a good deal damaged by rust: but it can mostly be deciphered without any uncertainty.—The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick and 5" in diameter: it had been cut, before the time when the grant came under my notice; but there is no reason for thinking that it is not the ring properly belonging to the plates. The seal, in which the ends of the ring are secured, is circular, about $1\frac{1}{2}$ " in diameter: the surface of it is very much damaged; and whatever emblems and legend may have been on it are completely broken away.—The weight of the three plates is 6 lbs. 2 oz., and of the ring and seal, 1 lb. 6 oz.; total, 7 lbs. 8 oz.—The characters are *Nāgarī*, of the northern class. They include forms of the decimal figure 3 in line 73. The *avagraha* occurs in *yathāśmābhīr*, line 35, where it is not really required. The *virāma* occurs with *t*, in *tasmāt* and *nagarāt*, line 12. Final forms occur,—of *t*, in *ārāt*, line 11; of *n*, (1) a simpler form, in *ādīn* and *sarvān*, line 34, *pārthivēndrān*, line 63, and *śrēyān*, line 68, and (2) a more complex form, illustrated best by *śrīmān*, line 14, and *saṁjñān*, line 21; and of *m*, resembling an *anusvāra* with a *virāma* attached to it or below it, in *bharatām*, line 35, and *phalam*, line 49. The average size of the letters is about $\frac{5}{16}$ ". The engraving is good and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them shew the usual marks of the working of the engraver's tool.—In respect of orthography there is nothing to notice, except that *v* is used for *b*, throughout.

The inscription is one of *Mahā-Bhavagupta II.*, otherwise called *Bhīmaratha*. The charter contained in it was issued from a city named *Yayātinagara*, which might be identified with the modern *Jāipur*, the chief town of the *Jāipur* subdivision of the *Katak* District, about fifty miles to the north-east of *Katak*, but that lines 10 to 12 distinctly imply that *Yayātinagara* was on the *Mahānadi*, whereas *Jāipur* is only on the *Baitarānī*, a tributary of the *Mahānadi*, and is distant from the latter river as far as it is from *Katak* itself. And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named *Gauḍasimipilli*, in the *Kōsala-Sākhaṅgadyanhā vishaya* or district, was granted to a *Brāhman*. At the end there is given the date, evidently of the writing of the charter, of *Mārgaśrīsha* *śukla* 3 in the third year of the reign of *Bhīmaratha*, i.e. of *Mahā-Bhavagupta II.*

¹ See page 354 above, note 8.

TEXT.¹*First Plate.*

- 1 Om² [||*] Svasti³ prēma-niruddha-mugdha-manasōḥ sphārībhavach-[cha*]kshushōr-
yūnōr=yatra
- 2 vichitra-nirbhara-rata-kriḍā-krama[m*] tanvatōḥ | vichchhin[n*]ō=pi kṛit-âtimâtra-
pū-
- 3 lakair=âvirbhavat-sītḥkṛitair=âslēshair=glapita-klamaiḥ smara-rasaḥ kâman mu-
4 hu[h*] svâdyatē |(II) Yatr=âsēsha-visēsha-rūpa-mahim-âpâst-âpsarah-kântibhir=jâ-
5 t-êrshyâ-kalahēshv=api pranayinaḥ karṇ-ôtpalais=tâḍitâḥ | jâyantē praviṣa-
6 n̄kita-smara-sara-prôthâpitt(t)-ântar-vyathâ[h*] sândri(ndra)-svêda-jal-âvasē(sē)chana-
vasân=nirvvâ-
- 7 ta-rôm-ânkurâḥ || Atyut[t*]uṅga-karîndra-danta-musala-prôdbhâsi-rô[chi*]ś-chayair=
ddh[v*]ânta-dhvaṁ-
- 8 sana-nishphalikṛita-sarach-chandr-ôdayaiḥ sarvvadâ |(I) yatr=âsîd=asati-janasya
9 visadam muktâmayam maṇḍanam saṅkêt-âspadam=apy=atīva dhavalam prâ-
10 sâda-śring-âgrataḥ |(II) Mahânadi⁴-tuṅga-taraṅga-bhaṅga-sphâr-ôchchhalach-chhî-
11 karavadbhir=ârât [I*] yasmin=rat-âsaktimad-aṅganânâ[m*] śrâ(śra)m-â[pa*]nôdah
kri(kri)ya-
- 12 tē marudbhîḥ |(II) Tasmât śrî-Yayâtinagarât | Lōka⁵-traya-prathita-sūbhra-ya-
13 sô-vitâna-vyâpt-âṣṭa-dik=prasabha-nirjita-vairi-vargaḥ | râjâ va(ba)bhūva bhuvi
14 bhâvita-bhavya-mûrttiḥ śrîmân sarôja-vadanô Janamējay-âkhyâḥ || Nir-
15 dârit-âri-kari-kumbha-samūha-mukta-muktâphala-pra-kara-datta-rathâṅga-dhâ-
16 rah [I*] tasmâd=ajâyata jagat-[t*]raya-gita-kirttir=hêlâ-vinirjita-ripur=nripa-
17 tir=Yayâtiḥ || Yat⁶-khaḍg-âgra-vipâtita-dvipa-ghaṭâ-kumbhasthalâd=ullasa-
18 n-muktâ-jâla-vibhūshitam prati-raṇa[m] prithvî-vadh-ûra[h*]sthalam śas[v]ad-
dv[â]ra-nama-

Second Plate; First Side.

- 19 n-[narâ]dhîpa-śirôratn-âṅsu-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rēnavah samatayâ tad-ra-
20 śmi-lakshmim dadhuḥ || Mâdya⁷-lâl-âli-mâl-âkula-karata-put-âsvâ(sya)ndi-dâna-
pravâhâ-
- 21 n sindûr-ârakta-kumbhân sita-prithula-radân Kâmadêv-âdi-samjñân | ji-
22 tvâ jâvâlam=âjau patita-sura-vadhû-vismaya-smêra-vaktraḥ khadgî trimśa-kê-
23 rîndrân⁸ sara-nikara-hat-ârôhakân=agrahîd=yah || Putras⁹=tasya va(ba)bhūva dha-
24 rmma-nirataḥ śrî-Bhîma-pûrvvô rathaḥ khyâtaḥ kshâmâpa-nishēvyamâna(ṇa)-chara[ṇa]-
25 ś=chûdâmanir=bhûbhujâm | yô=sau śaucha-mahâdhanô=pi samarê lakshmîḥ(m) parê-
26 shâm va(ba)lâj=jagrâha kshata-vairi-varga-vibhavaḥ saundarya-sôbh-âspadam ||
27 Paramamâhêśvara-paramabhâṭṭâraka-mahârâjadhirâja-paramê-
28 śvara-Sômakulatilaka-triKalingâdhipati-śrî-Mahâ-Śivagu-
29 ptarâjadêva-pâd-ânnudhyâta-paramamâhêśvara-paramabhâṭṭâraka-
30 ka-mahârâjadhirâja-paramêśvara-Sômakulatilaka-triKalingâ-
31 dhipati-śrî-Mahâ-Bhavaguptarâjadêvah kuśalâ(lî) | Kôsala-Sâkhaṅga-

¹ From the original plates² Metre: Sârdûlavikrîḍita; and in the next two verses.³ Metre: Upajâti of Indravajrâ and Upêndravajrâ.⁴ Metre: Vasantatilaka; and in the next verse.⁵ Metre: Sârdûlavikrîḍita.⁶ Read *trimśat-karîndra*.⁷ Represented by a plain symbol.⁸ Metre: Sragdharâ.⁹ Metre: Sârdûlavikrîḍita.

- 32 **dyanhâ-vishayîya-** | **Gaudasimiñilli¹-grâmê** |² **tad-vishayîya-vrâ**(brâ)hman[â*]n=
â(sam)-
33 **pûjya** **samâhartṛi-sanniyukt-âdhikârîka-dâṇḍapâsi**(si)ka-pisu(śu)na-vêtrik-â-
34 **varôdhajana-râjñî-râṇaka-râjaputra-râjavallabh-âdin** **sarvvân**
35 **samâjñâpayati** | **Viditam=astu bhavatâm** **yathâśsmâbhir=ayañ=grâma-**
36 **h sa-nidhiḥ s-ôpanidhiḥ sarvva-vâ**(bâ)dhâ-vivarjitah **sarvv-ôparikar-âdâ-**

Second Plate; Second Side.

- 37 **na-sahî**(hi)taḥ |³ **chatuḥ⁴ s-âmra-madhukah sa-gartt-ôsharah sa-jala-sthalah** |⁵
38 **Śrāvasti-maṇḍanê**(lê) **Kâsilli-bhaṭṭagrâma-vinirgatâya** **Kôsâlê** **Dê-**
39 **vibhoga-vi**(vi)shayîya-**Siṅgôâ-grâma-vâstavyâya** **Kausîka-gotrâ-**
40 **ya** |⁶ **Viśvâmitra-Dêvarâta-Audalya**(la)-pravarâya **Kauthuma-charaṇâya** **Chchhandô-**
41 **ga-sâkh-âdhy**[â*]yinê **bhaṭṭa-Paramêsvara-pautrâya** **bhaṭṭa-Vasishṭha-sutâya** |⁷
42 **râṇaka-śrî-Râchchhō-nâmnê** **sûrya-grahanê** **salila-dhârâ-puraḥsaram=â-cha-**
43 **ndra-târak-ârka-kshiti-sha**(sa)makâl-ôpabhôg-ârtha[m*] **mâtâpitrôr=âtmanas=cha**
44 **punya-yasô-bhivṛiddhayô** **tâmra-âśsa**[nê*]n=âkarîkritya **pratîpâdî**(di)ta **iyêga-**
45 **tya⁸ samuchita-kara-nikara-bhoga-bhâg-âdî**(di)kam=upanayadbhiḥ **su-**
46 **khêna** **prativastavyam=iki**(ti) | |⁹ **bhâvibhiś=cha bhûpatibhiḥ dattir=iyam=a-**
47 **smadîyâ dharmma-gauravâd=asmad-anurôdhâch=cha** **sva-dattî**(tti)r=i(i)v=ânupâlânî-
48 **y**[â*] || **Tathâ ch=ôktam dharmma-sâstrê** || **Va**(ba)hubhir⁹=vasudhâ **dattâ**
râjabhiḥ Saga-
49 **r-âdibhiḥ** | **yasya yasya yadâ bhûmis=tasya tasya tadâ phalam** || **Mâ**
bhûd=a-
50 **phala-sâṅkhâ**(ñkâ) **vaḥ para-datt=êtê**(ti) **pârthivâḥ sva-dattât=phalam=ananta**[m*] **para-**
da-
51 **tt-ânupâlânê** || **Shashṭî**[i*]m **varsha-sahasrâṇi svargê môdati bhûmi-daḥ** ||(I) **â-**
52 **kshêptâ ch=ânumantâ cha dvau tau naraka-gâminau** || **Agnêr**¹⁰=apatyam
prathamam
53 **suvarṇam bhûr=Vaishṇavî sûrya-sutâs=cha gâvah** | **yaḥ kâñchana**[m*] **gâna**(ñ-
cha) mahîñ=cha
54 **dadyâd=dattâs=trayas=têna bhavanti lôkê**(kâḥ) || **Âsphôṭayanti**¹¹ **pitarô va-**

Third Plate.

- 55 **lgayanti pitâmahâḥ bhûmi-dâtâ kulê jâtaḥ sa nas=tr**[â]t[â] **[bha]vi**[shya]-
56 **ti** || **[Bhû]mi**[m] **yaḥ pratigrihñati yas=cha bhûmi**[m] **prayachchha**[ti ubhan
tau puṇya-karmâṇau]
57 **niyata**[m] **svarga-gâmin**[au] || **Tadâgân**[âm] **sahasrêṇa vâ**[japêya]-**śa**[têna cha]
58 **gavâm kôṭi-pradânêna bhûmi-harttâ na śudhyatê** |(I) **Hara**[tê hâ]rayêd=**yas=tu**
59 **manda-vu**(bu)ddhis=**tamô-vṛitah sha**(su)-**va**(ba)ddhō **vârūṇaiḥ pâśais=ti**[r]yagyôni[m]
sa ga-

¹ Read *vishayîya-Gauda*^o; omitting the mark of punctuation.² This mark of punctuation is unnecessary.³ This word, standing alone as it does, is meaningless.⁴ This mark of punctuation is unnecessary.⁵ This mark of punctuation, again, is unnecessary.⁶ This mark of punctuation, also, is unnecessary.⁷ *Metre*: Ślôka (Anushtubh); and in the next two verses.⁸ *Metre*: Ślôka (Anushtubh); and in the next five verses.⁹ This mark of punctuation is unnecessary.⁹ Read *ity=avagatya*.¹⁰ *Metre*: Indravajrâ.

- 60 chchhati |(II) Sva-dattâm=para-dattâm=vâ yô harêd=vasundharâm¹ sa
vishthâyâ[m] kri-
- 61 mir=bhûtvâ pitribhih saha pachyatê |(II) Âdityô Varuṇô Vishṇur=Vra(bra)hmâ
sômô
- 62 hutâsa(sa)naḥ Śûlapâpis=cha bhagavân=abhinandanti bhûmi-dam |(II) S[â*]mânyô²=
yam dharmma-sêtu-
- 63 r=nrîpânâ[m*] kâlê-kâlê pâlanîyô bhavadbhih | śa(sa)rvvân=êtân=bhâvinah
pârvhivêdrân
- 64 bhûyô-bhûyô yâchatê Râmabhadraḥ |(II) Iti³ kamala-dal-âm[b*]u-vi(bi)ndu-lôlâm
śrî(śrî)ya-
- 65 m=anuchintya manushya-jîvita[m*] cha sakalam=idam=udâhṛitam cha vudvâ⁴
na hi pu-
- 66 rushaih para-kîrttayô vilôpyâh |(II) Yêṇ⁵=âtyanta-sur-âsur-âdhipa-guru[h*]
prajñ-âbhimânai-
- 67 [r*]=jitô râjñ=ârôpita-râjya-bhâram=atula[m*] yaś=ch=âvahal=lîlayâ | yasy=âsîn=
[n*]aya-vikra-
- 68 ma-dvayam=api prêyâ[n*] sakhâ sarvvadâ sa śrêyân dhṛita-san[dh*]i-vigraha-
padaḥ śrî-Si-
- 69 ngadattaḥ kṛiti |(II) Nâmnâ⁶ Maṅgaladattêna kâyasthêna sa — — alêkhi
śâsanam —
- 70 sam yâvach=chandr-ârka-târakâh || Paramamâhêsvara-paramabhaṭ[ṭ*]âraka-mahâ-
râjâdhirâja-
- 71 paramêsvara-Sômakulatilaka-triKaliṅgâdhipati-śrî-Bhimarathadêvasya pra-
72 varddhamâna-vijaya-râjyê tṛiti⁷-samvatsarê Mârگاśirshamâsiya-śukla-paksh[ê*]
tithau tṛit[i*]-
- 73 yâyam yatr=ânkên=âpi samvat 3 Mârگا sudi 3ḥ⁸ || Vijñâni-Madhu-
ma[llê]na utkaritam⁹ [||*]

ABSTRACT OF CONTENTS.

The record opens with a description of the charms and delights of a town named *Yayâtinagara* (line 12), on the *Mahânadî* (l. 10),—using the four verses which in E. are applied to *Vinitapura*. Then, in five more verses, of which three occur in E., it mentions a king named *Janamêjaya* (l. 14),—his son *Yayâti* (l. 17),—and the latter's son *Bhimaratha* (l. 24). Then it continues:—From the town of *Yayâtinagara* (l. 12), the most devout worshipper of (the god) *Mahêsvara*, the *Paramabhataâraka*, the *Mahârâjâdhirâja*, the *Paramêsvara*, the ornament of the *Sômakula*, the lord of the three *Kaliṅgas*, the glorious *Mahâ-Bhavaguptarâjadêva* (II.) (l. 31), who meditates on the feet of the most devout worshipper of (the god) *Mahêsvara*, the *Paramabhataâraka*, the *Mahârâjâdhirâja*, the *Paramêsvara*, the ornament of the *Sômakula*, the lord of the three *Kaliṅgas*, the glorious *Mahâ-Sivaguptarâjadêva* (l. 28-29), being in good health (l. 31), and having done worship to the *Brahmans* of the district at the village of *Gaudasimiṇilligrâma* in the *Kôsala-Sâkhangadyanhâ* *vishaya* (l. 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l. 42), to the *Rânaka Râchchhô* (l. 42), son of the *Bhaṭṭa Vasishṭha* and son's son of the *Bhaṭṭa Paramêsvara*, an immigrant from the *bhaṭṭa*-village

¹ Read *harêta vasundharâm*.

⁴ Read *buddhâ*.

⁷ Read *tṛitîya*.

² Metre: *Śalini*.

⁵ Metre: *Śardûlavikṛidita*.

⁶ i.e. *tṛitîya*.

³ Metre: *Pushpitâgrâ*.

⁸ Metre: *Ślôka* (*Anushṭubh*).

⁹ Read *utkarâm*.

of Kāsillī in the Śrāvastī maṇḍala (l. 38), a resident of Siṅgôāgrāma in the Dēvibhōga viśbaya in Kōsala (ll. 38-39), belonging to the Kauśika gōtra, with the pravara of Viśvāmītra, Dēvarāta, and Andala, and a student of the Chhandōga śākhā.

Lines 44 to 66 are occupied with the usual mandate to future kings to continue the grant and with benedictive and imprecatory verses.

Lines 66 to 69 praise a minister of the king, named Siṅgadatta, holding the office of *Samdhivigrahin*,— and, in doing so, use the verse which in E. is applied in the case of Chhichhatēsa.

A verse in lines 69 and 70 tells us that the charter was written by the *Kāyastha* Maṅgaladatta.

And lines 70 to the end give the date of the third tithi in the bright fortnight of the month Mārga or Mārgaśirṣa in the third year of the victorious reign of the most devout worshipper of (the god) Mahēśvara, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the *Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kālīngas, the glorious Bhīmarāthadēva.

No. 48.— KANCHI INSCRIPTION OF VIKRAMADITYA.

By E. HULTZSCH, Ph.D.

In editing the Kūram plates of the Pallava king Paramēśvaravarman I., I noticed a Kanarese inscription in the Kailāsanātha temple at Conjeeveram, which proves that a king Vikramāditya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kāñchi and visited the temple.¹ I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr. T. P. Krishnasvami Sastri, M.A.

As stated in my former notice, the inscription is engraved on the back of a pillar of the *maṇḍapa* in front of the Rājasimhēśvara shrine, and nearly touches the east wall of another *maṇḍapa* which, at a later time, has been erected between the shrine and the front *maṇḍapa*. This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The alphabet of the inscription is Old-Kanarese; and the language is Kanarese prose, with the exception of the concluding sentence, which is half Sanskrit and half Kanarese.

The inscription records that, after his conquest of Kāñchi,² Vikramāditya-Satyāśraya did not confiscate the property of the Rājasimhēśvara temple, but returned it to the god. It ends with an imprecation, and with the names of the writer and of another official who superintended him.

In the inscriptions of the Western Chalukyas of Bādāmi, both Vikramāditya I. and Vikramāditya II. are stated to have taken Kāñchi,—the former from Íśvarapōtarāja, *i.e.* the Pallava king Paramēśvaravarman I.,³ and the latter from Nandipōtavarman. Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramādityas, it may be assigned with great probability to Vikramāditya II., because the Wokkalēri plates explicitly state that the latter, after his conquest of Kāñchi, made gifts to the Rājasimhēśvara temple.⁴

¹ *South-Indian Inscriptions*, Vol. I. p. 147.

² According to Mr. Kittel's *Dictionary*, Kāñchi is a Kanarese *taddhava* of Kāñchi (Conjeeveram). It occurs also in a Kanarese inscription of Gōvinda III.; *Ind. Ant.* Vol. XI. p. 127.

³ See *South-Indian Inscriptions*, Vol. I. p. 145.

⁴ *ibid.* p. 146.

TEXT. ¹

1	Svasti	[!*	Vikramād[it]ya-Satyāśraya-Śr[i]-			
2	² P r i t h u v i - v a l l a b h a - M a h ā r ā j ā d h i -					
3	rāja-Paramēśvara-Bhaṭṭārar		Ka-			
4	ñchiyān=koṇḍu		Rājasi[m*]ghēśvara-			
5	da	dhanamān=kaṇḍu	maguḷdu	dēva-		
6	rgge	bittār	[!*	Intu	bitta	bhatārāra ³
7	dharmmada		sthitiyu[m*]		iy=aksharaṅgaḷu-	
8	mān=alivār=īy=ūrā		ghaṭigeṃyā		mahā-	
9	janamān=kondāra	lōkakke	sandār=appār		[!*	
10	Niravādyā - śrīmad - A [n i] v ā r i t a p u ṇ y a v a l l a b h ē -					
11	na	likhitam=i[dam]	Vallabhadurjjayar=adhikāradi[m	!*		

TRANSLATION.

(Line 1.) Hail! **Vikramāditya-Satyāśraya**, the favourite of Fortune and of the Earth, the *Mahārājādhirāja Paramēśvara Bhaṭṭāra*, having captured **Kañchi** (and) having inspected the riches (*belonging*) to (*the temple of*) **Rājasiṅghēśvara** (*i.e.* Rājasimhēśvara), gave (*them*) again to the god.

(L. 6.) Those who destroy these letters and the stability of the king's charity which was thus given, shall enter the world of those who have killed the men of the assembly (?)⁴ of this city.

(L. 10.) This (*edict was*) written by the blameless and illustrious **Anivāritapūnyavallabha** under the authority of **Vallabhadurjaya**.

¹ From inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

² Read *Prīthivi*.

³ Read *bhaṭṭārara*.

⁴ The Kanarese term *ghaṭige* (*ghaṭikā* in Sanskrit) possibly corresponds to the *sabhā* (*sabha* in Sanskrit) of Tamil inscriptions.

Kanchi Inscription of Vikramaditya.



INDEX .¹

A	PAGE		PAGE
Abbalabbā, <i>queen of Guṇaduttaraṅga-Būṅga,</i>	177, 182	aira (ārya),	137
Abhinandadēva, <i>m.,</i>	212	aiśvarya,	292
abhyanāra-siddha,	296	Āivuli, <i>m.,</i>	344
abhyavahāra-maṇḍapa,	16	Āiyapadēva, <i>k.,</i>	295
abhyavahāra-vāra,	17	Āiyaparāja, <i>Silāra ch.,</i>	294, 295
Achchān, <i>m.,</i>	150	Ājaṇṭā, <i>vi.,</i>	334n
Āchchān, <i>m.,</i>	150	Ājirage, <i>vi.,</i>	209
Achchharampaśarman, <i>m.,</i>	134	Ājirage-kholla, <i>di.,</i>	209
Achyutapuram, <i>vi.,</i>	127, 130, 131n	Ājitasēna, <i>Jaina preceptor,</i>	188, 205, 207
Achyutarāya, <i>Vijayanagara k.,</i>	148, 149, 151	Ājitasēnāchārya, <i>Jaina author,</i>	188n
Achyutārya, <i>m.,</i>	237, 258	ājñapti, <i>s. a. dātaka,</i>	221, 222
Achyutēndramahārāyapura, <i>s. a. Ūnamāñjēri,</i>	149	Ājurikā (Ājare), <i>vi.,</i>	209n
Āḍaiyāru, <i>ri.,</i>	145n	Akalaṅka, <i>Jaina author,</i>	186, 187, 200, 201n
Āḍeyāra-rāshṭra, <i>di.,</i>	144, 145	Akālavarsha, <i>sur. of Kriṣṇa I.,</i>	104
adhika, <i>intercalary,</i>	35, 119	Akālavarsha, <i>sur. of Kriṣṇa II.,</i>	268n, 293
adhirāja,	165	Akālavarsha, <i>sur. of Rāshṭrakūṭa kings,</i>	168, 169, 171n
Ādi-Chaṇḍēśvara, <i>Śaiva saint,</i>	73	Akhaḍada, <i>vi.,</i>	296
Ādipurāpa, <i>quoted,</i>	186n, 187n	Akhilāṇḍanāyaki, <i>goddess,</i>	73
Ādisur, <i>vi.,</i>	332	Akkalarāja, <i>sur. of Vālaka-Kāmaya,</i>	72, 73
Āditya, <i>m.,</i>	58, 214	akkasāle, <i>a goldsmith,</i>	213
Āditya I., <i>Chōla k.,</i>	280	akshasālin, <i>s. a. lakkasāle,</i>	21 and add.
Ādityachihallaka, <i>m.,</i>	58	Akshasarakaprāpa, <i>di.,</i>	319, 323
Ādityadēva, <i>m.,</i>	42	akshinī,	126, 254
Āditya-Karikāla, <i>Chōla k.,</i>	283n	Ālachapura, <i>vi.,</i>	177, 183
Ādityasēna, <i>k.,</i>	328	Ālagādi, <i>m.,</i>	240, 256
Ādityavarman, <i>Silāra ch.,</i>	294	Ālagar hill,	240
Ādiyappēndra-Nāyaka, <i>ch.,</i>	149	Ālamanḍa, <i>vi.,</i>	17 and add., 128n, 131n
Ādvaitavādin, <i>a Vēdāntin,</i>	101	Ālamkārachintāmaṇi, <i>name of a work,</i>	188n
Āgama,	206, 207	Ālampūṇḍi, <i>vi.,</i>	224, 225, 226, 229
āgāmin,	126, 254	Ālāṇḍalā, <i>vi.,</i>	345, 346, 350
Agastya, <i>m.,</i>	257	Ālattūr, <i>vi.,</i>	166, 182
Agniśarman, <i>m.,</i>	58	Alexander, <i>k.,</i>	334, 338
agrahāra,	33, 34, 35, 41, 60, 64, 65, 94, 102, 131, 133, 215, 291, 292	Allālabhaṭṭa, <i>m.,</i>	150
Ahalyā, <i>f.,</i>	198a, 251n	alphabets :—	
Āhavamalla II., <i>Western Chālukya k.,</i>	188, 204	Chēra-Pāṇḍya (Vattēluttu),	66
Ahichchhatra, <i>vi.,</i>	231, 235	Grantha, 7, 67, 70, 71, 72, 74, 80, 93, 117, 118, 143, 161, 220, 224, 225, 226, 229, 276	
Ahōbala, <i>m.,</i>	240, 256	Kanarese, 41, 113, 147, 158, 176, 185, 208, 211, 224, 230, 359	
Ahōbala (Ahōbilam), <i>vi.,</i>	116, 126n, 152, 240		
Ahōbhāḷa, <i>m.,</i>	34		

¹ The figures refer to pages ; 'n' after a figure, to footnotes ; and 'add.' to the additions on p. vii. f. The following other abbreviations are used :— *ch.* = chief ; *co.* = country ; *di.* = district or division ; *do.* = ditto ; *dy.* = dynasty ; *f.* = female ; *k.* = king ; *m.* = male ; *mo.* = mountain ; *ri.* = river ; *s. a.* = same as ; *sur.* = surname ; *te.* = temple ; *vi.* = village or town.

	PAGE		PAGE
Kharōshthī,	135 and add., 137, 139n, 140n	Ana-Vēmāya-Reddī, <i>s. a.</i> Anna-Vēma,	287
Nāgarī, 1, 42, 46, 103, 110, 130, 162, 214,		Ānda-nāḍu, <i>dī.</i> ,	35, 40
217, 220, 221, 222, 263, 268, 292,		Andari, <i>vi.</i> ,	166, 182
293, 302, 304, 307, 312, 328, 341,	345, 351, 355	Andhra, <i>co.</i> ,	75, 78, 82, 89, 111
Nandināgarī,	35, 113, 117, 147, 237	Āndi-nāḍu, <i>s. a.</i> Ānda-nāḍu,	35n
Telugu,	21, 59, 82, 94, 286, 315	Aṇḍurāi, <i>vi.</i> ,	280
Ālvār, <i>m.</i> ,	240, 256 and add.	Āṅga, <i>co.</i> ,	149, 153
Ālvār, <i>a Vaiṣṇava saint</i> ,	240	Āṅgāla-Mādhava, <i>s. a.</i> Mādhava II.,	164, 166
Alwar, <i>vi.</i> ,	263	aṅgarāṅgabhōga,	95, 102n
Amaragāṅga, <i>Yādava k.</i> ,	217, 218	aṅgarāṅgavaibhava or aṅgarāṅgavaibhōga, <i>s. a.</i>	
Amaragāṅgēya, <i>s. a.</i> Amaragāṅga,	218	aṅgarāṅgabhōga, 102n	
Amarakōśa, <i>quoted</i> ,	20n, 32n, 33n, 253n	Āṅgaya, <i>m.</i> ,	256
Amarāvati, <i>vi.</i> ,	94, 95, 96, 277n, 334n	Anivāritapunyaṅvallabha, <i>m.</i> ,	360
Āmardaka, <i>vi.</i> ,	264, 265, 266	Āñja-nāḍu, <i>s. a.</i> Ānda-nāḍu,	35n
Āmardakatīrthanātha, <i>m.</i> ,	266	Añjuvaṅnam,	67, 69
Amarēśvara, <i>te.</i> ,	47, 94n, 95, 103	aṅkakāra, <i>a champion</i> ,	307n
Ambābāi, <i>te.</i> ,	213	Amakoṇḍa, <i>vi.</i> ,	82, 83, 89
ambalam, <i>a hall</i> ,	284, 285	Anna, <i>m.</i> ,	150
Ambāpati, <i>s. a.</i> Śiva,	293n	Annappaiya, <i>m.</i> ,	270
Ambērā, <i>queen</i> ,	173n	Anna-Vēma or Ana-Vēma. <i>Reddī k.</i> , 59, 60,	
Ambhōjaśambhu, <i>m.</i> ,	295	64, 65, 66, 92n, 286, 287, 291, 292	
Ambikāpati or Ambikēśvara, <i>s. a.</i> Śiva,	293n	Anna-Vēmapura, <i>s. a.</i> Immaḍilaṅka,	60, 65
Ambū-śrēshṭhin, <i>m.</i> ,	270	Anna-Vōta, <i>Reddī k.</i> ,	59, 64, 286, 287, 291
amhati, <i>a gift</i> ,	148	Annigere, <i>vi.</i> ,	170
Amma I., <i>Eastern Chalukya k.</i> ,	336	anta, <i>a neighbour</i> ,	141, 142
Amma II., <i>do.</i> ,	162, 163, 170	antarāṅga,	42
Ammaya, <i>m.</i> ,	150	anupravaras :—	
Amōghavarsha, <i>sur. of</i> Vaddiga,	169, 175	Ambarisha,	344
Amōghavarsha I., <i>Rāshṭrakūṭa k.</i> , 162, 163,		Āṅgiras,	344
167, 168, 175, 177, 182, 268, 269,	282, 293	Bārhaspatya,	344
Amōghavarsha II., <i>do.</i> ,	263, 269, 293	Chyavana,	344
Āmraṭavaka, <i>vi.</i> ,	50, 52	Śyāvāśva,	344
Amṛitēśvara, <i>te.</i> ,	214	Yuvanāśva,	344
Āmūr-kōṭṭam, <i>dī.</i> ,	149n, 281	Aparājita, <i>Sīlāra ch.</i> , 268, 269, 270, 293,	
Āmūru-kōṭa, <i>s. a.</i> Āmūr-kōṭṭam,	149	295, 299n, 302n	
Aṅahāditya, <i>m.</i> ,	58	Aphsāḍ, <i>vi.</i> ,	325, 328, 329n, 330, 331
Ānaikkuṭa, <i>m.</i> ,	150	Appalaya, <i>m.</i> ,	256
Ananta, <i>m.</i> ,	34, 149, 150, 255, 256, 257, 354	Appan, <i>m.</i> ,	150
Ananta, <i>Nāga k.</i> ,	231, 235	Appar, <i>s. a.</i> Tirunāvukkaraiyar,	278
Anantadēva, <i>astronomer</i> ,	111	Appaya, <i>m.</i> ,	150
Anantadēva, <i>Sīlāra ch.</i> ,	294, 295	Āptamīmāṃsā, <i>name of a work</i> ,	186n
Anantakṛishṇa, <i>m.</i> ,	257	Apūrvanātha, <i>m.</i> ,	134
Anantsārāyaṅa, <i>m.</i> ,	257	aputrikābhana,	264
Anantavarma-Chōḍagāṅga, <i>Eastern Gāṅga k.</i> ,	222, 337	ārāma,	341n, 346
Anantavarman, <i>do.</i> ,	17, 18, 20, 131	Ārammi-rājya, <i>dī.</i> ,	259, 260
Anantaya, <i>m.</i> ,	150	Araṅī or Āraṅī, <i>vi.</i> ,	120, 126
Anantpur, <i>vi.</i> ,	173n	Ārapuṅuse, <i>vi.</i> ,	7
		Āravīḍu (<i>gen.</i> Āravīṭi), <i>vi.</i> ,	238, 252, 254
		Arhanandisiddhāntadēva, <i>Jaina preceptor</i> ,	211
		Arhat,	165, 181, 199, 203, 208n, 212

	PAGE		PAGE
Arimajaya, <i>Chôla k.</i> ,	283n	Ayyadêvarârya, <i>m.</i> ,	292
Ariṅgâl, <i>vi.</i> ,	149	Ayyalu, <i>m.</i> ,	34
Arivarman, <i>s. a. Harivarman</i> ,	159, 165	Ayyana-siṅga, <i>biruda</i> ,	208 and add., 212
Ariya-Pillai, <i>m.</i> ,	9	Ayyaṅchêri, <i>vi.</i> ,	149
Arjunadêva, <i>Chaulukya k.</i> ,	303	Ayyapa, <i>m.</i> ,	257
Arjunavarman, <i>Paramâra k.</i> ,	47, 111		
Arkigrâmâ, <i>vi.</i> ,	345	B	
Arulâla-Perumâl, <i>te.</i> ,	71, 118, 240	Bâdâba, <i>a Brâhmana</i> ,	91
Arunâchalêsvara, <i>te.</i> ,	282	Bâdâmi, <i>vi.</i> ,	1, 2n, 3, 23n, 208 add., 279n, 359
Arunâdri, <i>m.</i> ,	240, 256	Bâdara, <i>ri.</i> ,	34
Arunâgiri, <i>m.</i> ,	240, 257	Badarasiddhi, <i>vi.</i> ,	58
Arunkâl, <i>s. a. Ariṅgâl</i> ,	149	Baddega, <i>s. a. Vaddiga</i> ,	175, 177, 183
Âtûra, <i>m.</i> ,	240, 256	Bâgadage, <i>s. a. Bâgalkôt</i> ,	230, 235, 316
aruvana, <i>tax</i> ,	184, 231, 236	Bâgalkôt, <i>vi.</i> ,	230
Âryadêva, <i>Jaina preceptor</i> ,	187, 201	Bâge (or Bâgenâq) Seventy, <i>di.</i> ,	169
Âsachchhadî, <i>vi.</i> ,	270, 271	Bâghôr, <i>s. a. Vyâghrapâtaka</i> ,	265
Âsâmbara, <i>s. a. Digambara</i> ,	201	Bahâl, <i>vi.</i> ,	110
Asanavîra, <i>vi.</i> ,	296	Baitaraṇi, <i>ri.</i> ,	355
Âsâra, <i>a demon</i> ,	253n	Bakhtiyâr Khiljî, <i>Bengal k.</i> ,	339
ashtabhôgya,	126	Baladêva, <i>m.</i> ,	284
ashta-maṅgala,	125n	Bâlârjuna-Śivagupta, <i>k.</i> ,	333
Ashtasahasrî, <i>name of a work</i> ,	200n	Bali, <i>demon</i> ,	74, 78, 311
Asnî, <i>vi.</i> ,	330, 332	Ballâ or Ballamâ, <i>Vijayanagara queen</i> ,	238
Asôka, <i>Maurya k.</i> , 134, 135, 136, 137, 141, 165n, 171n, 335, 337		Table, 252	
Âsrayanadî-vishaya, <i>s. a. Adêyâra-râshtra</i> ,	145	Ballâla II., <i>Hoysala k.</i> ,	8n
Astakapra, <i>s. a. Hâthab</i> ,	319	Ballâla III., <i>do.</i> ,	115
Asuravâlî, <i>vi.</i> ,	222	Ballâladêva, <i>Silâhâra ch.</i> ,	208, 211
Aśvapati, <i>k.</i> ,	33n	Baltipatna, <i>vi.</i> ,	295
Âtakûr, <i>vi.</i> ,	159, 175n, 176, 280, 282	Bâlugêri, <i>vi.</i> ,	184
Âtrêya, <i>m.</i> ,	295	Bâmaṇi, <i>vi.</i> ,	211
Aubhala, <i>m.</i> ,	119, 126	Bammyôja, <i>m.</i> ,	212
Aupapâtikasûtra, <i>quoted</i> ,	198n, 206n	Bâna, <i>demon</i> ,	74, 78
avagraha,	46, 104, 293, 329, 351, 355	Bâna, <i>family</i> , 74, 75, 78, 79, 164, 168, 173n, 186, 280	
Avañchapalî (Avañchapalli), <i>vi.</i> ,	50, 52	Bânâdhirâja, <i>Bâna k.</i> ,	74, 78
avanî, <i>a district</i> ,	95	Banavâse or Banavâsi, <i>vi.</i> ,	23n, 117, 177, 183
Avanigiri, <i>fort</i> ,	238	Banavase Twelve-thousand, <i>di.</i> ,	117
Avantivarman, <i>ch.</i> ,	297	Bânavidyâdhara, <i>Bâna k.</i> ,	75, 78
Avaretikâ-vishaya, <i>di.</i> ,	50, 52	Baṇḍuladêvi, <i>te.</i> ,	91
Avasara I., <i>Silâra ch.</i> ,	294	Bangalore, <i>vi.</i> ,	8, 9n, 11, 160, 166, 173n, 174
Avasara II., <i>do.</i> ,	294, 295	Baṅgaramâ, <i>Vijayanagara queen</i> , 238 Table, 253	
Avasara III., <i>do.</i> ,	294	Bappasvâmin, <i>m.</i> ,	58
Avinita, <i>Western Ganga k.</i> , 160, 161, 166, 168, 173, 175, 182		Bappuka, <i>k.</i> ,	282
Avvêsvara, <i>te.</i> ,	293, 295	Bappuka, <i>m.</i> ,	58
Ayanampûṇḍi, <i>vi.</i> ,	93	Earoda, <i>vi.</i> ,	329
ayaputa, <i>a prince</i> ,	136, 137, 140, 141	Basavâbhaṭṭa, <i>m.</i> ,	150
âyuktaka,	323	Basavâvadhânin, <i>m.</i> ,	256
Ayya, <i>ch.</i> ,	83, 90	Baudha,	186, 187, 200, 301
Ayyabhaṭṭa, <i>m.</i> ,	255		

	PAGE		PAGE
Bayâmbikâ, <i>queen of Mahâdêva</i> ,	83, 90, 95	Bhîmankat̥i, <i>vi.</i> ,	173n
Bêgûr, <i>vi.</i> ,	173n	Bhîmaratha, <i>sur. of Mahâ-Bhavagupta II.</i> , 326, 327, 355, 358, 359	
Bêlûr, <i>vi.</i> ,	115, 117	Bhîmasamudra, <i>tank</i> ,	91
Beluvola or Belvola Three-hundred, <i>di.</i> ,	169, 217	Bhîmasêna, <i>k.</i> ,	302n
Belvala (Bêlvola)-vishaya, <i>di.</i> ,	7	Bhîmêśvara, <i>te.</i> ,	91, 287n
Benadêvi, <i>vi.</i> ,	95, 102	bhinnâra,	270
Bêsnagar, <i>vi.</i> ,	186	bhôga,	264, 292
Bêta, <i>ch.</i> ,	94, 95, 102	Bhôgadêva hill,	296
Bêtêśvara, <i>te.</i> ,	95, 96, 102	Bhôganâtha, <i>m.</i> ,	22, 23, 24, 34, 119
Betma, <i>Kâkatîya k.</i> ,	95	Bhôgavatî, <i>mythical city</i> , 231, 235, 308, 311, 316, 318	
Bhâdâna, <i>vi.</i> ,	268, 270, 271, 293	bhôgika,	134
Bhadrabâhu, <i>Jaina saint</i> ,	171n, 185, 198	Bhôja, <i>k.</i> ,	9
Bhagavadgîtâ, <i>quoted</i> ,	255n	Bhôjadêva, <i>Kanauj k.</i> ,	265, 329
Bhagavat, <i>s. a. Vishnu</i> ,	322	Bhôjadêva, <i>Paramâra k.</i> , 46, 47, 48, 331, 335, 336, 337, 338, 339	
bhâgya-rêkhâ,	65n	Bhôjadêva I., <i>Śilâhâra ch.</i> ,	208, 211
Bhairanmat̥i, <i>vi.</i> ,	230, 231n, 316	Bhôjadêva II., <i>s. a. Vira-Bhôjadêva</i> ,	214
Bhairavabhaṭṭa, <i>m.</i> ,	150	bhôjaka, <i>a priest</i> ,	270
Bhaktavatsala, <i>te.</i> ,	276	Bhôjîśvara, <i>s. a. Poysalêśvara</i> ,	9
Bhammaiya, <i>m.</i> ,	311	Bhrântamaṅgala, <i>vi.</i> ,	240, 254
Bhâṇḍup, <i>vi.</i> ,	270n	Bhrântîśvara, <i>m.</i> ,	256
Bbânuachandra, <i>m.</i> ,	127, 130	Bhukka, <i>s. a. Bukka I.</i> ,	114, 125, 126
Bhârasîva, <i>family</i> ,	260	bhûmi, <i>a land measure</i> ,	259
Bharata, <i>India</i> ,	199	bhûmichchhidra,	58, 109, 323
Bhâravi, <i>author</i> ,	167	Bhûtanâtha-śrî-Chiṭṭibhaṭṭa, <i>m.</i> ,	150
Bhâskara, <i>astronomer</i> ,	111	Bhûtârya, <i>s. a. Bûtuga</i> ,	282
Bhâskarabhaṭṭa, <i>m.</i> ,	257	Bhuvanaikamalla, <i>sur. of Sômêśvara II.</i> ,	235
Bhâskara-kshêtra,	119, 125	Bhûvikrama, <i>Western Gaṅga k.</i> , 161, 167, 175, 177, 182	
Bhâskara Ravivarman, <i>k.</i> ,	67, 68, 69	biḍu, <i>a camp</i> ,	214 add., 215 add., 236n
bhasmaka, <i>morbid appetite</i> ,	199n	Bijja-Dantivarman, <i>k.</i> ,	177, 183
Bhaṭakka, <i>s. a. Bhaṭârka</i> ,	319	Bijjaladêvi, <i>queen of Sômêśvara</i> ,	9
Bhaṭârka, <i>Valabhî k.</i> ,	319, 320, 322	Bijjaladêvi, <i>wife of Polasinda</i> ,	231, 235
Bhaṭkal, <i>vi.</i> ,	36n, 117	Bijjalêndra, <i>k.</i> ,	238, 251
bhaṭṭâra,	360	Bilvanâthêśvara, <i>te.</i> ,	70
bhaṭṭâraka,	6, 7	biruda, <i>a surname</i> , 40, 65, 125, 153, 154, 270n; <i>s. a. prasasti</i> , 207n	
Bhaṭṭiprôlu, <i>vi.</i> ,	135	Biṭraguṅṭa or Biṭṭarakuṅṭa, <i>vi.</i> , 22, 24 and add., 27n, 33, 34n, 115, 119n	
Bhâulla, <i>m.</i> ,	58	biṭṭi, <i>s. a. visṭi</i> ,	323n
Bhava (Śiva), <i>eleven</i> ,	92	boar, <i>crest</i> ,	147, 236
bhâvanâ, <i>a method of kâyôtsarga</i> ,	207n	Bôdh-Gayâ, <i>vi.</i> ,	1, 2
Bhavanâga, <i>k.</i> ,	260	Bommaya, <i>m.</i> ,	34
Bhavaśarman, <i>m.</i> ,	134	Bôpapai, <i>m.</i> ,	305
bbavya, <i>the Jains</i> ,	198	Brahmâ, <i>god</i> , 42, 59, 63, 80, 81n, 124, 204, 268, 270, 304, 305	
Bhere, <i>vi.</i> ,	267	Brahmagupta, <i>astronomer</i> ,	111
Bhillama, <i>Yâdava k.</i> ,	111, 217, 218	Brahmamûrti, <i>m.</i> ,	7
Bhillama III., <i>do.</i> ,	350n		
Bhîma, <i>Silâra ch.</i> ,	294, 295		
Bhîma, <i>Sinda ch.</i> ,	307, 310		
Bhîma, <i>vi.</i> ,	47		
Bhîma I., <i>ch.</i> ,	83, 90		
Bhîma II., <i>ch.</i> ,	83, 91		
Bhîmakôpa, <i>sur. of Śripurusha</i> ,	168		

	PAGE		PAGE
brahmapuri,	47, 105, 296n	Chandakausika, <i>quoted</i> ,	255n
Brahmarakshas, <i>Brāhmaṇas</i> defeated in disputations, 200		Chandēlla, <i>dy.</i> ,	33n
Brāhma-Sphṭasiddhānta, <i>name of a work</i> ,	111	Chandēśvara, <i>Saiva saint</i> ,	277n
Bramma, <i>ch.</i> ,	83, 91	Chandēśvara, <i>te.</i> ,	150
Bṛihajjātaka, <i>name of a work</i> ,	111	Chandpur, <i>vi.</i> ,	260
Bṛindāvananātha, <i>m.</i> ,	256	Chandradēva, <i>Kanauj k.</i> ,	331
British Museum plates, 160, 161, 163, 166, 167, 169		Chandrāditya, <i>Śilāhāra ch.</i> ,	208, 211
Broach, <i>vi.</i> ,	173n	Chandragiri, <i>vi.</i> ,	119
Buddha,	200, 201	Chandragiri hill,	184
Buddhavarasa, <i>ch.</i> ,	54, 57	Chandragiri-rājya, <i>di.</i> ,	119, 120, 126
Buddhists,	137, 138, 200, 335, 337	Chandragupta, <i>Jaina saint</i> ,	185, 198
Bugṇa, <i>vi.</i> ,	41	Chandragupta, <i>k.</i> ,	333
Bukka, <i>Vijayanagara k.</i> ,	238 and Table, 232	Chandragupta, <i>Maurya k.</i> ,	171n
Bukka I., <i>Bukkana or Bukkaṇa, do.</i> , 22, 23, 24, 32, 35, 36, 40, 114, 115, 117, 225, 228		Chandrakirti, <i>Jaina preceptor</i> ,	187, 202
Bukka II., <i>do.</i> ,	36	Chandra-maṇḍala, <i>di.</i> ,	294, 295
Bukkamā, <i>queen of Īśvara</i> ,	148	Chandraprabha, <i>Arhat</i> ,	199
bull, <i>crest</i> , 21, 59, 74, 130, 143, 220, 286, 319		Chandrapura, <i>vi.</i> ,	294, 295, 296, 297
Būtuga, <i>s. a. Jayaduttaraṅga-Būtuga</i> , 159, 169, 173n, 175, 183, 232, 283		Chandrapura-saṅgamikā, <i>di.</i> ,	259, 260
		chāraṇa, <i>s. a. vidyā-chāraṇa</i> ,	199n
		Chārāyaṇa, <i>m.</i> ,	208
		Chārubbennā, <i>ri.</i> ,	52n
		Chaṭera, <i>ri.</i> ,	20
		Chaudhuri-Kāmagāṇḍa, <i>m.</i> ,	211n
		Chaudwār, <i>vi.</i> ,	312n, 324, 345
		Chauṇḍibhaṭṭa, <i>m.</i> ,	150
		chaurāsī, <i>eighty-four</i> ,	254 and add.
		Chauṅkanti-Rāmārya, <i>m.</i> ,	150
		Chélappaiyu, <i>m.</i> ,	270
		Chémālya, <i>s. a. Chēnval</i> ,	294, 295, 296, 297
		Chēñchi, <i>s. a. Śēñji</i> ,	226, 229
		Chēndikēya, <i>m.</i> ,	214
		Chēnval, <i>vi.</i> ,	295
		Chēra, <i>co.</i> ,	17n, 125, 152, 161, 163, 220
		Chēṭṭupēḍu, <i>vi.</i> ,	36n
		Chēvēḍru, <i>vi.</i> ,	93
		Chhatrapati, <i>k.</i> ,	33n
		Chhāṭṭrasīva, <i>vi.</i> ,	264, 265
		Chhichchhatēsa, <i>m.</i> ,	355, 359
		Chhinda, <i>family</i> ,	328n, 329, 330, 332
		Chhittarāja, <i>Śilāra ch.</i> ,	270n
		Chicacole, <i>vi.</i> ,	130, 131n, 220n, 332n
		Chidambaram, <i>vi.</i> ,	9n, 240, 276, 280, 281
		Chidambarāvadhānin, <i>m.</i> ,	240, 257
		Chikkabēṭṭa, <i>s. a. Chandragiri hill</i> ,	184
		Chikka-Sōmaladēvi, <i>f.</i> ,	9
		Chikulapalli, <i>vi.</i> ,	93
		China-Venkaṭa, <i>s. a. Venkaṭa III.</i> , 238 and Table	
		Chinḱapura, <i>s. a. Śingavaram</i> ,	226, 229
		chinna, <i>a fanam</i> ,	92
		Chinnabhaṭṭa, <i>author</i> ,	118

C

Ceylon,	277, 280, 281, 283n, 294
Chaicha, <i>ch.</i> ,	117
chaityālaya, <i>a Jaina temple</i> ,	184
chākāntara,	293, 296
chakrēśvara, <i>s. a. chakravartī</i> ,	203
Chalikka, <i>k.</i> ,	238, 251
Chalkē, <i>family name</i> ,	136
Chalukya, <i>family</i> ,	52, 136, 221n, 238
Chalukya, <i>Eastern, dy.</i> , 143, 162, 171, 172, 220, 286, 332, 336	
Chalukya, <i>Western, dy.</i> , 2, 50, 119n, 160, 162, 168, 169, 170, 173, 188, 220, 230, 231, 269, 277, 293, 299n, 305, 307, 316, 559	
Chalukya, <i>family</i> ,	6
Chālukya, <i>do.</i> ,	236, 293, 294, 305, 310
Chālukya, <i>do.</i> ,	9, 187, 203
Chālukya-Vikrama era,	307, 308, 310
Chammak, <i>vi.</i> ,	259, 260, 261n, 262n, 334n
Champa, <i>s. a. Vira-Champa</i> ,	71
Champūrāmāyaṇa, <i>quoted</i> ,	251n
Chāmūṇḍā, <i>goddess</i> ,	305
Chāñchana-Peggaḍa, <i>m.</i> ,	318
Chāndagrāma, <i>vi.</i> ,	351, 354

	PAGE		PAGE
Chintāmaṇi, <i>Jaina author</i> ,	186, 200, 202n	daṇḍanātha,	117
Chintāmaṇi, <i>name of a work</i> ,	186, 200, 202n	daṇḍanāyaka,	305
Chintapāḍu, <i>s. a. Chintapalli</i> ,	95, 96, 103	dāṇḍapāsika,	323
Chintapalli (Chintapalle), <i>vi.</i> ,	95, 96	Dandīn, <i>author</i> ,	186, 200
Chiplūṇ, <i>vi.</i> ,	50	Dantidurga, <i>Rāshtrakūṭa k.</i> , 1, 103, 104, 167, 293	
Chiruvāpurī, <i>vi.</i> ,	120, 126	Dantiga, <i>Pallava k.</i> ,	282
Chitaldroog, <i>vi.</i> ,	115	Dantivarman II., <i>Rāshtrakūṭa k.</i> ,	268
Chiteyātjūru, <i>vi.</i> ,	35, 40	Dāraparāja, <i>ch.</i> ,	220, 221, 222
Chitōrgaḍh, <i>vi.</i> ,	326n, 339	Darbbhamalaka, <i>vi.</i> ,	259
Chitragummī, <i>vi.</i> ,	222	Darius, <i>k.</i> ,	334
Chōḍa, <i>s. a. Chōla</i> ,	83, 91	Daśanapura, <i>vi.</i> ,	277
Chōḍagaṅga, <i>Eastern Gāṅga k.</i> , 131, 336, 337, 340		daśāparādha,	264n
Chōḍarāja, <i>ch.</i> ,	82n	dates, recorded by a chronogram,	40, 71, 229
Chōḍasamudra, <i>tank</i> ,	91	dates, recorded in numerical symbols, 127, 130	
Chōḍōśvara, <i>te.</i> ,	91	and add., 134 and add., 135, 141, 319,	
Chōḍhore-Kāmagāvunḍa, <i>m.</i> ,	211	323, 328, 351	
Chōḍi, <i>ch.</i> ,	83, 91	dates, recorded in numerical words, 22, 33, 65,	
Chōḍi, <i>k.</i> ,	83, 90, 91	92, 125, 170, 207, 254, 291	
Chōḍōdaya, <i>k.</i> ,	83, 89	Datta, <i>m.</i> ,	58
Chokkanāthamakhin, <i>m.</i> ,	240, 257	Dattakasūtra, commentary on the,	165, 181
Chokkanāthasvāmin, <i>te.</i> ,	240	Dayāpāla, <i>Jaina author</i> ,	187, 203
Chokkāvadhānin, <i>m.</i> ,	240, 257	Dayāpāla, <i>Jaina preceptor</i> ,	188, 204
Chōla, <i>s. a. Chōla</i> ,	8, 106, 152	days, lunar :—	
Chōla, <i>co.</i> , 17n, 67, 70, 71, 72, 73, 75n, 80,		bright fortnight :—	
82, 84, 91, 118, 125, 145, 159, 165, 168,		first,	10, 96, 111, 215, 307, 310
169, 172, 175, 220, 225, 228, 278, 279,		second,	303
280, 281, 282, 283, 284		third,	84, 92, 305, 344n, 355, 359
Chōla-Kāmadirāja, <i>ch.</i> ,	221	fifth,	144, 170, 215, 287
Chōla-Nārāyaṇa, <i>sur. of Vālaka-Kāmaya</i> , 72, 73		seventh,	9, 54, 57
chōllikā,	263, 265	eighth,	131, 134, 159, 183, 341, 344
Chūlāmaṇi, <i>name of a work</i> ,	186, 200	tenth,	229, 287n
chūrṇi, <i>a note</i> ,	199	twelfth,	149, 315, 318
Cochin, <i>vi.</i> ,	66, 67, 312n	thirteenth, 10, 96, 263, 345, 346, 350, 351, 355	
Coimbatore, <i>vi.</i> ,	163n, 173n	full-moon, 72, 73, 119, 125, 170, 208, 211,	
Cranganore, <i>vi.</i> ,	66n, 67, 68	239, 254, 287, 295, 297	
D		dark fortnight :—	
Dadda II., <i>Gurjara k.</i> ,	173n	third,	185, 207
Daddibhōgin, <i>m.</i> ,	42	fourth,	269, 270
Dadiga-Mādhava, <i>s. a. Kōṅgaṇivarman</i> ,	164	fifth,	118
Dahāla, <i>co.</i> ,	177, 183	sixth,	10
Dakshina-Kōsalā, <i>di.</i> ,	327, 351, 354	eleventh,	10
Dāmāka, <i>m.</i> ,	344	twelfth,	214
Dāmāmbā, <i>f.</i> ,	83, 91	thirteenth,	47
Dāmanandīn, <i>Jaina preceptor</i> ,	189	fourteenth,	60, 65
Dāmari, <i>k.</i> ,	177, 183	fifteenth,	319, 323
Dāmōdara-Nāyaka, <i>m.</i> ,	318	new-moon, 3, 7, 8, 22, 33n, 35, 40, 105,	
Dānakhaṇḍa, <i>name of a work</i> ,	60, 64n, 287	127, 130, 169, 170, 217	
		days, solar :—	
		twentieth,	131, 134
		twenty-fourth,	10

	PAGE		PAGE
days of the week :—		Dhârá, <i>vi.</i> ,	47, 48, 329, 331
Sunday, 10, 72, 73, 159, 170, 183, 185,		dharana,	296
207, 217, 231, 236, 307, 310, 315, 318		Dharañendra, <i>Nâga k.</i> ,	231, 235
Monday,	10, 35, 40, 170, 208, 303	Dharañivarâha, <i>sur. of Immañi-Nrisimha</i> ,	254n
Tuesday,	10, 214	Dharasêna I., <i>Valabhî k.</i> ,	322
Wednesday,	9, 10, 119, 125	Dharasêna II., <i>do.</i> ,	164, 173n, 319n
Thursday,	118	dhâra-vâhalâ,	296
Friday,	96, 169, 170, 211, 215, 305	Dhârâvarsha, <i>sur. of Dhruva</i> ,	104
Saturday,	229, 263	Dhârâvarsha-Nirupama-Dhruvarâja, <i>Gujarât k.</i> ,	329
Dêbûr, <i>vi.</i> ,	174	dhârma, <i>religion</i> ,	198, 206
Dêchaya, <i>m.</i> ,	34	Dharmakhêdin, <i>m.</i> ,	222n
Dêdda, <i>m.</i> ,	264	Dharmarâja, <i>m.</i> ,	257
Delhi, <i>vi.</i> ,	338, 339	dharmasâsana-paññaiyam, <i>a religious edict</i> ,	73
Dêôgadh, <i>vi.</i> ,	329, 330, 332n, 333	Dharmaya, <i>m.</i> ,	150
Dêôlî, <i>vi.</i> ,	104, 282	Dhauri, <i>vi.</i> ,	137
Deopara, <i>vi.</i> ,	328n, 329	Dhavalasarasatirtha, <i>s. a. Śravaṇa-Belgoḷa</i> ,	185, 206
Dêsigâ-gaṇa,	162n	Dhênuakâṭa, <i>s. a. Amarâvatî</i> ,	334n
Dêsilêya, <i>m.</i> ,	214	dhimâra or adhimâra (P), <i>tree</i> ,	130
Dêsiya-gaṇa,	209	Dhônâ (P), <i>vi.</i> ,	105
dêva, <i>a saint</i> ,	200n	dhruva,	323
Dêvagiri, <i>vi.</i> ,	217	Dhruva, <i>Râshtrakûṭa k.</i> ,	104, 105n, 169, 171, 268
Dêvâgupta, <i>k.</i> ,	260, 261	Dhruvasêna I., <i>Valabhî k.</i> ,	319, 322, 323
Dêvahata, <i>m.</i> ,	58	Digambara,	184, 185, 188, 189, 198n, 199n, 201, 203n
Dêvaki, <i>queen of Timma</i> ,	148	Dighwâ-Dubaulî, <i>vi.</i> ,	334
Dêvaladêvi, <i>queen of Sômêsvara</i> ,	9, 11	Dinakara, <i>m.</i> ,	354
Dêvalakshmi, <i>vi.</i> ,	296	Divâkaranandin, <i>Jaina preceptor</i> ,	189
Dêvanahalli, <i>vi.</i> ,	237	Divalâmbâ or Divalâmbikâ, <i>queen of Bâtuga</i> ,	159, 177, 184
Dêvânam Piyê, <i>s. a. Asôka</i> ,	140, 141	Divi, <i>s. a. Talagada-Divi</i> ,	84, 92
Dêvapâla, <i>m.</i> ,	297	Dôchayârya, <i>m.</i> ,	292
Dêvapâladêva, <i>Kanauj k.</i> ,	265	Dôchi, <i>m.</i> ,	93
Dêvapattana, <i>s. a. Vêrâwal</i> ,	303	Doḍḍahunḍi, <i>vi.</i> ,	174
Dêvâram, <i>name of a work</i> ,	278	Donepûñḍi, <i>vi.</i> ,	93
Dêvarâya I., <i>Vijayanagara k.</i> ,	36, 40	Drâkshâtâma, <i>vi.</i> ,	287n
Dêvarâya II., <i>do.</i> ,	35, 36, 40, 41, 115, 116, 225	dramma, <i>a coin</i> ,	268, 270
Dêvarâyapura, <i>s. a. Chitêyâtyûru</i> ,	35	drângika,	323
Dêvarebhaṭṭa, <i>m.</i> ,	150, 292	drishtam,	259
dêvar-kaṇmi, <i>a pûjâri</i> ,	73n	Drôṇa, <i>m.</i> ,	58
Dêvâvarmadêva, <i>Chandêlla k.</i> ,	331	Drôṇâchârya, <i>m.</i> ,	222
Dêvâvarman, <i>Kadamba k.</i> ,	166	Drôṇasimha, <i>Valabhî k.</i> ,	322
Dêvêndravarma, <i>Eastern Gaṅga k.</i> ,	17, 18,	Dudia, <i>vi.</i> ,	258
	131, 133, 221, 332n	Durgâbhaṭṭa, <i>m.</i> ,	150
Dêvibhoga-vishaya, <i>di.</i> ,	359	Durgâmbâ, <i>te.</i> ,	82
Dêwal, <i>vi.</i> ,	328n, 329, 330, 332	Durgapâla, <i>m.</i> ,	314
Dhâñiadeva, <i>s. a. Dhâñibhaṇḍaka</i> ,	305	Durgappa, <i>m.</i> ,	21
Dhâñibhaṇḍaka, <i>ch.</i> ,	305	Durgasartman, <i>m.</i> ,	129
Dhammila, <i>m.</i> ,	323	Durlabha, <i>sur. of Amôghavarsha I.</i> ,	268, 269
Dhammiyara, <i>Silâra ch.</i> ,	294	Durvinîta, <i>author</i> ,	167
Dhaṅgadêva, <i>Chandêlla k.</i> ,	330, 350n	Durvinîta, <i>Western Gaṅga k.</i> ,	160, 161, 166,
Dhaññakâṭa, <i>s. a. Amarâvatî</i> ,	94n		167, 182
Dhânyaghata or Dhânyaghataka, <i>do.</i> ,	94n		

	PAGE		PAGE
Dusala, <i>m.</i> ,	314	ganabhrit, <i>s. a. ganin</i> ,	205
dūtaka, 42, 105, 221, 222, 319, 323, 351n	206n	Gaṇādhīvara, <i>s. a. Gaṇadhara</i> ,	202n
dvādaśātman, <i>the sun</i> ,	110n, 111	Gaṇapa, <i>s. a. Gaṇapati</i> ,	94, 95, 101, 102
Dvārajā, <i>s. a. Bhavāni</i> ,	9, 10, 115	Gaṇapāmbā or Gaṇapāmbikā, <i>wife of Bēta</i> , 94,	95, 96, 101, 102, 103, 286
Dvārasamudra, <i>vi.</i> ,	83, 84, 91, 92	Gaṇapārya or Gaṇapaya, <i>m.</i> ,	237, 258
E		Gaṇapati, <i>Kākatīya k.</i> , 64n, 82, 83, 84, 90,	91, 92, 93, 94, 95, 101, 111
eclipse, lunar, 119, 125, 170, 208, 209, 211,	212, 287	Gaṇapati, <i>m.</i> ,	111, 257
eclipse, solar, 3, 7, 8, 18, 20, 35, 42, 105,	217, 218, 344n, 355, 358	Gaṇapati or Gaṇēsa, <i>god</i> , 40, 59, 63, 82, 89,	94, 101, 114, 124, 251, 264
Edenāda, <i>di.</i> ,	214, 215	Gaṇapatīvara, <i>te.</i> ,	82n, 84, 92
Ēkāmranātha, <i>te.</i> , 36n, 82, 93, 94, 95, 276		Gaṇapavarapāḍu, <i>vi.</i> ,	102n
Ēkibhāvastōtra, <i>name of a work</i> ,	187n	Gaṇapēsa, <i>s. a. Gaṇapēśvara</i> ,	103
elephant, <i>crest</i> ,	158, 165	Gaṇapēśvara, <i>te.</i> , 84, 92, 95, 96, 102	
Elephant-mountain, <i>s. a. Tiruvattiyūr</i> ,	71	Gaṇapēśvaram, <i>vi.</i> , 64n, 82, 83, 84, 94, 95	
Ellaya, <i>m.</i> ,	34	gaṇḍabhērūḍa,	154
Enumandala, <i>s. a. Yenamadala</i> ,	96	Gaṇḍa-Kandarpa, <i>biruda</i> ,	269n
Enumbaruta, <i>vi.</i> ,	93	Gaṇḍarādityadēva, <i>Śilāhāra ch.</i> , 208, 212, 214, 215	
Ērāla-nāḍu, Ērā-nāḍu or Ēra-nāḍu, <i>di.</i> ,	68, 69	Gaṇḍarādityavarman, <i>Chōla k.</i> ,	281, 283
Erambarage, <i>s. a. Yelburga</i> ,	230, 316	Gaṇēśgaḍ, <i>vi.</i> ,	318
Eṛayamarāja, <i>m.</i> ,	221	Gāṅga or Gāṅga, <i>family</i> , . 18, 20, 75, 104,	
Eṛegaṅga, <i>Western Gāṅga k.</i> ,	160	127, 129, 131, 133, 159, 161, 164,	
Eṛegaṅga-Nitimārga-Koṅguṇivarman, <i>do.</i> , 175,	177, 182, 183	165, 166, 167, 169, 171, 172, 173,	
Eṛegittūr-gaṇa,	163n	175, 177, 182, 186, 188, 204, 220n,	
Eṛeyappa, <i>Western Gāṅga k.</i> ,	175, 177, 183	221, 222, 280, 282, 283, 332n, 336, 337	
Erode, <i>vi.</i> ,	115	Gāṅgā, <i>vi.</i> , 3, 7, 15, 16, 59, 64, 66, 71, 73,	
F		89, 124, 152, 164, 198, 199n, 200, 284,	236, 291
Fīrūz Shāh, <i>Delhi k.</i> ,	326n, 339	Gāṅgabhadra, <i>m.</i> ,	42
fish, <i>crest</i> ,	8, 17	Gāṅgāchāri, <i>m.</i> ,	207
Fourth caste, <i>s. a. Śūdra</i> ,	59, 64	Gāṅgadēva, <i>Śilāhāra ch.</i> ,	208, 211
G		Gāṅgādhara, <i>m.</i> ,	111, 150, 256
Gadag, <i>vi.</i> ,	217, 218, 219	Gāṅgādhareśvara, <i>te.</i> ,	315, 318
gadiyāṇa, <i>s. a. gadyāṇa</i> ,	296	Gāṅga era, 18, 21, 127, 130, 131, 134	
gadyāṇa, <i>a gold coin</i> , 184, 231, 236, 296n		Gāṅga-Gāṅgēya, <i>sur. of Būtuga</i> ,	169, 177, 183
gadyāṇaka, <i>s. a. gadyāṇa</i> ,	3, 7	Gāṅgaikōṇḍasōlapuram, <i>vi.</i> ,	72n
Gajapati, <i>dy.</i> ,	8, 33a, 152	Gāṅgamahādēvi, <i>queen</i> ,	315, 318
Gajjalhatti, <i>vi.</i> ,	166	Gāṅga-maṇḍala Ninety-six-thousand, <i>di.</i> ,	183
Gallaka, <i>caste</i> ,	302	Gāṅga-Nārāyaṇa, <i>sur. of Būtuga</i> ,	177, 183
gamāgamika,	263	Gāṅgavādi, <i>co.</i> ,	159, 175
gaṇa, <i>a share</i> ,	254	Gāṅgēya, <i>family</i> ,	18, 21
		gaṇin, <i>the head of a school</i> ,	198, 202
		garta or gartā, <i>a trench</i> ,	20, 134
		Garuḍa, <i>god</i> , 11, 16, 17, 46, 103, 125, 208,	212, 268, 269, 293, 294
		Gauḍasimiṇilli, <i>vi.</i> ,	355, 358
		Gauja, <i>vi.</i> ,	173n
		Gauri or Gaurāmbikā, <i>queen of Bukka I.</i> , 36,	40, 114, 115, 125

	PAGE		PAGE
Gauri-tithi,	84, 92	Kātyāyana,	58
Gautama, <i>saint</i> ,	65, 251n	Kauṇḍinya,	34, 256, 257, 259, 292
Gautamabhaṭṭa, <i>m.</i> ,	150	Kauśa,	58
Gautamasvāmin, <i>Jaina saint</i> ,	185, 198	Kausika, 20, 34, 144, 150, 255, 256, 257,	259, 292, 359
Gautamī, <i>ri.</i> ,	60, 65, 287, 291	Kautsa,	344
Gautamiputra, <i>Vāḍḍaka k.</i> ,	260	Krishnātrēya,	134, 344
Gavahana, <i>vi.</i> ,	296	Lāvāyana,	58
gāvunḍa, <i>s. a. gaūda</i> ,	211n	Lōhita,	60, 65, 257, 292
gāvunḍu, <i>s. a. gāvunḍa</i> ,	236	Mādihara,	58
Gayādihara, <i>m.</i> ,	5 and add., 7	Mānavya,	52
Ghaisāsa,	214n	Mandgalya,	150
ghaṭaka-kūpaka,	264	Maunabhārgava,	150
Ghaṭalaya, <i>m.</i> ,	256	Mudgala,	58
ghaṭige (ghaṭikā),	360n	Pārāsara,	58, 105
ghāti-mala, <i>s. a. ghāti-karman</i> ,	199n	Saitēha (?),	105
ginigini, <i>tree</i> ,	134	Śālāvata,	256
Giriya, <i>m.</i> ,	257	Samkṛiti,	150, 257
Girnār, <i>mo.</i> ,	135	Śaṇḍila,	58
Gōbhila-Grihyasūtra, <i>quoted</i> ,	142	Śaṇḍilya,	7, 34, 111
Gōdāvari, <i>ri.</i> ,	60, 103, 105, 287, 292, 315	Saundāna,	58
Goggirāja, <i>Sīlāra ch.</i> ,	269	Sāvarna,	150
Gōkarṇa, <i>vi.</i> ,	152	Śrīsālāvata,	34
Gōkarṇasvāmin, <i>te.</i> ,	20, 129, 133, 221	Śrīvatsa,	34, 255, 256, 257, 292
Gōladāsa, <i>m.</i> ,	259	Vādhūla,	34
golla, <i>a cowherd</i> ,	302n	Vārdhyaśva,	34
Goṅkala, <i>Sīlāhāra ch.</i> ,	208, 212	Vārshnēya,	58
Goṅṭu villages,	83, 91	Vasishṭha,	105, 150
Gōpāla, <i>Vijayanagara k.</i> ,	238 and Table	Vatsa,	58, 105, 150, 256, 257, 305
Gōpālīdēvitadāgapāli-maṭha,	264 and add.	Vishṇuvṛiddha,	260
gōpura, <i>a tower</i> ,	15	Viśvāmitra,	150, 257
Gōrākhpur, <i>vi.</i> ,	42	Yangana,	58
Gōtamiputa Sātakaṇi, <i>Andhra k.</i> ,	141		
gōtras :—		Gōva, <i>m.</i> ,	58
Agasti,	344	Gōvanaiya, <i>m.</i> ,	270
Āgnēya,	58	Gōvardhana, <i>god</i> ,	303
Ātrēya,	52, 254, 255, 256, 257, 292	Gōvardhana-Mārtāṇḍa, <i>ch.</i> ,	69
Bharadvāja or Bhāradvāja, 34, 41, 58, 119,		Gōvaśarman, <i>m.</i> ,	58
126, 144, 150, 255, 256, 257, 292, 350, 354		Gōvaṭṭana, <i>vi.</i> ,	54, 58
Bhārgava,	257	Gōve (Goa), <i>vi.</i> ,	117
Darbha,	323	Gōvinda, <i>m.</i> ,	256
Dhanamjaya,	257	Gōvinda I., <i>Rāshtrakūṭa k.</i> ,	104, 171, 268
Gārgya,	292	Gōvinda II., <i>do.</i> ,	104, 171n, 268, 293
Gautama,	34, 58, 129, 150, 344	Gōvinda III., <i>do.</i> , 54, 57, 103, 104, 105, 162,	163, 169n, 171, 282, 359n
Harita or Hārīta, 34, 42, 52, 105, 150, 151,		Gōvinda IV., <i>do.</i> ,	104, 269, 293
255, 256, 292		Gōvinda-Dandēsa, <i>ch.</i> ,	83, 89
Kāmakāyana,	292	Gōvindadīkshita, <i>m.</i> ,	256
Kāṇvāyana,	164, 181	Gōvindarāja, <i>Gujarāt k.</i> ,	54, 57
Kapi,	34	Gōvyōja, <i>m.</i> ,	212
Kāśyapa, 34, 93, 105, 150, 165, 239, 254,		grāma-dēvatā,	258
256, 292, 316, 318			

	PAGE		PAGE
gudda, a lay-disciple,	207n, 212n	Harihara II., <i>Vijayanagara k.</i> , 23, 24, 36, 37n,	
Guddāpn-Erapa-Reddi, m.,	318	40, 41n, 114, 115, 116, 117, 118, 125, 126,	
Gudda-vishaya, di.,	42	225, 226, 228, 229	
Guḍiyātam, vi.,	35	Haritasa, s. a. Harita,	255, 256
Gubasēna, <i>Valabhī k.</i> ,	319n	Harivāmsapurāṇa, <i>quoted</i> ,	202n
Gujarāt, co.,	54, 136, 265n, 332, 339	Harivarman, <i>Western Gaṅga k.</i> , 159, 161, 165,	
Gulāḍḍā or Gūlaḍḍa, vi.,	222	166, 172, 173, 175, 181	
Guṇabhara, <i>sur. of Mahēndravarma I.</i> ,	278	Hariyānaka, vi.,	319, 323
Guṇadhara, s. a. Guṇabhara,	278	Hariyappa, s. a. Harihara I.,	36, 115
Guṇadhara-Īśvara, te.,	278	Harsatādēvi, <i>goddess</i> ,	302
Guṇaduttaraṅga-Būtuga, <i>Western Gaṅga k.</i> , 175,		Harsha, k.,	106
	177, 182	Harsha, vi.,	263, 329, 330, 332
Guṇapura (?), vi.,	270, 271	Harshagupta, k.,	333
Guṇārpava, <i>Eastern Gaṅga k.</i> ,	131, 133	Harshapuriya-gachchha,	189
Guṇasēna, <i>Jaina preceptor</i> ,	188, 204	Hassan, vi.,	115
Guṇatilaka, do.,	189	hasta, a cubit,	208, 211, 214
Guṇavan, m.,	280	Hastakavapra, s. a. Hastavapra,	319
Guṇḍa, s. a. Mantena-Guṇḍa,	83	Hastakavaprāharāṇi, di.,	319
Guṇḍapa, ch.,	117	Hastavapra, s. a. Hāthab,	319
Guṇuka, ch.,	311	Hastavaprāharāṇi or Hastavaprāhāra, di.,	319, 323
Gupta, dy.,	324, 325, 326, 328, 338, 339	Hastimalla, <i>sur. of Prithivipati II.</i> , 165, 168,	
Gupta era,	303, 319, 323, 338	186, 280, 312n	
Gurā, tank,	20	Hāthab, vi.,	319
Gurjara, dy.,	135	haṭṭādāna,	264n
Gūrjara, tribe,	264	Hattī-Mattūr, vi.,	231n
Gurjarapratihāra, family,	263, 265	Hāvina-Hērilage, vi.,	208, 209
Gūvala I., <i>Śilāhāra ch.</i> ,	208, 212	Hebbūr, vi.,	167
Gūvala II., do.,	208, 211	Hēmachandra, <i>author</i> ,	198n, 312n
Gwalior, vi.,	329, 330, 331, 332, 333n.	Hēmāchchhādanarāja, <i>sur. of Sundara-Pāṇḍya</i> ,	
		11, 15n, 17	
		Hēmāchchhādanarāja-Hari, <i>god</i> ,	11, 15n, 17
		Hēmādri, <i>author</i> ,	60, 64, 218, 287, 291
		Hēmāmbikā, <i>queen of Dēvarāya I.</i> ,	36, 40
		Hēmasabhā, s. a. Kanakasabhā,	154
		Hēmasēna, <i>Jaina preceptor</i> , 187, 188, 202, 203, 204	
		Hemmagāvunḍa, m.,	211
		Hērāmbapāla, s. a. Kshitipālādēva,	265
		Hērūrā, vi.,	217, 219
		Himasītala, k.,	186, 187, 201
		Hindurāya, a <i>Hindū king</i> ,	40, 148
		Hirānyapura-bhōga, di.,	259, 260n
		Hirapur, vi.,	260n
		Hiriya-Handigōla, vi.,	217, 219
		Hitarūpasiddhi, <i>name of a work</i> ,	187, 203
		hōli, the <i>spring festival</i> ,	65n
		Hommaṇḍi or Homāṇḍi, vi.,	222
		Homvaravala, vi.,	20
		Honnāvura (Honavar), vi.,	117, 118
		Hōrā, s. a. Brihajjātaka,	111
		Hossāṇḍi, vi.,	221, 223

H

	PAGE
Hosūr, <i>vi.</i> ,	160, 164, 166, 167, 168, 170, 173n, 174
Hoysala, <i>dy.</i> ,	8, 9, 10, 115, 188, 218
Hoysana, <i>s. a.</i> Hoysala,	115
Hrishikēsa, <i>m.</i> ,	344
Humcha, <i>vi.</i> ,	164, 165, 166
Hundeegol, <i>vi.</i> ,	219

I

Iḍuvarāditya, <i>biruda</i> ,	208, 212
Igaṇmaṛaimaṅgalam, <i>s. a.</i> Kāñchivāyil,	144
Immaḍi, <i>m.</i> ,	60, 65
Immaḍilāṅka, <i>vi.</i> ,	60, 65, 66
Immaḍi-Nrisimha, <i>Vijayanagara k.</i> ,	254n
Immaḍivārilāṅka, <i>vi.</i> ,	60
Immaḍiyārya, <i>m.</i> ,	292
India Office plate,	311
Indra II., <i>Rāshṭrakūṭa k.</i> ,	104, 268
Indra III., <i>do.</i> ,	268, 293
Indra IV., <i>do.</i> ,	169
Indrabala, <i>k.</i> ,	333
Indrabhūti, <i>sur. of</i> Gautamasvāmin,	185, 198
Indranandin, <i>Jaina preceptor</i> ,	187, 201
Indraprastha (Delhi), <i>vi.</i> ,	335
Indrarāja, <i>Gujarāt k.</i> ,	57
Indrarāja, <i>Silāra ch.</i> ,	294
Indravāmadēva, <i>author</i> ,	203n
Indravarman I., <i>Eastern Gaṅga k.</i> ,	127, 129, 130, 221
Indravarman II., <i>do.</i> ,	127, 130, 221
Iraṭṭa-pāḍi, <i>s. a.</i> Raṭṭa-pāṭi,	299n
Īrāyiram Śāttan, <i>ch.</i> ,	69
Iruga or Irugapa, <i>ch.</i> ,	116n, 117
Īśānaśiva, <i>m.</i> ,	285
Isila, <i>vi.</i> ,	137, 140
Īssuppu Irappāṇ (Joseph Rabbān), <i>m.</i> ,	67, 69
Īsvara, <i>m.</i> ,	58, 255, 257
Īsvara, <i>Vijayanagara k.</i> ,	148
Īsvarapōtarāja, <i>s. a.</i> Paramēśvaravarman I.,	359

J

Jagadēkabhūshana, <i>sur. of</i> Sōmēśvaradēva,	315, 318
Jagadēkamalla, <i>sur. of</i> Jayasimha II.,	236
Jagadēkamalla, <i>sur. of</i> Malladēva,	75, 78
Jagannātha, <i>m.</i> ,	257
Jagannātha, <i>te.</i> ,	324, 337
Jaganobbagaṇḍa, <i>sur. of</i> Anna-Vēma,	60, 64

	PAGE
ḷagatī,	264n
ḷagatī-kāṭṭe,	296n
ḷagatikēśarin, <i>sur. of</i> Prōla,	95
ḷagatīpura,	293, 296
ḷagattuṅga, <i>sur. of</i> Gōvinda III.,	54, 57, 268, 293
ḷagattuṅga II., <i>Rāshṭrakūṭa k.</i> ,	268, 269, 271n, 293
Jāhnavīya, <i>s. a.</i> Gāṅga,	164, 181
Jāikadēva, <i>k.</i> ,	173n
Jaina, 75n, 116, 117, 159, 162n, 163n, 165, 167, 168, 171, 184, 185, 187, 188, 198n, 199, 200n, 201, 203n, 204n, 205n, 206, 207, 208, 209, 211, 212, 302	
Jaitasimha, <i>s. a.</i> Jaitrasimha,	217, 218
Jaitrapāla, <i>Kāḍava k.</i> ,	111, 218
Jaitrasimha, <i>m.</i> ,	218
Jaitugi, <i>s. a.</i> Jaitrapāla,	111, 218
Jajjuka, <i>m.</i> ,	58
Jājpur, <i>vi.</i> ,	327n, 355
jambū, <i>tree</i> ,	134
Jambudvīpa, <i>India</i> ,	140, 141
Jambū hill,	34
Jambukēśvara, <i>te.</i> ,	8, 9, 10, 72
Jānakīparinaya, <i>quoted</i> ,	251n
Janamējaya, <i>mythical k.</i> ,	173n
Janamējaya, <i>sur. of</i> Mahā-Bhavagupta I.,	324, 325, 326, 327, 333, 336, 337, 338, 341, 344, 354, 358
Jannāmbikā, <i>princess</i> ,	225, 226, 229
Jannāmbikābdhi (Jannāmbikā-samudram), <i>s. a.</i> Ālampūḍi,	225, 229
Jantepperupeṅjeru, <i>vi.</i> ,	177, 183
Jasadēva, <i>m.</i> ,	303
Jasahita, <i>k.</i> ,	168
Jasapāla, <i>m.</i> ,	303
Jaṭavarman, <i>sur. of</i> Sundara-Pāṇḍya,	8
Jatiga, <i>Silāhāra ch.</i> ,	208, 212
Jaṭilavarman, <i>Pāṇḍya k.</i> ,	67
Jāya or Jāyana, <i>ch.</i> ,	83, 84, 90, 91, 92
Jayabandhu, <i>author</i> ,	167
Jayachandra or Jayānanda, <i>k.</i> ,	47n
Jayāditya, <i>k.</i> ,	42
Jayaduttaraṅga-Būtuga, <i>Western Gaṅga k.</i> ,	175, 177, 183
Jayanandivarman, <i>Bāṇa k.</i> ,	75, 78
Jayanḷoṇḍa-Chōla-maṇḍalam, <i>di.</i> ,	149
Jayanḷoṇḍa-Toṇḍa-maṇḍalam, <i>s. a.</i> Toṇḍai-maṇḍalam,	119n
Jāyapa-Nāyaka, <i>s. a.</i> Jāya,	84, 93
Jayasimha I., <i>Western Chalukya k.</i> ,	168, 169
Jayasimha II., <i>do.</i> ,	231, 236

	PAGE		PAGE
Jayasimhadêva, <i>Paramâra k.</i> ,	46, 47, 48 ^c	Kakkala, <i>Râshtrakûta k.</i> ,	268, 269, 293
Jayasînga, <i>m.</i> ,	42	Kakkarâja, <i>k.</i> ,	177, 183
jayastamba,	165n	Kalachuri, <i>dy.</i> ,	3, 33n, 168, 238, 316
Jayatâ, <i>m.</i> ,	302	Kâlahasti, <i>m.</i> ,	150, 240, 256
Jentagâvunda, <i>m.</i> ,	211	Kâlahasti, <i>vi.</i> ,	93, 116, 152, 240
Jews,	66, 67	Kâlahastîsvara, <i>te.</i> ,	93
Jhañjha, <i>Śîlâra ch.</i> ,	269, 295	Kalajñâ, <i>tank.</i> ,	20
Jhñsi, <i>vi.</i> ,	330, 332n	Kalapparân, <i>m.</i> ,	257
Jîlla, <i>ch.</i> ,	83, 90	Kalarichcheruvu,	285
Jîmûtakêtu, <i>mythical k.</i> ,	269, 294	Kalas-Budrûkh, <i>vi.</i> ,	350n
Jîmûtavâhana, <i>do.</i> ,	208, 212, 269, 294	Kalattûr-kôttam, <i>di.</i> ,	279, 281, 234, 285
Jîna,	198, 203, 207, 209	Kalbhâvi, <i>vi.</i> ,	165n
Jîna-kalpa,	207n	Kâlidâsa, <i>poet.</i> ,	335
Jîna-sâsana,	205, 209, 213	Kalînga, <i>co.</i> , 18, 20n, 42, 84, 91, 127, 129, 131, 133, 149, 153, 220, 324, 325, 327, 333, 337, 344, 350, 354, 355, 358, 359	
Jînasêna, <i>author.</i> ,	186n, 187n, 202n	Kalînganagara, <i>vi.</i> , 127, 129, 131, 133, 172, 222	
jîvalôka,	293, 296	Kalîngânagara, <i>s. a.</i> Kalînganagara, 18, 20, 131, 134, 221, 222	
Jñânâmûrti, <i>m.</i> ,	70, 71	Kalîngattu-Parani,	80n, 172, 280, 283
Jñânasîva, <i>m.</i> ,	3, 7	Kâlîñjar, <i>vi.</i> ,	339
Jñânâtman, <i>m.</i> ,	70	Kâlîsarman, <i>m.</i> ,	259
Jñâta or Jñâtri, <i>s. a.</i> Nâtha,	198n	Kalivallabha, <i>sur. of</i> Dhruva,	169, 171
Jñâtrîdharmakathâ, <i>name of the sixth Ânga.</i> ,	198n	Kâliyâna, <i>m.</i> ,	215
Jôjâ, <i>m.</i> ,	302, 303n	Kâliyuga era,	187, 335, 337, 340n
jûhaka,	293, 296	Kallakursî, <i>vi.</i> ,	237, 244n, 253n
Jupiter, <i>planet.</i> ,	73, 118	Kallikkôttai (Calicut), <i>vi.</i> ,	68
Jyôtisha-sâstra,	111	Kalpasûtra, <i>quoted.</i> ,	198n
		Kâlsi, <i>vi.</i> ,	135, 142
		Kalukanînadu-vishaya, <i>di.</i> ,	8n
		Kalyânapura, <i>s. a.</i> Kalyâni,	230n, 310
		Kalyâni, <i>vi.</i> ,	230n
		Kâmâbhaṭṭa, <i>m.</i> ,	150
		Kâmâdêva, <i>ch.</i> ,	209
		Kâmadi, <i>ch.</i> ,	221
		Kâmakôṭi, <i>m.</i> ,	237, 258
		Kâmâkshî, <i>queen of</i> Saṅgama I.,	225, 228
		Kâmâkshî, <i>te.</i> ,	116, 229, 230
		Kamalabhadra, <i>Jaina preceptor.</i> ,	188, 204
		Kamalâdêvi, <i>queen of</i> Râmanâtha,	9
		Kamalâpura, <i>vi.</i> ,	188
		Kâmaya, <i>m.</i> ,	237
		Kambayya, <i>k.</i> ,	167
		Kambôja, <i>co.</i> ,	113
		Kammâlar, <i>caste.</i> ,	68
		Kammânaṣêri or Kamnânaṣêri, <i>the quarter of</i> <i>the</i> Kammâlar,	68n
		Kammara or Kammayyaṣa, <i>Sînda ch.</i> , 231, 235	
		Kampa or Kampapa, <i>Vijayanagara k.</i> , 22, 23, 24, 32, 36	

K

Kâchambhaṭṭa, <i>m.</i> ,	150
Kâchanâdhvarin, <i>m.</i> ,	150
Kâcheyaganga-Bâjamalla-Nîtimârnga-Kon- gunivarman, <i>Western Gaṅga k.</i> , 177, 183	
Kâchchi, <i>s. a.</i> Kâñchi,	282, 283, 284, 285
kâdam, <i>a measure of distance.</i> ,	284n
Kadamba, <i>dy.</i> ,	166, 173, 181, 222
kadamba, <i>tree.</i> ,	134
Kadamba, <i>s. a.</i> Kadamba,	231, 235
Kaḍapa (Cuddapah), <i>vi.</i> ,	24
Kaḍi, <i>vi.</i> ,	332n
Kaḍunduru, <i>vi.</i> ,	292
Kâgal, <i>vi.</i> ,	212
Kailakila-Yavana,	334n
Kailâsanâtha, <i>te.</i> ,	280, 359
Kaiṅgôda, <i>vi.</i> ,	42
Kaira, <i>vi.</i> ,	173n
Kâkati, <i>race of.</i> ,	82, 89
Kâkatiṣa, <i>s. a.</i> Kâkatiya,	94, 101
Kâkatiya, <i>dy.</i> ,	59, 82, 83, 84, 94, 95
Kakka II., <i>Râshtrakûta k.</i> ,	169, 172

	PAGE		PAGE
Kanakasabhâ, <i>te.</i> ,	116, 280, 281	karman, eight kinds of,	202n
Kanakasabhâpati, <i>god.</i> ,	240	Karmaprakṛiti, <i>Jaina preceptor.</i> ,	187, 202
Kanakasabhâpati, <i>m.</i> ,	240, 255	Karmaprakṛiti, <i>name of a work.</i> ,	202n
Kanakasadas, <i>s. a.</i> Kanakasabhâ,	152	Karṇadêva, <i>Yâdava k.</i> ,	217, 218
Kanauj, <i>vi.</i> ,	33n, 265, 329	Karṇâta, <i>co.</i> ,	8, 14, 84, 91, 106, 118, 125, 254
Kañchi, <i>s. a.</i> Kâñchi,	359, 360	Karṇâṭaka canal,	240, 258
Kâñchi or Kâñchîpura (Conjeeveram), <i>vi.</i> ,	3,	Karpûra-Vasantarâya, <i>sur. of Anna-Vêma.</i> ,	60, 65
6, 36n, 95, 104, 106, 116, 118, 144,		Kârttikî, <i>tithi.</i> ,	287, 291
145, 152, 154, 186, 187, 199, 229, 230,		Kârukurchi, <i>vi.</i> ,	240, 254, 258
240, 276, 277, 279, 280, 281, 282, 283,	284, 359	Kasâkûḍi, <i>vi.</i> ,	69n
Kâñchidvâra, <i>s. a.</i> Kâñchivâyil,	145	Kâsapodaya or Kâsapudaya, <i>ch.</i> ,	238
Kâñchivâyil, <i>vi.</i> ,	144, 145	Kâsikâ, <i>quoted.</i> ,	203n
Kandalamûliya, <i>co.</i> ,	296, 297	Kâsillî, <i>vi.</i> ,	359
Kandanavôlu (Kurnool), <i>vi.</i> ,	238 and add.	Kassapa V., <i>Ceylon k.</i> ,	280
Kaṇḍarâditta, <i>s. a.</i> Gaṇḍarâdityavarman,	280, 281n	Kaṭaka (Cuttack), <i>vi.</i> ,	8, 137, 312, 313n, 314n,
Kandarpa, <i>god.</i> ,	350	324, 325n, 327, 341, 344, 345, 346, 350,	351, 355
Kandûra (Kandûru), <i>vi.</i> ,	83	Kâṭhaka, <i>co.</i> ,	8, 14, 15
Kannadiyan channel,	240	Kathâsaritsâgara, <i>quoted.</i> ,	272n
Kaṇṇanûr, <i>vi.</i> ,	8, 9, 10	Kâtyâyana-Śrautasûtra,	323n
Kannara, <i>s. a.</i> Kṛishṇa,	171	Kaundakunda, <i>Jaina saint.</i> ,	185, 186n, 198
Kannaradêva, <i>s. a.</i> Kṛishṇa III.,	282, 283, 284	Kaundîparanta, <i>vi.</i> ,	93
Kaṇṇaradêva, <i>do.</i> ,	280n, 282, 283,	Kaurâ, <i>ri.</i> ,	222
284, 285		Kautepalli, <i>vi.</i> ,	93
Kannaradêva, <i>ch.</i> ,	83, 90	Kâvali, <i>vi.</i> ,	24
Kannasâmantâ, <i>ch.</i> ,	307, 310n, 311	Kavêra, <i>mo.</i> ,	16, 17
Kântasânti, <i>s. a.</i> Śântinâtha,	188, 205	Kâvēri, <i>ri.</i> ,	9, 16n, 72n, 80, 82, 151, 165
Kapva, <i>saint.</i> ,	165	Kâvi, <i>vi.</i> ,	104, 106n
Kâpaḍvaṇaj, <i>vi.</i> ,	104, 107n	Kavitâkânta, <i>sur. of Śântinâtha.</i> ,	188, 205
Kâpâlika,	187, 201	Kâvyâvalôka, <i>quoted.</i> ,	187n
kâpâlikâ, <i>a cloud (of dust).</i> ,	148	Kâyastha,	222, 344, 350, 359
Kapardin I., <i>Śîlâra ch.</i> ,	269	kâvôtsarga, <i>an observance.</i> ,	202n, 207
Kapardin II., <i>do.</i> ,	269	Kêrala, <i>co.</i> ,	106, 281
kapâṭâ-jôle, <i>tax.</i> ,	258	Kêramaruṅka or Kêramarṅka, <i>vi.</i> ,	315, 318
Kâpila,	187, 201	Kêsarikôṭṭa-paribhôga, <i>di.</i> ,	312, 314
Karahâta or Karahâṭaka, <i>s. a.</i> Karhâḍ,	186,	Kêsîrâja, <i>author.</i> ,	186n, 188n
199, 214, 232		Kêta, <i>ch.</i> ,	94, 102
Karai, <i>vi.</i> ,	284, 285	Kêtanikuṇṭa, <i>vi.</i> ,	34
Karaikâttûr, <i>vi.</i> ,	281, 284	Kêvalin,	185
Karaikurichi, <i>vi.</i> ,	240	khâḍavalaka,	214, 215
kâraka, <i>tree.</i> ,	130	khaddiya,	215n
Karâla-Bhairava, <i>te.</i> ,	91	Khadgâvalôka, <i>sur. of Dantidurga.</i> ,	1, 167
Kâramûru, <i>vi.</i> ,	93	Khadira-pâṭṭaka, <i>di.</i> ,	42
karañja, <i>tree.</i> ,	214	Khajurâhó, <i>vi.</i> ,	264n, 329, 330, 332
Kâraparnî, <i>vi.</i> ,	296	khala-bhikshâ,	264
Karhâḍ, <i>vi.</i> ,	186, 232	khâlaka,	264n
Karka I., <i>Râshṭrakûṭa k.</i> ,	104, 268	Khambhayya, <i>m.</i> ,	311
Karkarâja, <i>Gujarât k.</i> ,	57	khapḍa, <i>a land measure.</i> ,	319, 323
Karkarôñi school,	295, 296	Khapḍadâ, <i>vi.</i> ,	322
Karmakâra, <i>vi.</i> ,	259	Khapḍakshêtra, <i>vi.</i> ,	344

	PAGE		PAGE
Khāṇḍava, <i>co.</i> ,	231, 235	Kōṇēriṅmai-kōṇḍān, <i>biruda</i> ,	67
khāṇḍi, <i>a land measure</i> ,	292	Kōṅga (<i>or</i> Kōṅgu), <i>co.</i> ,	170
Khāṇḍichandra, <i>m.</i> ,	134	Kōṅgaṇi, <i>sur. of Western Gaṅga kings</i> , 160,	161, 166, 168, 173, 175
Khapuṭāchārya, <i>m.</i> ,	199n	Kōṅgaṇi <i>or</i> Kōṅgaṇivarman, <i>Western</i>	Gaṅga k., 161, 164, 165, 166, 167, 171, 172n,
Khāravēla, <i>Katak k.</i> ,	137		186, 199n
Khārepātan, <i>vi.</i> , 268n, 271n, 292, 294, 295,	296n, 297n	Kōṅgiṇivarman, <i>s. a.</i> Kōṅgaṇivarman,	164n
Khōtika, <i>s. a.</i> Khotṭiga,	293	Kōṅgudēsa-Rājakkal, 160, 165, 170, 281, 335	
Khotṭiga, <i>Rāshtrakūta k.</i> ,	172, 269	Kōṅgulivarman, <i>s. a.</i> Kōṅgaṇivarman,	164n
khūpa, <i>s. a.</i> kshūpa,	205n	Kōṅguṇivarman, <i>do.</i> ,	164n,
Kikkaka, <i>m.</i> ,	319, 323		177, 181, 182
kīḷekkalippala, <i>tax</i> ,	258	Kōṅkaledḍa, <i>vi.</i> ,	344
Kirātārjunīya, <i>commentary on the</i> ,	167, 182	Kōṅkaṇa, <i>co.</i> , 136, 137, 268n, 270, 294, 295, 296n	
Kiṛiya-Mādhava, <i>s. a.</i> Mādhava I.,	164, 165	Kōṅṇātavāḍi-vishaya, <i>di.</i> ,	94, 102
Kiṛiya-Siriūra, <i>vi.</i> ,	231, 236	Kopparavāḍa, <i>vi.</i> ,	214, 215n
Kirtirāja, <i>Śilāhāra ch.</i> ,	208, 211	Koppēśvara, <i>te.</i> ,	287
Kirtivarman I., <i>Western Chalukya k.</i> ,	52	Kopurda, <i>vi.</i> ,	215n
Kirtivarman II., <i>do.</i> ,	2, 3, 6, 7, 162, 163	Korumelli, <i>vi.</i> ,	171, 176
Kisukāḍ Seventy, <i>di.</i> ,	169	Kōsala, <i>co.</i> , 325, 327, 333, 345, 346, 350, 355,	358, 359
Kisuvolal <i>or</i> Kisuvolal, <i>s. a.</i> Paṭṭadakal,	3		
Kochchi, <i>s. a.</i> Cochin,	66	kosamba, <i>tree</i> ,	134
Kōdai Ravi, <i>ch.</i> ,	69	Kōṭadēvarāju, <i>m.</i> ,	96
Kōdai Śrikanṭhan, <i>ch.</i> ,	69	Kōṭīśārādhyā, <i>m.</i> ,	126 and add.
Koḍunṇallūr, <i>s. a.</i> Cranganore,	66n, 67	Kōṭṭayam, <i>vi.</i> ,	67 and add., 68
Kōḡōṅmai-kōṇḍān, <i>title of</i> Bhāskara		Kowtah, <i>vi.</i> ,	315
Ravivarman,	67, 69	kōyil, <i>the royal palace</i> ,	69
Kōighōsha, <i>m.</i> ,	344	Kōyiṅaṅgai, <i>f.</i> ,	281
Kolāla, <i>s. a.</i> Kōlār,	166	Kratuka, <i>s. a.</i> Gadag,	217, 219
Kolappākkam, <i>vi.</i> ,	149	Kriddēvi, <i>vi.</i> ,	60, 65
Kōlār, <i>vi.</i> ,	165	Krishṇa, <i>Kalachuri k.</i> ,	168
Kōlhāpur (Kollāpura), <i>vi.</i> , 207, 208n, 209,	211, 213, 214, 293n, 294	Krishṇa, <i>m.</i> ,	58
Kolliḍam (Coleroon), <i>ri.</i> ,	9	Krishṇa I., <i>Rāshtrakūta k.</i> , 104, 169, 171,	268, 293, 294, 295
Kolliḍāke, <i>vi.</i> ,	231, 236	Krishṇa II., <i>do.</i> ,	55n, 104, 107n, 169, 171, 268
Kōmaralingam, <i>vi.</i> ,	166	Krishṇa III., <i>do.</i> , 104, 159, 169, 171, 172, 177,	183, 269, 272n, 282, 283, 284, 293
Komaraveḍēṅga, <i>Western Gaṅga k.</i> ,	177, 183	Krishṇā, <i>ri.</i> ,	64n, 82n, 91, 92, 94n
Kompeḍāḍa, <i>vi.</i> ,	292	Krishṇabhāgavata, <i>m.</i> ,	256
Kōnamāṇḍala, <i>s. a.</i> Kōṇasīma,	287	Krishṇadēva, <i>m.</i> ,	41
Kōṇasīma, <i>di.</i> ,	287	Krishṇamā, <i>Vijayanagara queen</i> ,	238 Table
Kōṇasthala, <i>s. a.</i> Kōṇasīma,	287, 291	Krishṇambhaṭṭa, <i>m.</i> ,	256
Koṇḍā, <i>Vijayanagara queen</i> ,	238 Table	Krishṇapa, <i>Nāyaka k.</i> ,	239, 254
Koṇḍadēva, <i>m.</i> ,	344	Krishṇarāja, <i>k.</i> ,	75, 79, 187, 201
Koṇḍakuṇḍa, <i>Jaina teacher</i> ,	162n	Krishṇarāja, <i>Vijayanagara k.</i> , 116n, 148,	149, 151n; 153n
Koṇḍapa, <i>m.</i> ,	150		
Koṇḍavidu (<i>gen.</i> Koṇḍavīṭi), <i>vi.</i> , 59, 60, 64,	257, 286, 287, 291	Krishṇasvāmin, <i>m.</i> ,	52
Koṇḍaya, <i>m.</i> ,	150, 292	Krishṇavarman, <i>Kadamba k.</i> ,	166, 173, 181
Koṇḍepūṇḍī, <i>vi.</i> ,	60, 65	Krishṇavēṇi, <i>s. a.</i> Krishṇā,	91, 94n
Koṇḍūri, <i>vi.</i> ,	60, 65	Krishṇaverṇā, <i>do.</i> ,	94n, 95
Koṇḍyāta, <i>vi.</i> ,	237, 239, 244n		

	PAGE		PAGE
Lôisringâ, vi.,	344	Mahâbhârata,	90n
lonka, a servant,	287	Mahâbhâshya, quoted,	201n
Leyden grant,	80n, 280, 281, 282	Mahâ-Bhavagupta I., <i>Kaṭak k.</i> ,	312n, 324, 325, 326, 327, 333, 337, 338, 341, 344, 345, 346, 350, 354
Limbâditya, m.,	58	Mahâ-Bhavagupta II., <i>do.</i> ,	326, 327, 355, 358
Limbârâmikâ, vi.,	105	Mahâdêva, a <i>linga</i> ,	92, 102
Lingâbhaṭṭa, m.,	150	Mahâdêva, <i>Kâkatiya k.</i> ,	83, 90, 94, 95
Lingâvadhânin, m.,	256	Mahâdêva, <i>Yâdava k.</i> ,	64n
Lingaya, m.,	150	mahâbirâja,	164, 165, 166, 167, 181
Lipatungâ, vi.,	344	Mahâkâli, <i>te.</i> ,	91
lipikara, a scribe,	141	Mahâlakshmi, <i>goddess</i> ,	208, 212, 214
Lôkamahâdêvi, queen of Vikramâditya II.,	3, 6	Mahâmâgha, <i>festival</i> ,	72, 73
Lôkana, m.,	214, 215	mahâmaṇḍalêsvara, 23, 72, 73, 114, 115, 116n, 208, 211, 214, 230, 231, 235, 268, 269, 270, 307, 310	
Lôkapârya, m.,	297	mahâmâta, an official,	137, 140
Lôkêsvara, <i>te.</i> ,	3, 6	mahâmâtya,	270
Lônâd, vi.,	271	Mahânâdi, <i>ri.</i> ,	324n, 327, 351, 354, 355, 358
Lônâditya, <i>te.</i> ,	268, 270	Mahânâman, m.,	1
lonka, a dell,	222n	Mahânândi-tîrtha, vi.,	152
M			
Mâbhuvillîênatala, vi.,	226, 229	Mahânâṭaka, <i>quoted</i> ,	251n
Mâchâdî, vi.,	265	Mahânâvami-Dibbe,	188
Mâchayârya, m.,	292	mahârâja, 17, 18, 30, 93, 95, 118, 127, 129, 131, 133, 144, 165, 166, 167, 168, 174, 220n, 221, 259, 302n, 315, 318, 322, 323, 325, 329, 334	
Maḍalûra, vi.,	211, 212	mahârâjâdhirâja, 6, 7, 46, 57, 104, 118, 164, 165, 166, 168, 175, 181, 182, 183, 217, 221, 234, 236, 260, 263, 265, 269, 295, 304, 310, 312, 314, 328, 344, 350, 354, 355, 358, 359, 360	
Madanapâladêva, <i>Kanauj k.</i> ,	331	mahârâjîl,	312, 314
Madanavarmadêva, <i>Chandêlla k.</i> ,	331, 350n	Mahârâshtrakûṭa, <i>family</i> ,	305
Madanipalli, vi.,	8n	mahârâya, s.a. mahârâja, 118, 125, 148, 149, 151, 252, 255	
Mâdhava, author,	23, 24, 117, 118, 119	mahâsabda,	57, 208, 212, 235, 269, 310, 311
Mâdhava, <i>Kâkatiya k.</i> ,	94, 95, 101	mahâsâmanta, 54, 57, 231, 235, 236, 305, 307, 322, 323	
Mâdhava, m.,	34, 345, 351, 355	mahâsâmantâdhipati,	269
Mâdhava, s. a. Kôṅgaṇivarman,	164	mahâsâmdhivigrahika,	270
Mâdhava, s. a. Vaisâkha,	92	mahâsâmdhivigrahin,	222, 341, 344, 346, 350
Mâdhava I., <i>Western Gaṅga k.</i> , 161, 165, 172n, 181		Mahâsîva, <i>sur. of Tivara</i> ,	333
Mâdhava II., <i>do.</i> , 159, 161, 162n, 166, 167, 173, 181		Mahâ-Sîvagupta, <i>Kaṭak k.</i> , 324, 325, 326, 327, 333, 337, 338, 351, 354, 358	
Mâdhavagupta, <i>Gupta k.</i> ,	325n	mahattama,	263, 350, 351
Mâdhavarman, k.,	42	mahattara,	134, 263, 323
Mâdhavêndra, s. a. Mâdhavarman,	42	Mahâvamsa, <i>quoted</i> ,	277, 280
Mâdhaviyâ Dhâtuvrittî, <i>quoted</i> ,	23	Mahâvîra,	198n, 202n
Madhukari, m.,	311	Mahêndra, <i>mo.</i> ,	20, 133, 221, 222
Madhurâ (Madura), vi., 8, 14, 152, 188, 238, 239, 240, 255n, 276, 280, 283n		Mahêndrapâla, <i>Kanauj k.</i> ,	5, 329, 334
Madhurântaka, <i>Chôla k.</i> ,	280, 283n		
Madhyadêsa, <i>co.</i> ,	335n, 350n, 354		
Mâdhyamika,	335		
Madirai, s. a. Madburâ,	144, 278, 280, 281		
Mâdlâ-Pânji,	324, 340		
Madra, <i>co.</i> ,	153		
Madras Museum plates,	119, 120		
Magadha, <i>co.</i> ,	135, 136, 325, 328, 335		
Mâghauandisiddhântadêva, <i>Jaina proceptor</i> , 209, 211			

PAGE	PAGE
Mahēndrapōtarāja, <i>s. a.</i> Mahēndravarmaṇ I.,	Mānava Dharma, <i>the Law of Manu</i> ,
Mahēndravarmaṇ, <i>Pallava k.</i> ,	Mānavamma, <i>Ceylon k.</i> ,
Mahēndravarmaṇ I., <i>do.</i> ,	Mānavēpala-Mānavyaṇ, <i>ch.</i> ,
Mahēśvara, <i>astronomer</i> ,	Mañchaya, <i>m.</i> ,
Mahēśvara, <i>Jaina preceptor</i> ,	maṇḍala, <i>a province</i> ,
Mahēśvara, <i>m.</i> ,	Maṇḍala, <i>m.</i> ,
Mahēśvara, <i>s. a.</i> Śiva, 18, 20, 33, 52, 125n, 129, 133, 200, 207, 221, 235, 305, 316, 318, 322, 344, 350, 354, 355, 358, 359	Maṇḍala-śrī-Puruṣa, <i>m.</i> ,
Māhēśvara, <i>a Śaiva</i> ,	maṇḍalēśvara,
Mahipāla, <i>Gwalior k.</i> ,	maṇḍalika, maṇḍalika or maṇḍalika, <i>a chief</i> , 137, 268n, 293, 295, 309, 318
Mahipāla, <i>s. a.</i> Kṣhitipālādēva,	Maṇḍalika-Dharaṇivarāha, <i>biruda</i> ,
Māhirihāra-vishaya, <i>di.</i> ,	maṇḍapikā, <i>s. a.</i> śulka-maṇḍapikā,
Mahisha-maṇḍala, <i>s. a.</i> Mysore,	Mandasōr, <i>vi.</i> ,
Mahivallabha, <i>sur. of Prōla</i> ,	Māndhātā, <i>island</i> ,
Mahmūd of Ghazni, <i>k.</i> ,	Maṅgaladatta, <i>m.</i> ,
Māhūka, <i>m.</i> ,	Maṅgalēśa, <i>Western Chalukya k.</i> ,
Maitraka, <i>family</i> ,	Maṅguka, <i>m.</i> ,
makara-tōraṇa,	Maṇigrāma, <i>vi.</i> ,
Makaravalli, <i>vi.</i> ,	Maṇikaṅthēśvara, <i>te.</i> ,
Maktulāgrāma Forty-two, <i>di.</i> ,	Māṇikyadēvi, <i>goddess</i> ,
Maladhāri-gachchha,	Māṇikyanandipaṇḍita, <i>Jaina preceptor</i> ,
Maladhāri-Hēmachandra, <i>Jaina preceptor</i> ,	Maṇināga, <i>ch.</i> ,
Maladhārin, <i>sur. of Jaina preceptors</i> , 185, 188, 189, 201, 206, 207	Maṇiprakāśikā, <i>name of a work</i> ,
Malagala-gaṇḍa, <i>biruda</i> ,	Maṇṇachchanellūr, <i>vi.</i> ,
Malāmbikā, <i>queen of Harihara II.</i> , 36, 40, 115, 225	Maṇōratha, <i>m.</i> ,
Malaparolu-gaṇḍa, <i>biruda</i> ,	Maṇsehra, <i>vi.</i> ,
Mālava, <i>co.</i> ,	Mautena-Guṇḍa, <i>k.</i> ,
Mākhēḍ, <i>vi.</i> ,	Mantrakūṭa, <i>vi.</i> ,
Malladatta, <i>m.</i> ,	Mantravāda, <i>name of a work</i> ,
Malladēva, <i>Bāṇa k.</i> ,	Mantrawādi, <i>vi.</i> ,
Malladēva-Nandivarman, <i>Bāṇa k.</i> ,	Manu,
Mallādēvi, <i>s. a.</i> Malāmbikā,	manu, <i>s. a.</i> mantra,
Mallādhāradatta, <i>m.</i> ,	Mānyakhēṭa, <i>vi.</i> ,
Mallāṇa, <i>m.</i> ,	Mānyakhēṭaka, <i>s. a.</i> Mānyakhēṭa,
Mallāṇa-Oḍeyar, <i>ch.</i> ,	Mānyapura, <i>vi.</i> ,
Mallānārādhyā, <i>m.</i> ,	Marāḍa-vishaya, <i>di.</i> ,
Mallāvadhānin, <i>m.</i> ,	Marakata-Prithivībhrit, <i>sur. of Sundara-Pāṇḍya</i> , 11, 15
Mallāya, <i>m.</i> ,	Marakatavalli, <i>goddess</i> ,
Mallēkuṇṭa, <i>pond</i> ,	Mārāpa, <i>Vijayanagara k.</i> ,
Mallikārjuna, <i>Vijayanagara k.</i> ,	Mārasimha, <i>Śilāhāra ch.</i> ,
Mallinātha, <i>m.</i> ,	Mārasimha, <i>Western Gaṅga k.</i> ,
Mallishēṇa, <i>Jaina preceptor</i> , 185, 188, 189, 201, 206, 207, 322n	Maratakanagara, <i>vi.</i> ,
Mallishēṇāchārya, <i>author</i> ,	Maratakanagara-prānta, <i>di.</i> ,
Mallohalli, <i>vi.</i> ,	Māravarman, <i>sur. of Sundara-Pāṇḍya</i> ,
Mallubhaṭṭa, <i>m.</i> ,	mārgaṇaka,
Mallugi, <i>Yādava k.</i> ,	Mārgasahāyēśvara, <i>te.</i> ,
Mammaka, <i>m.</i> ,	Mārubhaṭṭa, <i>m.</i> ,
	Maruvāṅka-sarpa or Maruvakka-sarpa, <i>biruda</i> , 208, 211n

	PAGE		PAGE
Mas'ûdî, <i>author</i> ,	295	Śrāvāṇa,	3, 7, 10, 131, 134
maṭappara, <i>tax</i> ,	258	Vaiśākha, 84, 92n, 105, 144, 170, 239, 254,	287n, 305, 319, 323
maṭha,	214, 297	months, solar :—	
Mathanadêva, <i>k.</i> ,	263, 265	Āḍi,	10
Matisâgara, <i>Jaina preceptor</i> ,	187, 202, 203	Mârgali,	73
Mâtrichandra, <i>m.</i> ,	134	Mâsi,	73n
Mâtrîsûra, <i>m.</i> ,	58	Moon, race of the, 8, 15, 22, 35, 40, 90, 114,	
Mattamayûra school,	295, 296, 297	124, 151, 154, 171n, 225, 228, 238, 251,	
mattar, <i>a. land measure</i> ,	231, 236	252, 327, 328, 333, 335, 338, 344, 350,	354, 355, 358, 359
Mattikaṭṭapura, <i>vi.</i> ,	8n	Môrê, <i>family name</i> ,	136
Maurya, <i>dy</i> ,	136, 238, 335	Mosalimadê, <i>s. a. Musalimadugu</i> ,	151 and add.
mâvu, <i>one twentieth</i> ,	258	Mṛigâṅka, <i>sur. of Aparâjita</i> ,	269
Mâyāna, <i>m.</i> ,	23, 24, 119	Mṛigathanîkâhâra-vishaya, <i>di.</i> ,	3, 7
Mâyâpurî, <i>vi.</i> ,	238, 251	Mṛigêśavarman, <i>Kadamba k.</i> ,	173
Mâyîmkavâ: <i>f.</i> ,	215	Muddaṇa, <i>m.</i> ,	126
mayuta,	264	Muddapa, <i>Vijayanagara k.</i> ,	22, 32, 36
Medelâka, <i>vi.</i> ,	18, 20	Muddaya, <i>ch.</i> ,	117
Mêditâpa, <i>vi.</i> ,	292	Muddukriṣṇa, <i>Nâyaka k.</i> ,	239, 240, 255
Megunâ-valanâḍu, <i>s. a. Meykunra-valanâḍu</i> , 119, 126		Muddukriṣṇâpuram, <i>s. a. Kûniyûr</i> ,	240, 254
Mêhara, <i>s. a. Maitraka</i> ,	320n	Mudduvira, <i>Nâyaka k.</i> ,	239, 255
Mentama-Nâyaka, <i>m.</i> ,	313	Mudyanûr, <i>vi.</i> ,	173n
Merkara, <i>vi.</i> , 160, 162, 163n, 164, 168, 169,	170, 171	Muggolla, <i>vi.</i> ,	60
Mêrutunga, <i>author</i> ,	303n	Muggollasanda,	60, 65
Mêshuvallikâ, <i>vi.</i> ,	54, 58	Mukhalingam, <i>vi.</i> ,	127
meṭṭu or meṭṭa,	292n	Mukkaṇṭi-Palava, <i>mythical k.</i> ,	286
Meykunra-valanâḍu, <i>di.</i> ,	119	Mukkaravasati, <i>te.</i> ,	167
Meypporunâyanâr, <i>Saiva saint</i> ,	277n	Mûladêva, <i>m.</i> ,	314
Mihira, <i>s. a. Maitraka</i> ,	320n	Mûla-gaṇa,	163n
Mihirâva, <i>m.</i> ,	314	Mûlajôga, <i>m</i> ,	302, 303n
Mînâkshî, <i>goddess</i> ,	255	Mûlarâja I., <i>Chaulukya k.</i> ,	332n
Mîṇavan, <i>s. a. Pâṇḍya</i> ,	8	Mûla-saṅgha,	209
Mitâksharâ, <i>quoted</i> ,	23n	Mûlasthâna, <i>te.</i> ,	279, 281, 284, 285
Môḍhi, <i>f.</i> ,	302, 303n	Muliki-dêsa, <i>di.</i> ,	24, 34
Mokkara, <i>s. a. Mushkara</i> ,	161, 167	Mulikinâḍuvâru,	24
months, lunar :—		Mulli-nâḍu, <i>di.</i> ,	240, 254
Āshâḍha,	35, 40, 47, 229, 269, 270, 341, 344	Mullûr, <i>vi.</i> ,	204n
Āsvayuja,	96	Mummaḍiyârya, <i>m.</i> ,	292
Āsvija,	215	Mummuḍi-Chôladêva, <i>sur. of Râjarâja</i> ,	17n
Bhâdrapada,	211, 260	Muñja, <i>Sinda ch.</i> ,	307, 308, 310, 311
Chaitra,	11, 16, 111, 127, 130	Muppaladêvi, <i>queen of Frôla</i> ,	83, 90, 95
Jyaishtṭha,	174n, 217, 260, 295, 297, 351, 355	Muppalle, <i>vi.</i> ,	292
Kârttika, 119, 125, 149, 159, 183, 287, 307,	308, 310	Muppamadêvi, <i>s. a. Muppaladêvi</i> ,	83, 95
Mâgha,	60, 65, 131, 133, 170, 208, 263	Mûrasîma, <i>vi.</i> ,	341, 344
Mârgasîrsha,	344n, 345, 346, 350, 355, 359	Mûrkham Śâttaṇ, <i>ch.</i> ,	69
Pausha,	54, 57	Murula, <i>ri</i> ,	270, 271
Phâlguna, 8, 169, 170, 183n, 185, 207, 215,	260, 287, 303, 315, 318	Mûru-râya, <i>the three kings (of the south)</i> ,	40, 148
Pushya (<i>s. a. Pausha</i>),	96, 118, 214	Musalimadugu, <i>vi.</i> ,	151 add

	PAGE		PAGE
Mushkara, <i>Western Gaṅga k.</i> ,	161, 167, 182	Nālkōṭe, <i>vi.</i> ,	177, 183
Muttarasa, <i>do.</i> ,	168, 173, 174, 175	Nallamballi, <i>vi.</i> ,	292
Muyirikkkōḍu, <i>vi.</i> ,	67, 69	Nallampāka, <i>vi.</i> ,	149
N			
Nāḍabhārata-Nāgārya, <i>m.</i> ,	150	Nallanūka, <i>m.</i> ,	287 291
Nāḍupūḍi, <i>vi.</i> ,	287	Nallaperumāl, <i>m.</i> ,	256
Nāḍupūru, <i>vi.</i> ,	287, 291, 292	Nallūr (Nallūri), <i>vi.</i> ,	119, 120, 126
Nāga, <i>m.</i> ,	34, 58	Namidāsa, <i>m.</i> ,	259
Nāga, <i>Nāyaka k.</i> ,	239, 254	Namkañchyemāchari, <i>m.</i> ,	222
Nāgābhaṭṭa, <i>m.</i> ,	150, 256	Nānārtharatnamālā, <i>name of a work</i> ,	117
Nāgādēvapaṇḍita, <i>m.</i> ,	184	Nāṇasara, <i>m.</i> ,	58
nāga-dhvaja,	231, 235	Nanda, <i>k.</i> ,	238, 251
Nāgādikshita, <i>m.</i> ,	256	Nandipōtavarman, <i>Pallava k.</i> ,	359
Nāgāditya, <i>Sinda ch.</i> ,	231, 236	Nandippōttaraiyan, <i>do.</i> ,	278n
Nāga family,	231, 235, 311, 316, 318	Nandi-saṅgha,	163n
Nāgakumāra-kāvya, <i>name of a work</i> ,	189	Nandisarman, <i>m.</i> ,	134
Nāgalā, <i>queen of Nṛsimha</i> ,	148	Nandīvara-tithi,	183
Nāgamāṅgala, <i>vi.</i> , 160, 163, 164, 166, 167, 168,		Nandivarman, <i>Pallava k.</i> , 69n, 144, 145,	
	174, 176n, 178n		173n, 277, 278, 280
Nāgānanda, <i>name of a work</i> ,	272n	Nāṅgeḍḍa, <i>vi.</i> ,	84, 92
Nāgapa, <i>m.</i> ,	41	Nanna, <i>m.</i> ,	58
Nāgappa, <i>m.</i> ,	150	Nannadēva, <i>k.</i> ,	333
Nāgara Brāhmaṇa,	111	Nannapai, <i>m.</i> ,	311
Nāgarasa, <i>m.</i> ,	256	Nannisamudra, <i>biruda</i> ,	268
Nāgārjuna, <i>author</i> ,	167	Nanniya-Gaṅga, <i>sur. of Būtuga</i> ,	177, 183
Nāgātiyarasa, <i>s. a. Nāgāditya</i> ,	231, 236	Nanūnichadḍā, <i>vi.</i> ,	222
Nāgātya, <i>do.</i> ,	231, 235	Nanyaurā, <i>vi.</i> ,	330, 331, 332
Nāgavarman, <i>author</i> ,	187n	Narahari, <i>m.</i> ,	41, 256, 292
Nāgavarman, <i>k.</i> ,	177, 183	Nārāmbā, <i>f.</i> ,	83, 91
Nāgayabhaṭṭa, <i>m.</i> ,	292	Nārāmbā or Nārāma, <i>queen of Gaṇapati</i> ,	83, 84, 91, 92, 95
Naggari-Saluki, <i>family</i> ,	221	Nārapaganda, <i>m.</i> ,	344
Nāgpur, <i>vi.</i> ,	47n 48, 304, 314, 315	Narapati, <i>k.</i> ,	33n
Nāhara, <i>m.</i> ,	58	Narapati, <i>m.</i> ,	41
Nāina, <i>m.</i> ,	58	Narasa, <i>s. a. Nṛsimha</i> ,	148
Nainārbhaṭṭa, <i>m.</i> ,	240 and add., 256	Narasāmbhaṭṭa, <i>m.</i> ,	256
Naishadha, <i>quoted</i> ,	32n	Narasimha, <i>god</i> ,	11, 14n, 15, 240
naivēdyā,	264	Narasimha, <i>m.</i> ,	256
Nakkaḍibhaṭṭa, <i>m.</i> ,	285	Narasimha, <i>Vijayanagara k.</i> ,	238
nakshatras :—		Narasimha II., <i>Hoysala k.</i> ,	8n, 10
Aśvinī,	10	Narasimha III., <i>do.</i> ,	9, 10, 11
Bharanī,	9, 10	Nārasimha, <i>god</i> ,	305
Maghā,	73	Nārasimha, <i>m.</i> ,	256
Mitra (Anurādhā),	229	Narasimhavarman I., <i>Pallava k.</i> ,	277, 278, 279
Pūrva-Phalgunī,	10	Narasīṅgappōttaraiyar, <i>s. a. Narasimhavarman I.</i> ,	277, 280
Pushya,	10n	Nārāyaṇa, <i>m.</i> ,	126, 150, 257
Rēvatī,	169, 170	Nārāyaṇa, <i>s. a. Viṣṇu</i> ,	78, 208, 212, 235
Svāti,	185, 207	Nārāyaṇa I., <i>ch.</i> ;	83, 90, 91, 92
Nalaṭuripāḷem-simā, <i>s. a. Megunā-valanāḍu</i> ,	119, 126	Nārāyaṇa II., <i>ch.</i> ,	84, 91
		Nārāyaṇāmbikā, <i>queen of Vira-Vijaya</i> ,	36, 40

	PAGE		PAGE
Narmadā, <i>vi.</i> ,	46, 47	Nuluvugiri, <i>vi.</i> ,	177, 183
Narôd, <i>s. a.</i> Ranôd,	266, 297	nundā-vilakku, <i>a perpetual lamp</i> ,	281n
Nāsēna, <i>m.</i> ,	58		
nashṭibharata,	264	O	
Nāsik, <i>vi.</i> ,	137, 141, 168	Ôbāmbikā, <i>queen of Nṛisimha</i> ,	148
Nātha, <i>family</i> ,	185, 198	Ôdapāngulu, <i>di.</i> ,	93
Nava-Kāma, <i>sur. of Śivamāra</i> ,	167	Ôdayasṛiṅgā, <i>vi.</i> ,	344
Navastôtra, <i>name of a work</i> ,	186, 199	Ôdra, <i>co.</i> ,	354
naya, <i>argumentation</i> ,	198n	ôja, <i>a stone-cutter</i> ,	212n
Nāya, <i>s. a.</i> Nātha,	198n	Ômkārasīvāchārya, <i>m.</i> ,	264
nāyaka, <i>an officer</i> ,	214, 215, 311	Oṅgātata-vishaya, <i>di.</i> ,	341, 344
Nāyaka, <i>dy.</i> ,	237, 239, 254, 255	Orāṅgallu, <i>s. a.</i> Ôrūṅgallu,	83n, 115
Nāyaka-Śivālaya, <i>te.</i> ,	70, 71	Orissa, <i>co.</i> , 8, 312, 324, 326, 327, 334, 335, 336,	337, 338, 339 340
Nāyanār, <i>a Śaiva saint</i> ,	240	Orugallu <i>s. a.</i> Ôrūṅgallu,	83n
Nayinār, <i>m.</i> ,	150	Ôrūṅgallu (Worāṅgal), <i>vi.</i> ,	83, 90
Neḍamāl, <i>m.</i> ,	281, 284		
Neḍumpuṛaiyūr-nāḍu, <i>di.</i> ,	68, 69	P	
Nellaṭuri, <i>vi.</i> ,	119	Paḍa, <i>m.</i> ,	135, 136, 137, 141
Nellūr (Nellore), <i>vi.</i> ,	21, 24 and add.	Paḍabiḍu-rājya, <i>di.</i> ,	36n
Nentalakodūru, <i>vi.</i> ,	93	pādāvarta,	323
Nēva, <i>m.</i> ,	58	Paḍavēḍu, <i>vi.</i> ,	36n, 149
Nēvāditya, <i>m.</i> ,	58	Paḍaviḍu-rājya, <i>di.</i> ,	120, 149
Nēvarēva, <i>m.</i> ,	58	padēsika, <i>a chief</i> ,	137
Niḍagundi, <i>vi.</i> ,	163n	Paḍigaha, <i>vi.</i> ,	270, 271
Nidrāvasānavijayin, <i>sur. of Vira-Champa</i> ,	70,	Padiyūr or Pattiyāli, <i>vi.</i> ,	204n
	71, 269n	Padmā, <i>queen of Rudra</i> ,	83, 95
Nidusanti, <i>family</i> ,	222	Padmalā, <i>queen of Ballāja II.</i> ,	8n
Niḷa, <i>m.</i> ,	80, 82	Padmanābha, <i>Arhat</i> ,	181
Niladrishad, <i>te.</i> ,	126	Padmanābha, <i>Jaina preceptor</i> ,	188, 205, 206
Nilakāṅṭha, <i>m.</i> ,	256	Padmanābha, <i>m.</i> ,	305
Nilakāṅṭha, <i>te.</i> ,	263, 264n	Padmapurāṇa, <i>quoted</i> ,	251n
Nimbaya, <i>m.</i> ,	311	Padmāvati, <i>goddess</i> ,	166, 199, 200
Nirupama, <i>Rāshṭrakūṭa k.</i> ,	269	Padmaya, <i>m.</i> ,	150
Nirupama, <i>sur. of Dhruva</i> ,	104, 293	Padumalīśvara, <i>god</i> ,	8n
Nirvāṇa of Buddha,	138, 142	Paithaṅ, <i>vi.</i> ,	103 and add., 111, 169n, 218
nishka, <i>a coin</i> ,	8n	Paiyūri-kōṭṭa, <i>s. a.</i> Paiyūr-kōṭṭam,	119, 126
Nitimārga-Koṅṅunivarma-Permāṇḍi, <i>Western</i>		Paiyūr-kōṭṭam, <i>di.</i> ,	119
<i>Gaṅga k.</i> ,	175	Pāka-nāḍu, <i>di.</i> ,	24
Nityamvarsha, <i>sur. of Indra III.</i> ,	268, 269	Pākanāṭi,	24
Nityapramuditadēva-maṭha,	264	Pāka-vishaya, <i>s. a.</i> Pāka-nāḍu,	24, 33
nitya-saṁdhi, <i>daily worship</i> ,	93	Pakshitirṭha, <i>s. a.</i> Tirukkalukkuṅṅam,	276
nivartana, <i>a land measure</i> , 7, 52n, 184, 208,	211, 215, 305	Palaiṭṭmai, <i>vi.</i> ,	295
nivṛit, <i>a district</i> ,	229	pālaka,	222
Nivṛitti, <i>vi.</i> ,	152	Palakkada, <i>vi.</i> ,	144, 277
Nṛihari, <i>m.</i> ,	34		
Nṛipaśimharāja, <i>sur. of Kirtivarman II.</i> ,	7		
Nṛipatuṅga, <i>auṭhor</i> ,	167		
Nṛisimha, <i>m.</i> ,	34, 119, 126		
Nṛisimha, <i>Vijayanagara k.</i> ,	148, 238		

	PAGE		PAGE
Pālakkaḍu (Pālghāt), vi.,	68	Paramésvara, m.,	358
Pālakōl, vi.,	287	Paramésvaravarman I., <i>Pallava k.</i> , 277, 278n, 359	359
Palakunra-kōttam, di.,	226, 229	Pāranagar, vi.,	263, 264n, 265
Pālē, vi.,	295n	Parāntaka I., <i>Chōla k.</i> , 145, 165, 168, 278, 279, 280, 281, 282, 283, 284	283n
Palha, caste,	312, 314	Parāntaka II., <i>do.</i> ,	283n
pāli, a tank band,	129	Parāntakappérayan, m.,	284
palikā,	264	Parāsarasmṛiti, <i>quoted</i> ,	23, 119n, 298n
Palivela, vi.,	287	Paratraya-Simharāsibhaṭṭa, m.,	231, 236
Pallava, <i>dy.</i> , 69n, 119n, 120, 143, 144, 167, 177, 182, 183, 277, 278, 279, 282, 283, 359		Paravādimala, <i>Jaina preceptor</i> ,	187, 201
Pallava, <i>mythical k.</i> ,	277n	parikara,	270
Pallavachandra, m.,	134	paripara, a fight,	101n
Pallavamalla, <i>sur. of Nandivarman</i> , 134n, 144, 145, 277, 278, 280		Parlā-Kimeḍi, vi.,	129n, 131n, 230
Pallava-Trinētra, <i>sur. of Anna-Vēma</i> ,	286, 291	Pārsvanātha, <i>Arhat</i> ,	209, 211
palli, a village,	91	Pārsvanātha-Basti, <i>te.</i> ,	184
Paluṅga hill,	222	Pāsupata,	187, 201
Pampā, s. a. Hampe,	119, 125	Pātālaganṅā, vi.,	64
Pampāpati, <i>te.</i> ,	35n, 119	Pātāliputra, s. a. Paṭṇa,	136, 171n, 186, 199
Pampāsarasī, vi.,	344	Patamjali,	335 add.
Pānāda (or Pānnāda), <i>co.</i> ,	166	Paṭasaḍa, vi.,	296
Panappāka, vi.,	120, 126	Paṭṇa, vi.,	186
pañchāla, an artisan,	164n	Pāṭṇā, vi.,	111
Pāñchālavarāmu, vi.,	292	Paṭṇā state,	340
Pañchapāṇḍavamalai, <i>hill</i> ,	75n, 80n	Pātrakésarin, <i>Jaina author</i> ,	186, 200
Pañchatantra, <i>quoted</i> ,	142	Paṭṭadakal, vi.,	1, 3
Pañchumaruta, vi.,	93	paṭṭakila,	47
Pāṇḍu-vamśa,	333, 335	pattalaka,	42
Pāṇḍya, <i>dy.</i> , 8, 17n, 106, 125, 152, 188, 204, 225, 228, 280, 281, 283, 285n		paṭṭasālā,	47
Pāṇini, <i>quoted</i> ,	101n, 130, 143n, 288n, 298n	Paṭṭāvali,	186n, 187n
Pannāla (or Panbāla), <i>fort</i> ,	214	patthara (prastara), a boulder,	222
Panoāle, s. a. Pannāla,	214	paṭṭi, a land measure,	285
Pāpṭapūṭa, vi.,	33	paṭṭikā, a document,	144
Parakésari-chaturvédimaṅgala, vi.,	80, 82	Pattiya-Mattaūra, s. a. Hatti-Mattūr,	231, 236
Parakésarin, <i>sur. of Chōla kings</i> ,	278	Paunaya, m.,	150
Parakésarivarman, <i>Chōla k.</i> , 80, 82, 283, 284n		Pauva, vi.,	215
Parakésarivarman, <i>sur. of Parāntaka I.</i> , 144, 278, 280, 281		Payōbhakshin, m.,	7
Parakōṭa-Komma-Nāyaka, m.,	318	Peda-Divipura, vi.,	82n, 84n
paramabhaṭṭāraka, 46, 57, 104, 217, 234, 236, 263, 269, 295, 304, 310, 312, 314, 318, 322, 328, 344, 350, 354, 355, 358, 359		Peda-Venkāṭa, s. a. Venkāṭa II.,	238 Table, 253
Paramāra, <i>dy.</i> ,	47	Pedda-Maddāli, vi.,	93
paramasvāmin,	322	Peddayārya, m.,	34
paramésvara, 6, 7, 46, 57, 104, 168, 182, 183, 217, 221, 234, 236, 263, 265, 269, 304, 310, 312, 314, 328, 344, 350, 354, 355, 358, 359, 360		Peddibhaṭṭa, m.,	34, 256
		Pedōpamā, <i>Vijayanagara queen</i> ,	238 Table
		Peggūr, vi.,	183n
		Pehoa, vi.,	329, 230, 331, 332
		Pennā (Pennér), vi.,	24, 34
		Pennagara, vi.,	166
		Pennakoṇḍa, vi.,	238
		Penugonḍa, s. a. Pennakoṇḍa,	239, 252, 253
		Pēramāmbā or Pērama, <i>queen of Ganapati</i> , 83, 84, 91, 92, 95	

	PAGE		PAGE
Periplús, <i>quoted</i> ,	235n, 295, 319	prapâ, <i>a trough, a cistern</i> ,	16, 296
Periyâlvâr, <i>Vaishṇava saint</i> ,	240	prasâda, <i>a gift</i> ,	69, 312n
Periya-Perumâl, <i>m.</i> ,	150	prasâda-paṭṭaka,	312
Periyapurâṇam, <i>quoted</i> ,	277, 278	praṣasti,	111
Periyatiruvaḍi, <i>m.</i> ,	240, 257	prasthaka,	264
Permâḍi, <i>Kalachuri k.</i> ,	238	Pratâpa, <i>sur. of Vijayanagara kings</i> ,	40, 118, 125
Permânâḍi-Bûtuga, <i>s. a. Jayaduttaraṅga-</i> <i>Bâtuga</i> ,	169, 175	pratâpachakravartin,	219
Pernagara, <i>s. a. Pennagara</i> ,	182	Pratâpa-Dêvarâya, <i>brother of Dêvarâya II.</i> ,	36, 40
Pêrôja, <i>s. a. Firûz Shâh</i> ,	326n, 339	pratihâra <i>or</i> pratihâra, <i>a door-keeper</i> ,	318, 323
Perubhaṭṭa, <i>m.</i> ,	256	pratihârin, <i>do.</i> ,	42
Perumâṇibhaṭṭa, <i>m.</i> ,	292	prâtirâjya, <i>a hostile king</i> ,	104
Phalagrantha, <i>name of a work</i> ,	111	Pratishṭhâna, <i>s. a. Paithan</i> ,	103, 105
phaṇi-patakâ, <i>s. a. nâga-dhvaja</i> ,	231	Pratishṭhâna-bhukti, <i>di.</i> ,	105
piḷḷaiyâr-suli,	67n	Pratishṭhâvidhidîpaka, <i>name of a work</i> ,	111
Pina-Veṅkaṭa, <i>s. a. Veṅkaṭa III.</i> , 238 and Table, 253,		pratyabdakâla, <i>anniversary (of death)</i> ,	22
piñchha-dhvaja,	165	Pratyandaka Four-thousand, <i>di.</i> ,	307, 308, 310
Pinna-Chôḍi, <i>ch.</i> ,	83, 91	Pravachanasâra, <i>name of a work</i> ,	185n
Pinnama II., <i>Vijayanagara k.</i> , 238 and Table, 252		pravani,	263 and add.
Pinnaya, <i>m.</i> ,	34	Pravarapura, <i>vi.</i> ,	259
Piṭhâpuram, <i>vi.</i> ,	287	pravaras, 55, 305 :—	
piṭhî, <i>a pedestal</i> ,	16	Âmbarisba,	42, 344
Polasinda, <i>Sinda ch.</i> ,	231, 235	Âḡirasa,	42, 344, 350, 354
Poleyabbarasi, <i>wife of Nâgâditya</i> ,	231, 235	Ârchanâna,	344
Pômâkauvâ (?), <i>f.</i> ,	215	Audala,	359
Ponnambaladêvi, <i>sister of Râmanâtha</i> ,	9, 10	Bârhaspatya,	350, 354
Ponṇambalam, <i>te.</i> ,	9n	Bhâradvâja,	354
Poppaṅgika, <i>vi.</i> ,	131, 133, 134	Dêvarâta,	359
Porulare, <i>vi.</i> ,	166	Idhmavâha,	344
pôta, <i>s. a. pallava</i> ,	277n	Viśvâmitra,	359
Pôtâ, <i>vi.</i> ,	312, 314	Yauvanâśva,	42, 344
pôttu, <i>s. a. pôta</i> ,	277n	Pravarasêna I., <i>Vâkâtaka k.</i> ,	260
Pôvâ-vishaya, <i>di.</i> ,	345, 346, 350	Pravarasêna II., <i>do.</i> ,	259, 260
Poyala, <i>s. a. Hoysala</i> ,	8, 9, 10, 11, 188, 204	Prémulakuṅṭa, <i>vi.</i> ,	292
Poyalêśvara, <i>te.</i> ,	8, 9, 10	Prithivî-Koṅgaṇi, <i>sur. of Śivamâra</i> ,	174n
Prabandhachintâmani, <i>quoted</i> ,	303n	Prithivîpati I., <i>Western Gaṅga k.</i> ,	167, 282
prabhâ, <i>an aureola</i> ,	16	Prithivîpati II., <i>do.</i> , 165 add., 163 add., 186 add.,	280, 282
Prabhâkarabhata, <i>m.</i> ,	292		
Prabhâkara-Ghaisâsa, <i>m.</i> ,	214	Prithivishêṇa, <i>Vâkâtaka k.</i> ,	261
Prabhâvatiguptâ, <i>Vâkâtaka queen</i> ,	261	Prithuvî-Koṅgaṇi, <i>sur. of Śrîpurusha</i> , 160, 161,	168, 173, 174
Prâbhritakatrâya-vyâkhyâna, <i>name of a work</i> ,	189		
Prabhmêrudêva, <i>Bâna k.</i> ,	75, 79	Prithva, <i>ch.</i> ,	83, 91
Prabhûtavarsha, <i>sur. of Gôvinda III.</i> , . 54, 57, 104		Prithvîvallabha, <i>sur. of Gôvinda III.</i> ,	104
pradhâni, <i>a minister</i> ,	318	Priyadarśin, <i>sur. of Aśôka</i> ,	136
Prajñâpanâ, <i>name of a work</i> ,	202n	Priyamkarâditya, <i>m.</i> ,	350
prâkâra, <i>a wall</i> ,	102	Prôḍa, <i>s. a. Prôla</i> ,	95
Prakhyâ, <i>vi.</i> ,	60, 65	Prôla, <i>Kâkatîya k.</i> ,	59, 82, 83, 89, 90, 94, 95, 101
Prakkilânka, <i>vi.</i> ,	60	Prôla, <i>Reddî k.</i> ,	59, 64, 236, 287, 291
Pramâṇaparikshâ, <i>name of a work</i> ,	200n	Prûnikoṅḍa, <i>vi.</i> ,	93
Pranâlaka, <i>s. a. Pannâla</i> ,	214	Ptolemy, <i>quoted</i> ,	72n, 295, 319
		Pugaḷippavar-Gaṇḍa, <i>biruda</i> ,	75, 79, 80n

	PAGE		PAGE
Puipīṇa, <i>vi.</i> ,	42	Rachhyāmalla, <i>s. a.</i> Rāchamalla,	282
pūjāri, <i>s. a.</i> pūjākāriṇ,	207n	Rachyāmbikā, <i>f.</i> ,	83, 90
Pūjyapāda, <i>author</i> ,	167	rāddhānta, <i>s. a.</i> siddhānta,	201
Pulasaṅkti, <i>Śilāra ch.</i> ,	269	Rāghava, <i>m.</i> ,	34, 150, 257, 292, 303
Puligere Three-hundred, <i>di.</i> ,	169	Rāghavā, <i>Vijayanagara queen</i> ,	238 Table
Pulikāla, <i>Sinda ch.</i> ,	231, 234, 235	Rāghavadēva, <i>Vijayanagara k.</i> , 238 Table and add., 252	
Pulikāla-gachchha,	163n	Rāghunātha, <i>m.</i> ,	255, 257
Pulikēsīn I., <i>Western Chalukya k.</i> ,	168, 173n	Rāghunātha, <i>te.</i> ,	150
Pulikēsīn II., <i>do.</i> ,	50, 52, 136, 164, 173, 277	Rāghunātha, <i>Vijayanagara k.</i> ,	238 Table, 252
Pulindasēna, <i>k.</i> ,	42	Rāghupati, <i>m.</i> ,	256
Pulivarman, <i>m.</i> ,	3	Rāghuvaṁśa, <i>quoted</i> ,	20n, 294n, 300n
Puliyūr, <i>s. a.</i> Chidambaram,	280	Rāhappa, <i>k.</i> ,	107
pulli, <i>s. a.</i> virāma,	278, 279	rahasya, <i>a private secretary</i> ,	21
Pulumāyi, <i>Andhra k.</i> ,	137	Rāhu,	291, 294
Puṇḍarikāksha, <i>m.</i> ,	351	rājādhirāja,	23, 40, 118n, 125, 154
Punnāḍa, <i>co.</i> ,	166	Rājāditya, <i>ch.</i> ,	58
Punnakabbā, <i>f.</i> ,	211	Rājāditya, <i>Chōla k.</i> , 159, 169, 175, 177, 183, 280, 282, 283	
Punnāṭarāja, <i>k.</i> ,	166	Rājākēsarin, <i>sur. of Chōla kings</i> ,	278
punta,	292n	Rājākēsarin, <i>sur. of Śīpurnusha</i> ,	168
Puradakēri, <i>vi.</i> ,	231, 236	Rājākēsarivarman, <i>Chōla k.</i> , 277, 278, 279, 280, 283	
Puraigilā-nāḍu, <i>di.</i> ,	68	Rājamahēndra, <i>sur. of Amma I.</i> ,	336
puram,	285	Rājamahēndrapura, <i>s. a.</i> Rājamahēndri,	336
Pūram, <i>s. a.</i> Pūrva-Phalguni,	10n	Rājamahēndri, <i>vi.</i> ,	336
Purāndara, <i>m.</i> ,	297	Rājamalla, <i>Western Gaṅga k.</i> ,	166
Purāṇa,	65	Rājamalla-Satyavākya-Koṅṅunivarman, <i>do.</i> , 175, 177, 182	
Purī, <i>vi.</i> ,	324, 337, 338, 340	Rājānarēndra, <i>k.</i> ,	238, 251
Purikarapura, <i>vi.</i> ,	183	rājaparamēśvara,	23, 40, 118, 125, 154
Pūrṇapāthaka-maṇḍala, <i>di.</i> ,	47	rājaputra,	221, 269
purōhita, <i>a family priest</i> ,	126	Rājarāja, <i>Chōla k.</i> , 17n, 75n, 277n, 279, 282, 283	
Purudēva, <i>Arhat</i> ,	208n, 212	Rājarāja I., <i>Eastern Chalukya k.</i> ,	176
Parulāre, <i>s. a.</i> Forulāre,	182	Rājarāja-valanāḍu, <i>di.</i> ,	8
Purushōttamachandrikā, <i>name of a work</i> ,	324n	Rājasēkhara, <i>Vijayanagara k.</i> ,	36
Pūsalapāḍa, <i>vi.</i> ,	33	Rājasimha, <i>Pallava k.</i> ,	279
Pūsam, <i>s. a.</i> Pushya,	10n	Rājasimha, <i>Pāṇḍya k.</i> ,	280
Pushpāchala, <i>s. a.</i> Pushpagiri,	24, 34	Rājasimha, <i>sur. of Indravarman I.</i> ,	127, 130
Pushpagiri, <i>vi.</i> ,	24	Rājasimbhēśvara, <i>te.</i> ,	359, 360
Pushpasēna, <i>Jaina preceptor</i> ,	187, 201	Rājataṭāka, <i>tank</i> ,	127, 128, 129
pushpavantau, <i>the sun and the moon</i> ,	40n	Rājāvali-kathe, <i>name of a work</i> ,	171n, 335
pushyaratha, <i>a car</i> ,	71	Rājavarman, <i>k.</i> ,	177, 183
Pustaka-gachchha,	209	Rājavibhāṭa, <i>biruda</i> ,	73
Putṭalatōḍi, <i>vi.</i> ,	292	rājēndra,	42
Puttan (Buddha), <i>m.</i> ,	279, 280	Rājēndravarmān, <i>Eastern Gaṅga k.</i> ,	18, 20
putṭi, <i>the Indian ton-weight</i> ,	93	Rājim, <i>vi.</i> ,	333
Q		Rājor or Rājorgadh, <i>vi.</i> ,	263, 264n, 265, 266
Qutb-ud-dīn Aibek, <i>Delhi k.</i> ,	339	Rājyapālādēva, <i>Kanauj k.</i> ,	265
R		Rājyapura, <i>s. a.</i> Rājōr,	263, 264, 265
Rāchamalla, <i>Western Gaṅga k.</i> ,	175, 282	Raktabhānu, <i>perhaps s. a.</i> Bakhtiyār Khilji, 338, 339	
Rāchchhō, <i>m.</i> ,	358		

	PAGE		PAGE
Râma, <i>m.</i> ,	150, 237, 258	Raṭṭarâja, <i>Silâra ch.</i> ,	268n, 293, 294, 295, 296, 297
Râma, <i>saint</i> ,	22, 126, 226, 238, 251n, 252, 253	Ravidatta, <i>k.</i> ,	163n, 166, 173n
Râma I., <i>Vijayanagara k.</i> ,	238 and Table, 252	râyasa, <i>a secretary</i> ,	148, 151
Râma II., <i>do.</i> ,	238 and Table, 252, 253	Reddi, <i>dy.</i> ,	59, 237
Râma III., <i>do.</i> ,	238 Table, 252, 253	Reddi, <i>s. a. Raṭṭa</i> ,	171
Râma IV., <i>do.</i> ,	238 Table, 253	Rêva, <i>m.</i> ,	58
Râmabhadra, <i>s. a. Râma</i> ,	184, 253	Rêvakabbe, <i>wife of Pulikâla</i> ,	231, 235
Râmabhaṭṭa, <i>m.</i> ,	257	Rêvanadêva, <i>ch.</i> ,	307n, 311
Râmabhaṭṭa, <i>m.</i> ,	150, 257	Rêvasama, <i>m.</i> ,	58
Râmachandra, <i>s. a. Râma</i> ,	66	riddhi, <i>a supernatural power</i> ,	198
Râmachandra, <i>Yâdava k.</i> ,	64n, 111, 218, 225	Rôhana, <i>mo.</i> ,	206
Râmachandrabhaṭṭa, <i>m.</i> ,	257	Rudra, <i>ch.</i> ,	94, 102
Râmadêva, <i>k.</i> ,	225, 238	Rudra, <i>Kâkatiya k.</i> ,	83, 90, 94, 95
Râmalinga, <i>m.</i> ,	257	Rudrasêna I., <i>Vâkâtaka k.</i> ,	260
Râmalingâvadhânin, <i>m.</i> ,	256	Rudrasêna II., <i>do.</i> ,	261
Râmanâtha, <i>Hoysala k.</i> ,	9, 10, 11	Rudraya, <i>m.</i> ,	34
Râmasarman, <i>m.</i> ,	344	Rudrêsvara, <i>te.</i> ,	83, 90
Râmasêtu, <i>s. a. Râmêsvara</i> ,	152	rûpa, <i>a sculptor (?)</i> ,	7n
Râmati (or Râmadi), <i>vi.</i> ,	177, 182	Rûpanârâyana, <i>te.</i> ,	209
Râmâvadhânin, <i>m.</i> ,	257	Rûpasivâchârya, <i>m.</i> ,	264
Râmaya, <i>m.</i> ,	150	Rûpnâth, <i>vi.</i> ,	135, 137, 141, 142
Râmêsvara, <i>vi.</i> ,	151	rûvâri, <i>s. a. rûpakârin</i> ,	207n
Raṇabhîta, <i>k.</i> ,	42		
raṇaka,	222, 305, 350, 358	S	
Raṇâvalôka, <i>sur. of Kambayya</i> ,	167	Śabdachaturmukha, <i>sur. of a Jaina preceptor</i> ,	188, 204
Raṇḍâ, <i>vi.</i> ,	345, 346, 350	Śabdamanidarpana, <i>quoted</i> ,	186n, 188n
Raṇḍâyiramahâveli-paṭṭu, <i>di.</i> ,	149	Śabdârṇavachandrikâ, <i>name of a work</i> ,	209n
Raṅga, <i>m.</i> ,	240	Śabdâvatâra, <i>name of a work</i> ,	167
Raṅga, <i>s. a. Śrîraṅgam</i> ,	14, 15, 16, 17	sabhâ, <i>an assembly</i> ,	281, 284, 285, 360n
Raṅga I., <i>Vijayanagara k.</i> ,	238 Table, 252	Sabhâpati, <i>m.</i> ,	151, 237, 258
Raṅga II., <i>do.</i> ,	237, 238 Table, 239, 252	Sabhâpati-kavindra, <i>m.</i> ,	150
Raṅga III., <i>do.</i> ,	238 Table, 253	sabhavân, <i>s. a. tatrâbhavân</i> ,	201n
Raṅga IV., <i>do.</i> ,	238 and Table, 253	Sachândalakapittha, <i>vi.</i> ,	296, 297n
Raṅga V., <i>do.</i> ,	238 Table	Sadâsiva, <i>m.</i> ,	255
Raṅga VI., <i>do.</i> ,	237, 238 and Table	Sadâsivarâya, <i>Vijayanagara k.</i> ,	149n, 151n, 152n, 208 add., 238 and Table
Raṅganâtha, <i>te.</i> ,	7, 9, 10, 11, 40n, 117	Sâdhârana, <i>m.</i> ,	345, 350
Raṅganâyaka, <i>te.</i> ,	24 add.	Sagarabbarasi, <i>wife of Kammara</i> ,	231, 235
raṅgâṅgabhōga, <i>s. a. angarâṅgabhōga</i> ,	102n	Sahaja-Vidyâdhara, <i>biruda</i> ,	269n
Raṅgarâja, <i>m.</i> ,	240	Sâhasatūṅga, <i>k.</i> ,	186, 200
Raṅgaya, <i>m.</i> ,	257	Sahasrabâhu (Arjuna),	305
Raṅgin, <i>god</i> ,	16	Sahasrâm, <i>vi.</i> ,	135, 137, 141
Ranôd, <i>vi.</i> ,	266, 297	Sahya, <i>mo.</i> ,	294, 295
râshṭra, <i>a district</i> ,	259n	Saigoṭṭa-Gaṅga-Permânadi, <i>ch.</i> ,	165n
Râshṭrakûṭa, <i>dy.</i> ,	54, 104, 105, 106, 159, 162, 167, 168, 169, 171, 172, 175, 268, 269, 282, 283, 284, 293, 294, 295, 297n, 299n	Śailôdbhava, <i>k.</i> ,	42
Ratnâgiri, <i>vi.</i> ,	173n	Saimûr, <i>s. a. Chênval</i> ,	295
ratnas, the three,	184n, 207n	Sainyabhîta I., <i>k.</i> ,	42
Raṭṭa, <i>s. a. Râshṭrakûṭa</i> ,	171, 268, 269, 294, 299n		
Raṭṭa-pâti, <i>co.</i> ,	294, 299n		

PAGE	PAGE		
Sainyabhīta II., <i>k.</i> ,	42	Pushya-saṁkrānti,	225, 229
Śaiva, 22, 116, 171, 187, 201, 202n, 240, 251n, 266, 277, 278, 280, 297		Uttarāyana-saṁkrānti,	214, 231, 236
Śaka, <i>tribe</i> ,	338n	saṁtāna or saṁtati, <i>the seven kinds of</i> <i>offspring</i> ,	64n, 92n, 128n, 291
Śakāditya, <i>supposed k.</i> ,	336, 337	Sanudragupta, <i>Gupta k.</i> ,	173n
Śaka era, 3, 8, 9n, 10, 11, 22, 23, 33, 35, 36, 40, 48, 54, 57, 60, 65, 70, 71, 72, 73, 80n, 82n, 83n, 84, 92, 94n, 95, 96, 105, 111, 115, 116, 117, 118, 119, 125, 148, 149, 159, 160, 165n, 169, 170, 172n, 173n, 174n, 183, 185, 187, 189, 207, 208, 209, 211, 212, 214, 215, 217, 218, 225, 226, 229, 231, 234, 236, 237, 238 and Table, 239, 254, 268, 269, 270, 282, 286, 287, 291, 293, 295, 297, 303, 305, 308, 315, 316, 318, 324n, 326, 336, 337		Sanagamayya, <i>m.</i> ,	211
Sākhaṅgadyanḥā-vishaya, <i>di.</i> ,	355, 358	Sanaphulla, <i>Silāra ch.</i> ,	294, 295
sākshin, <i>an eye-witness</i> ,	318	Sandānā-vishaya, <i>di.</i> ,	345
Śaktimaṅgala, <i>s. a. Śattiyamaṅgalam</i> ,	226, 229	Saṅgalaiya, <i>m.</i> ,	270
śālikhalla,	214	Sāṅghī, <i>vi.</i> ,	171
sallēkhanā,	185, 207	Śānivarāsiddhi, <i>biruda</i> ,	208, 212, 269n
Śalukika, <i>family</i> ,	54, 57	Śānivarāsiddhidēva, <i>god</i> ,	208n
Śāluva-Nṛsiṅha, <i>Vijayanagara k.</i> ,	238, 252	Śānivarāvijaya, <i>biruda</i> ,	269
Sāmāchārīsataka, <i>quoted</i> ,	189	Sāṅkanārya, <i>m.</i> ,	41
samādhi, <i>s. a. sallēkhanā</i> ,	185, 207	Śāṅkhachūḍa, <i>serpent</i> ,	294
Sāmāṅgaḍ, <i>vi.</i> ,	1, 2, 103, 106n	Śāṅkhapāni, <i>m.</i> ,	354
sāmanta, <i>a vassal</i> ,	209, 211	Sāṅkhēḍā, <i>vi.</i> ,	168
Samantabhadra, <i>Jaina author</i> ,	165, 186, 199	Śāntidēva, <i>Jaina preceptor</i> ,	188, 204
Sāmanta-Bhōja, <i>m.</i> ,	93	Śāntinātha, <i>do.</i> ,	188, 205
Samatirthaka, <i>vi.</i> ,	105	Sapāda or Sapāta, <i>k.</i> ,	238
Samayāpuram, <i>vi.</i> ,	9n	Sārajādēvi, <i>te.</i> ,	110
Samayasundara, <i>author</i> ,	189	Sārākachēbha Twelve, <i>di.</i> ,	105
Sambalpur, <i>vi.</i> ,	312n, 341	Sarāumatamba, <i>di.</i> ,	131, 133
Sambaūra, <i>m.</i> ,	58	Śarman, <i>m.</i> ,	58
sāṁdhivigrahika,	297	Śārngadharapaddhati, <i>quoted</i> ,	297n
sāṁdhivigrahin,	311, 355, 359	Sarva, <i>m.</i> ,	34
Saṅgama, <i>vi.</i> ,	152	Sarvachandra, <i>m.</i> ,	134
Saṅgama I., <i>Vijayanagara k.</i> , 22, 23, 32, 35, 36, 40, 114, 124, 125, 225, 228		Sarvadēva, <i>m.</i> ,	58
Saṅgama II., <i>do.</i> , 22, 23, 24, 32, 33, 34, 35, 36, 115, 118, 119		Sarvajña, <i>m.</i> ,	118
Saṅgamēśvara, <i>te.</i> ,	3	sarvamānya, <i>free of taxes</i> ,	254, 258
saṅgha, <i>the Church</i> ,	137, 141	sarvanamasya,	216, 217
Sāmiya, <i>vi.</i> ,	177, 182	Sarvanātha, <i>m.</i> ,	257
Śāṁkarāchārya,	171	Śāsanadēvatā, <i>goddess</i> ,	199
Śāṁkaragaṇa, <i>Kalachuri k.</i> ,	168	śatānga, <i>a car</i> ,	15
śāṁkarasakha (<i>śivapriya</i>), <i>a crystal</i> ,	228n	Śatapathabrāhmaṇa, <i>commentary on the</i> ,	23, 118
saṁkrāntis :—		Śatrubhayaṁkara, <i>k.</i> ,	187, 201
Dakṣiṇāyana-saṁkrānti,	269, 270	Śāttan, <i>m.</i> ,	281, 284, 285
Karkāṭa-saṁkrānti,	269, 270	Śattiyamaṅgalam, <i>vi.</i> ,	226
Makara-saṁkrānti,	96	sattra,	215, 291
		Satyamaṅgalam, <i>vi.</i> ,	35, 115, 116, 225
		Satyantivākya-Koṅṅunivarman, <i>sur. of Būtuga</i> , 177, 183	
		Satyāśraya, <i>sur. of the Western Chalukyas</i> , 6, 7, 50, 52, 304, 310, 359, 360	
		Satyāśraya, <i>Western Chālukya k.</i> ,	293, 294, 295
		Satyavākya, <i>m.</i> ,	217
		Satyavākya-Permāṇḍi, <i>Western Gaṅga k.</i> ,	175
		Satyavarman, <i>Eastern Gaṅga k.</i> ,	220n, 231, 332n
		Sāvānarājīyapuram, <i>s. a. Nallūr</i> ,	119, 126
		Śāvāra or Śābara (Saura), <i>tribe</i> ,	134 and add.

	PAGE		PAGE
Sāvata, <i>k.</i> ,	263, 265	Śilāra, <i>s. a.</i> Silāra,	268, 269, 293, 294, 295
Sāyadaka hill,	134	Simha, <i>s. a.</i> Singhapa,	111
Sāyana, <i>author</i> ,	23, 24, 117, 118, 119	Simhala, <i>Ceylon</i> ,	225, 223, 294
Sayyāpali, <i>vi.</i> ,	296	Simhanandin, <i>Jaina preceptor</i> ,	165, 186, 199
season, rainy,	259, 260	Simhavarman, <i>Pallava k.</i> ,	144
Sēḍakōḍu, <i>vi.</i> ,	292	Simkēsari, <i>s. a.</i> Suikēsaru,	22, 24, 34
Śēkhara, <i>title of a karaṇa</i> ,	111	Sinda, <i>family</i> , 136, 230, 231, 235, 236, 307, 310,	311, 316
Śēkṣilār, <i>author</i> ,	277n	Sinda, <i>mythical k.</i> ,	231, 235
Sēlār, <i>family name</i> ,	136	Sinda, the long-armed,	231, 235
Seleucus, <i>k.</i> ,	334	Sindarāja, <i>Sinda ch.</i> ,	307, 310
Sellappa, <i>m.</i> ,	150	Sindēsvara, <i>te.</i> ,	231, 236
Śellāyi (Kālī), <i>goddess</i> ,	9	Sindhū, <i>co.</i> ,	167, 186, 199, 236
Śēlusēlāgaddī, <i>vi.</i> ,	222	Sindhū, <i>the Indus</i> ,	231, 232, 235
sēnāpati,	259, 322	Sindhurājadēva, <i>Paramāra k.</i> ,	46
Sēndraka, <i>family</i> ,	50, 52, 136	Singadatta, <i>m.</i> ,	359
Śēngalpaṭṭu (Chingleput), <i>vi.</i> ,	149	Śingapārya, <i>m.</i> ,	41
Śēñji (Gingee), <i>vi.</i> ,	224, 226	Singaperumāl, <i>m.</i> ,	256
Śēnkalanīrpaṭṭu-simā, <i>di.</i> ,	149	Śingavaram, <i>vi.</i> ,	226
Śēnṇippērayaṇ or Śēnṇippēraiyaṇ, <i>m.</i> , 281, 284, 285		Śingayabhaṭṭa, <i>m.</i> ,	292
Śēraṇmahādēvi, <i>s. a.</i> Shērmādēvi,	240, 254	Singhapa, <i>Yādava k.</i> ,	111, 218
Serkhi, <i>s. a.</i> Siharakhī,	54	Śingiri, <i>m.</i> ,	257
Śēsha, <i>god</i> ,	11, 15, 254, 316, 318	Singōāgrāma, <i>vi.</i> ,	359
Śēshādri, <i>m.</i> ,	240, 256	Śinniyappa, <i>m.</i> ,	150
Śēshagiri, <i>s. a.</i> Tirumalai hill,	253	Śirāladēvar, <i>Saiva saint</i> ,	277n
Sētu, <i>s. a.</i> Rāmēśvara, 152, 153, 154, 254, 255, 309		Sironcha, <i>vi.</i> ,	315
Sēṇṇa or Sēṇṇachandra, <i>s. a.</i> Sēvaṇadēva,	218	Sirpur, <i>vi.</i> ,	134n and add., 333, 334
Sēvaṇa, <i>co.</i> ,	84, 91, 217	Śirūr, <i>vi.</i> ,	162, 163n, 231n
Sēvaṇadēva, <i>Yādava k.</i> ,	217, 218	Śiruttōṇḍa, <i>Saiva saint</i> ,	277
Śēvuṭṭu-Paṇappākkaṁ, <i>s. a.</i> Panappāka,	120	sisavi,	296
Sēvyarasa, <i>Sinda ch.</i> ,	231, 235	Sitābaldī, <i>vi.</i> ,	304
Shāhbāzgarhī, <i>vi.</i> ,	135, 142	Śiva, <i>god</i> , 2, 3, 6, 15, 20n, 33, 34, 42, 47, 59, 60,	
Shelkē, <i>family name</i> ,	136	63, 66, 70, 71, 74, 78, 82, 84, 89, 91, 93,	
Shendē, <i>do.</i> ,	136	95, 101, 102, 103, 114, 116, 124, 125, 126,	
Shērmādēvi, <i>vi.</i> ,	240	150, 199, 200, 202, 214, 217, 223, 232,	
Shēvaḍa, <i>f.</i> ,	302, 303n	234, 240, 260, 263, 268, 270, 277, 278,	
Shihāb-ud-dīn Muḥammad Ghōri, <i>k.</i> ,	339	280, 293, 307, 310n, 315, 318	
Śiddāpura, <i>vi.</i> ,	135, 136, 137, 138, 142	Śiva, <i>m.</i> ,	7
Siddhāntakaumudī, <i>quoted</i> ,	26n	Śivāditya, <i>m.</i> ,	58
Siddhāntichandrabhūṣaṇapaṇḍitadēva, <i>m.</i> ,	217	Śivagupta, <i>Kāṭak k.</i> , 324n, 325, 326, 327, 333,	
Siddhāntōddhāra, <i>name of a work</i> ,	202n	334, 338, 344, 350	
Siddhārthaka, <i>vi.</i> ,	127, 129	Śivamahārāja, <i>Western Gaṅga k.</i> ,	75
Siddhaya, <i>m.</i> ,	256	Śivamāra, <i>do.</i> , 160, 161, 167, 168,	
Sīha, <i>m.</i> ,	58	174, 175, 177, 182	
Sihapaiya, <i>m.</i> ,	270n	Śivamāra-Saigoṭṭa-Koṅṇuivarman, <i>do.</i> , 177, 182	
Sihappaiya, <i>m.</i> ,	270	śivaṇ, <i>a cat's-eye</i> ,	228n
Siharakhī or Siharakhī Twelve, <i>di.</i> ,	54, 57, 58	Sivāra, <i>vi.</i> ,	174
Śilābhañjapāṭi, <i>vi.</i> ,	354	Sivarpaṭṭa, <i>vi.</i> ,	174
Śilāhāra, <i>s. a.</i> Silāra, 136, 186n, 208, 211, 214,		Śivaśarman, <i>author</i> ,	202n
268n, 293n, 294		Śivaśarman, <i>m.</i> ,	134
Śilānka, <i>author</i> ,	202n	Śivaśāsana, <i>m.</i> ,	7
Silāra, <i>family</i> ,	268n, 293, 294, 295		

	PAGE		PAGE
Śivata, <i>vi.</i> ,	296	Śrīkaṅṭhanātha, <i>m.</i> ,	22, 33, 35, 119
Śiva-tithi,	65	Śrīkaṅṭhapura, <i>s. a.</i> Bīṭraguṅṭa,	22, 33, 34, 35
Śivavardhamāna, <i>m.</i> ,	7	śrīkarana, <i>a secretary</i> ,	318
Siwanī, <i>vi.</i> , 258n, 259, 260, 261n, 262n, 334n		Śrīmatī, <i>f.</i> ,	23, 24, 119n
Śiyaḍḍṇī, <i>vi.</i> ,	265	Śrīmāyī, <i>s. a.</i> Śrīmatī,	119
Si-Yu-Ki, <i>quoted</i> ,	33n	Śrī-Muḷlūra, <i>vi.</i> ,	188, 204
Skandapura, <i>vi.</i> ,	166, 171	Śrīnallūr, <i>s. a.</i> Nallūr,	119, 120, 126
Skandasīshya, <i>k.</i> ,	277, 279	Śrīni, <i>m.</i> ,	257 and add.
Skandavarman, <i>k.</i> ,	166	Śrīnivāsa, <i>m.</i> ,	256, 257
Skandavarman, <i>Pallava k.</i> ,	144, 277	Śrīnivāsaśāstrin, <i>m.</i> ,	256
skandhaka,	264	Śrīpālādēva, <i>Jaina preceptor</i> ,	187, 202
Śōbhana, <i>m.</i> ,	350	Śrīpati, <i>m.</i> ,	111
Sōma, <i>m.</i> ,	58	Śrīprithivīvalabha <i>or</i> Śrīprithivīvalabha,	
Śōmābhāṭṭa, <i>m.</i> ,	256	<i>biruda</i> , 4, 5, 219, 232, 234, 305, 308, 360	
Śōmadēva, <i>author</i> ,	209n	Śrīpuruṣa, <i>sur. of</i> Muttarasa, 160, 161, 168, 173,	
Śōmaladēvi, <i>queen of</i> Śōmēśvara,	8n, 9	174, 175, 177, 182	
Śōmalāpura, <i>s. a.</i> Mattikaṭṭapura,	8n	Śrīraṅgam, <i>vi.</i> , 7, 8, 9, 10, 11, 14, 15, 17, 72, 116,	
Śōmalīśvara, <i>god</i> ,	8n	117, 152, 154, 240	
Śōmanātha, <i>m.</i> ,	256	Śrīraṅgapattṇam (Seringapatam), <i>vi.</i> ,	151
Śōmanātha, <i>te.</i> ,	9n	Śrīraṅgarāja, <i>m.</i> ,	255
Śōmanāthadēvapattana, <i>s. a.</i> Vērāwal,	302, 303	Śrīśailam, <i>vi.</i> , 59, 64, 116, 152, 154, 286, 291	
Śōmanāthapura, <i>vi.</i> ,	9n	Śrīvalla, <i>s. a.</i> Tiruvallam,	70, 71
Śōmanāthārya, <i>m.</i> ,	237	Śrīvallabha, <i>sur. of</i> Bhūvikrama,	167
Śōmanātha-Śōmayājin, <i>m.</i> ,	318	Śrīvallabhanarēndra, <i>sur. of</i> Gōvinda III.,	57, 104
Śōmarāja, <i>m.</i> ,	318	Śrīvallabha-Śēnānandarāja, <i>Sēndraka ch.</i> ,	50, 52
Śōmaśarman, <i>m.</i> ,	134	Śrīvallagrāma, <i>vi.</i> ,	354
Śōmāśī, <i>m.</i> ,	150	Śrīvarddhadēva, <i>Jaina author</i> ,	186, 200
Śōmavāra-śrī-Gurvaya, <i>m.</i> ,	150	Śrīvijaya, <i>Jaina preceptor</i> ,	188, 204
Śōmēśvara, <i>Hoysala k.</i> , 8, 9, 10, 11		Śrīvikrama, <i>Western Gaṅga k.</i> ,	161, 167, 182
Śōmēśvara I., <i>Western Chālukya k.</i> ,	188	Śrutabindu, <i>name of a work</i> ,	202n
Śōmēśvara II., <i>do.</i> ,	170, 231, 235	Śrutakēvalin,	171n, 185, 198
Śōmēśvarabhaṭṭa, <i>m.</i> ,	215	Stāmāna, <i>vi.</i> ,	296
Śōmēśvaradēva, <i>m.</i> ,	217	stambha, <i>a measure</i> ,	211
Śōmēśvaradēva-chakravartin, <i>k.</i> , 315, 316, 318		sthānādhikaranika,	323
Śōmidēva, <i>Vijayanagara k.</i> , 238 and Table,	251	Sthānaka, <i>s. a.</i> Thāpa,	269, 270, 271
Śōmi-Nāyaka, <i>m.</i> ,	318	Subandhu, <i>author</i> ,	255n
Śōṇagiri, <i>s. a.</i> Śōṇaśaila,	154	Śubhachandradēva, <i>Jaina preceptor</i> ,	189
Śōṇaśaila, <i>s. a.</i> Tiruvannāmlai,	116, 152	Śubhadēva, <i>m.</i> ,	3, 7
Śōpurīya school,	264	Śubhatuṅga, <i>sur. of</i> Kṛishṇa I.,	104
Sorab, <i>vi.</i> ,	173n	Śūḍi, <i>vi.</i> , 158, 159, 174, 175, 177, 283	
Śravaṇa-Belgola, <i>vi.</i> , 117, 167, 171n, 184, 185,	189, 209	Śūdra, <i>caste</i> ,	59, 286
Śrāvasti-maṇḍala, <i>di.</i> ,	359	Śūdraka, <i>k.</i> ,	235
śrēshṭhin,	302	Sugata, <i>s. a.</i> Buddha,	200, 201
śrēshṭhinī,	302, 303n	Sulaimān, <i>Bengal k.</i> ,	326, 339
Śrī-Dhānyāṅkapura, <i>s. a.</i> Amarāvati, 94, 95, 96, 102		Suldhātavi Seventy, <i>di.</i> ,	184
Śrīdharabhaṭṭa, <i>m.</i> ,	20, 150	śulka-maṇḍapikā, <i>custom house</i> ,	264n
Śrīgiri, <i>m.</i> ,	34	Sumatīdēva, <i>Jaina author</i> ,	186, 200
Śrīkaṅṭha, <i>m.</i> ,	34	Sumatisaptaka, <i>name of a work</i> ,	186, 200
Śrīkaṅṭhachārya, <i>m.</i> ,	264	Sun, race of the, 80, 81, 90, 171, 337, 340n	
		Sundaramūrti, <i>Śaiva saint</i> ,	240, 278

	PAGE		PAGE
Sundara-Pāṇḍya (Jaṭavarman), <i>Pāṇḍya k.</i> ,	8,	Talavanagara, <i>vi.</i> ,	168
	11, 14, 15, 16, 17, 40n	Talavanapura, <i>vi.</i> ,	165
Sundara-Pāṇḍya (Māvarman), <i>do.</i> ,	17n	Tālikōt, <i>vi.</i> ,	238 and add.
Sundarēsa, <i>te.</i> ,	255	Tallābhatṭa, <i>m.</i> ,	292
Sūṇḍi, <i>s. a. Sūṇḍi</i> ,	159, 184	Tālurage-kholla, <i>di.</i> ,	215
suṅka (śulka), <i>revenue</i> ,	318	Tāmrāparṇi, <i>ri.</i> ,	93, 240, 254
Suṅkēsaru, <i>vi.</i> ,	24	tāmra-sāsana, <i>a copper-plate grant</i> ,	222
suṅkha (śulka), <i>a tax</i> ,	96	Tāmūdiri, <i>the Zamorin</i> ,	68
Supārā, <i>vi.</i> ,	136	Taṅcha, <i>s. a. Taṅjāvūr</i> ,	151 add.
Suradhēnupura, <i>vi.</i> ,	167	Taṅcha-rājya, <i>co.</i> ,	151 and add.
Sūraprasāda, <i>m.</i> ,	264	Taṅjai, <i>s. a. Taṅjāvūr</i> , 151 add., 281, 282, 283, 284, 285	
Suratrāpa, <i>a Sultān</i> ,	32, 40, 115, 148	Taṅjāpurī, <i>s. a. Taṅjāvūr</i> ,	177, 183, 283
Sūraya, <i>ch.</i> ,	83, 90	Taṅjāvūr (Tanjore), <i>vi.</i> , 67, 68n, 72n, 151 add.,	
Sūrya, <i>god</i> ,	268	159, 161, 162, 164, 165, 169, 175, 239, 281,	
Sūryanārāyana, <i>m.</i> ,	257	282, 283, 284	
sūtradhāra, <i>an architect</i> ,	111	Tāpṛiēntala (Tāpṛi-ēndal), <i>vi.</i> ,	226, 229
sūtras :—		tapas,	206n
Āpastamba,	150, 151, 256, 257	Tārā, <i>goddess</i> ,	200
Āsvalāyana,	255, 256	Tarkabhāshāprakāśikā, <i>name of a work</i> ,	118
Bōdhāyana,	119, 257	Tarkārikā, <i>vi.</i> ,	350n
Drāhyāyana,	150	Tāta-Pinnama I., <i>Vijayanagara k.</i> , 238 and	
Jaimini,	257	Table, 251	
Pravachana,	144	Tātayārya, <i>m.</i> ,	239, 253
Satyāśhādhā,	256, 257	Tathāgata, <i>s. a. Buddha</i> ,	138, 201
Suvāṇṇagiri, <i>vi.</i> ,	136, 137, 140	Tatpurusha, <i>one of the five faces of Śiva</i> ,	64
Suvarṇavarsha, <i>swr. of Gōvinda IV.</i> ,	269	tatti,	263, 264n
Svayambhūnātha, <i>m.</i> ,	150	Tējōrāsīpaṇḍita, <i>m.</i> ,	231, 236
Śvētāmbara, 186n, 187n, 188, 189, 198n, 202n, 203n		tentali, <i>a tamarind tree</i> ,	20n
Śvētāsarōvara, <i>s. a. Śravana-Belgoḷa</i> ,	185, 207	Tērdāl, <i>vi.</i> ,	209
syādvāda, <i>scepticism</i> ,	205, 209	thaira, <i>sthavira</i> ,	137n
		Thakka, <i>the Panjāb</i> ,	186, 199
		Thālū, <i>m.</i> ,	111
		Thāna, <i>vi.</i> ,	271
		Tiḍgundi, <i>vi.</i> ,	306, 308, 316n
		tiger, <i>crest</i> , 118, 125, 154, 231, 232, 235, 236,	
		307, 316, 318	
		Timma, <i>Vijayanagara k.</i> ,	148
		Timmābhatṭa, <i>m.</i> ,	150
		Timmājyōtishika, <i>m.</i> ,	150
		Timmarasa, <i>m.</i> ,	240 and add., 255
		Timmāvadhānin, <i>m.</i> ,	150, 256
		Timmaya, <i>m.</i> ,	150, 151
		tinduka, <i>tree</i> ,	134
		Tippājī, <i>queen of Nṛsimha</i> ,	148
		Tippayārya, <i>m.</i> ,	34, 292
		Tiravāḍa, <i>vi.</i> ,	214 and add. 215
		Tirikaṭu-vishaya, <i>di.</i> ,	18, 20
		tīrtha,	291
		Tīrthahalli, <i>vi.</i> ,	173n
		Tīrthēsa, <i>the founder of the religion</i> ,	198

	PAGE		PAGE
Tirukkalukkuṅṅam, <i>vi.</i> , 8, 149n, 276, 278n, 279, 280, 281, 282, 283, 284, 285		Trikaliṅga, <i>co.</i> ,	111, 327, 337
Tirumala, <i>m.</i> ,	240, 256	Trikāṇḍasēsha, <i>quoted</i> ,	198n
Tirumala, <i>Nāyaka k.</i> ,	237, 238, 239, 240, 255	trikūṭa,	20
Tirumala I., <i>Vijayanagara k.</i> , 238 and Table, 252		Trikūṭēśvara, <i>te.</i> ,	217
Tirumala II., <i>do.</i> ,	238 Table, 253	trilakṣaṇa, <i>the three qualities</i> ,	200n
Tirumalā, <i>Vijayanagara queen</i> ,	238 Table, 252	Trilōchanapāla, <i>Kanauj k.</i> ,	265, 330
Tirumalai, <i>hill</i> ,	238n, 253n	Trilōchana-Pallava, <i>mythical k.</i> ,	286
Tirumalai, <i>vi.</i> ,	119n, 187n	Trilōchanārya, <i>m.</i> ,	60, 66
Tiruānasambandar, <i>Sāiva saint</i> ,	277, 278	Triṇayana-Pallava, <i>mythical k.</i> ,	95, 286
Tirunāvukkaraiyar, <i>do.</i> ,	278	triphalī-tāmrāsāsana,	345, 346
Tirunelli, <i>vi.</i> ,	66, 67, 68	Tripurī, <i>vi.</i> ,	177, 183
Tirupati, <i>vi.</i> ,	150n, 238n, 240	Trivikrama, <i>m.</i> ,	7
Tiruppāṇmalaidēva, <i>te.</i> ,	75n	tulādhirōha, <i>a ceremony</i> ,	14n
Tirupparāṅkuṅṅam, <i>vi.</i> ,	17n	tulanā, <i>s. a. bhāvanā</i> ,	207n
Tirupparuttikkunṅam <i>vi.</i> ,	117	Tūlēṇḍā or Trūlēṇḍā, <i>vi.</i> ,	245
Tiruppāsūr, <i>vi.</i> ,	116	Tulumva-khaṇḍa, <i>di.</i> ,	345
Tiruppūndurutti, <i>vi.</i> ,	280, 281	Tulushka, <i>a Musalmān</i> ,	40
Tiruttonḍar, <i>the sixty-three</i> ,	240	Tuluva, <i>co.</i> ,	151
Tiruttonḍattogai, <i>name of a hymn</i> ,	278	Tuṇḍāka-vishaya, <i>s. a. Tonḍai-maṇḍalam</i> ,	119n
tirutuvālaya, <i>tax</i> ,	258	Tuṇḍira, <i>co.</i> ,	225, 228
tiruvaḍi, <i>His Majesty</i> ,	69, 240	Tuṇḍira-maṇḍala, <i>s. a. Tonḍai-maṇḍalam</i> ,	119n
Tiruvallam, <i>vi.</i> ,	70	Tuṅgabhadrā, <i>vi.</i> ,	35, 40, 125, 149
Tiruvāṇaikkā, <i>vi.</i> ,	72, 73	Turanallūr, <i>vi.</i> ,	120
Tiruvāṇāmalai, <i>vi.</i> ,	115, 240, 282	Turushka, <i>a Musalmān</i> ,	152, 339
Tiruvārūr, <i>vi.</i> ,	240, 278n	Turvasu, <i>mythical k.</i> ,	151
Tiruvāsi, <i>vi.</i> ,	10	Turvunā, <i>vi.</i> ,	350
Tiruvattiyūr (Little Conjeeveram), <i>vi.</i> ,	71		
Tiruvēṅgaḍa, <i>m.</i> ,	240, 257	U	
Tiruvēṅkam-Uḍaiyār, <i>m.</i> ,	150	Udagai, <i>vi.</i> ,	283n
tiruvēṭṭai,	73	udagayana, <i>the sun's progress to the north</i> , 127, 129, 131, 134	
Tiruvīsaippā, <i>name of a work</i> ,	280, 281	Uḍaiyar, <i>dy.</i> ,	116
Tirvaḍi-rājya, <i>di.</i> ,	240, 254	udaka-bandha, <i>a sluice</i> ,	130
Tivara, <i>k.</i> ,	333	Udaya, <i>author</i> ,	167
Tonḍai-maṇḍalam, <i>co.</i> ,	120	Udāya, <i>s. a. Chōḍōdaya</i> ,	83
Tonḍira-maṇḍala, <i>s. a. Tonḍai-maṇḍalam</i> , 119, 120, 126		Udayachandramaṅgalam, <i>s. a. Udayēndiram</i> , 144, 145	
Toranallūri, <i>s. a. Turanallūr</i> ,	120, 126	Udaya-Chōḍa, <i>s. a. Chōḍōdaya</i> ,	83
Tōrkhēḍē, <i>vi.</i> ,	53	Udayāditya, <i>Paramāra k.</i> ,	47, 48
Tōsali, <i>vi.</i> ,	137	Udayakhēḍin, <i>m.</i> ,	222
Traikūṭaka, <i>dy.</i> ,	135	Udayana, <i>k.</i> ,	134n and add., 333
Trailōkyadīpikā, <i>name of a work</i> ,	203n	Udayavarman, <i>Paramāra k.</i> ,	46n
Trailōkyamahādēvi, <i>queen of Vikramāditya II.</i> , 3, 7		Udayēndiram, <i>vi.</i> , 74, 75, 79, 80n, 134n, 142, 145, 164, 165, 167, 168, 173n, 186, 277, 278, 280, 281, 282, 312n	
Trailōkyēśvara, <i>te.</i> ,	3, 7	Udayēndumaṅgala, <i>s. a. Udayēndiram</i> , 74, 75, 79, 145	
Traividya, <i>sur. of Śrīpālādēva</i> ,	187, 202	Udaypur, <i>vi.</i> ,	47n, 48n, 339
tribhōga,	217	udraṅga,	264, 270
Tribhuvanamalla, <i>sur. of Betma</i> ,	95		
Tribhuvanamalla, <i>sur. of Vikramāditya VI.</i> , 304, 307, 310, 311			
Trichinopoly, <i>vi.</i> ,	8, 72n		

	PAGE		PAGE
Ugrakhêdirâja, <i>m.</i> ,	222	Vakragrîva, <i>Jaina preceptor</i> ,	186, 199
Uhinai, <i>s. a.</i> Ūnamâñjêri,	149, 150	Valabhi, <i>vi.</i> ,	135, 164, 303, 319, 320, 322, 323n
Ujjain, <i>vi.</i> ,	329, 331	Vâlaka-Kâmaya, <i>ch.</i> ,	72, 73
ulgu (<i>śulka</i>), <i>a toll</i> ,	69n	Valavâda, <i>s. a.</i> Wâlwa,	208, 209, 211
Ulbâs, <i>ri.</i> ,	271	Valivagara, <i>s. a.</i> Valipattana,	294n
Umâmahêśvara, <i>god</i> ,	214	Valipattana, <i>vi.</i> ,	294, 295
Ūnamâñjêri, <i>vi.</i> ,	147, 149, 150n	Valla, <i>s. a.</i> Tiruvallam,	70, 71
uparikara,	47, 109n, 270n	Vallabha, <i>k.</i> ,	106
upâsaka, <i>a lay-worshipper</i> ,	140, 141	Vallabha, <i>m.</i> ,	34, 41
Upêndrasingha, <i>m.</i> ,	42	Vallabha, <i>sur. of</i> Gôvinda II.,	104
Urâiyûr, <i>vi.</i> ,	72, 73, 281	Vallabhadurjaya, <i>m.</i> ,	360
Ūrjaka, <i>s. a.</i> Kârttika,	125	Vallabhaġhōsha, <i>m.</i> ,	314
Uruvupalli, <i>vi.</i> ,	143, 144, 145n, 146n	Vallabharâja, <i>s. a.</i> Pulikêśin II.,	277
Utkala, <i>Orissa</i> ,	337	Vallabharâja, <i>sur. of</i> Dantidurga,	104
		Vallabhârya, <i>m.</i> ,	292
		Vallâjîśvara, <i>god</i> ,	8n
		Vallam, <i>vi.</i> ,	278
		Valluva-nâdu, <i>di.</i> ,	68, 69
		Vâmana, <i>m.</i> ,	42
		Vamsapôtaka-bhōga, <i>di.</i> ,	263, 265
		Vanabhid, <i>m.</i> ,	71
		Vânâpalli, <i>vi.</i> ,	59 and add., 60, 92n, 286, 287
		Vandavâsi, <i>vi.</i> ,	36n
		Vaṅga, <i>co.</i> ,	149, 153
		Vaṅ-Talaisêri-Gaṅḍaṅ, <i>m.</i> ,	69
		vâpa, <i>a measure</i> ,	214n
		Vâparavâta, <i>vi.</i> ,	296
		Vapavâta, <i>vi.</i> ,	222
		Vâppaiya-êrêśtthin, <i>m.</i> ,	270
		Vappuvanna, <i>Śîlâra ch.</i> ,	269
		vapyaka, <i>a measure</i> ,	214
		Varadabhaṭṭa, <i>m.</i> ,	240, 257
		Varadâbhaṭṭa, <i>m.</i> ,	150
		Varadarâja, <i>s. a.</i> Arulâla-Perumâl,	240
		Varadaya, <i>m.</i> ,	150
		Varâhamihira, <i>astronomer</i> ,	111, 335n
		Varâhanadi, <i>ri.</i> ,	226
		Varâha-vartani, <i>di.</i> ,	127, 129
		Vardhamâna, <i>s. a.</i> Mahâvira,	185, 198
		Vârubbennâ, <i>ri.</i> ,	52
		vâsaka, <i>s. a.</i> râjadhâni (?),	20n
		Vasantarâya, <i>sur. of</i> Anna-Vêma,	286, 291
		vasant-ôtsava, <i>the spring festival</i> ,	286
		Vâsavadattâ, <i>commentary on the</i> ,	255n
		Vasishṭha, <i>m.</i> ,	358
		Vâsiyâna-Ghaisâsa, <i>m.</i> ,	214
		Vâsu, <i>m.</i> ,	351
		Vâsudêva, <i>m.</i> ,	209, 292, 305, 344
		Vâsuki (Vâsugi), <i>Nâga k.</i> ,	231, 235
		Vâtâpi, <i>s. a.</i> Bâdâmi,	3, 52, 277, 279n, 280

V

Vâchâmbâ, <i>f.</i> ,	93
Vachchhapayya, <i>m.</i> ,	222
Vadadgula, <i>vi.</i> ,	296
Vadagûjara-vamśa,	265
Vadakarai-Veṅkôṅkuḍi, <i>vi.</i> ,	72, 73
Vadaku-Nallûr, <i>s. a.</i> Nallûr,	120
Vadamala, <i>m.</i> ,	240, 257
Vaddiga, <i>Râshṭrakûṭa k.</i> , 169, 175, 268n, 269, 271n, 293	
Vâdibhakanṭhîrava, <i>s. a.</i> Vâdibhasimha,	188, 205
Vâdibhasimha, <i>author</i> ,	199n
Vâdibhasimha, <i>sur. of</i> Ajitasêna,	188, 205
Vâdikôlâhala, <i>sur. of</i> Padmanâbha,	188, 205, 206n
Vâdirâja, <i>Jaina preceptor</i> ,	187, 188, 203, 204
Vadiyûr-gaṇa,	184
Vadlakurru, <i>vi.</i> ,	83, 91
vâhaka,	305
vâhalâ, <i>a water-course</i> ,	296
Vaidîsa, <i>s. a.</i> Bêsnagar,	186, 199
Vairigôdhûmagharâṭṭa, <i>ch.</i> ,	84, 92
Vaishnava,	240, 251n
vaisvâsika,	42
Vajjadadêva, <i>Śîlâra ch.</i> ,	269
Vajrahasta, <i>Eastern Gaṅga k.</i> ,	131n, 221, 222
Vajrahasta V., <i>do.</i> ,	222
Vajranandin, <i>Jaina author</i> ,	186, 199
Vajraṭa, <i>k.</i> ,	106
Vakadêpa, <i>Kaṭak k.</i> ,	137
Vâkâṭaka, <i>dy.</i> ,	259, 334n
Vakaveddâ, <i>vi.</i> ,	341, 344
Vakkarâ, <i>ri.</i> ,	34
Vâkpatirâja, <i>Paramâra k.</i> ,	46, 329, 331

	PAGE		PAGE
Vaṭasthalikāprāya, <i>di.</i> ,	323n	Venkaṭādri, <i>m.</i> ,	151, 240, 255, 256, 257
vāy- <i>kkēlppān</i> , <i>a secretary</i> ,	69n	Venkaṭādri, <i>Vijayanagara k.</i> ,	238 and Table, 252
Vāyulinga at Kālahasti,	93n	Venkaṭapati, <i>m.</i> ,	240, 256, 257
Vāyvaḍa Twelve, <i>di.</i> ,	307, 308, 311	Venkaṭāsaila, <i>s. a. Tirumalai hill</i> ,	253n
Vēdabhāshya,	118, 125	Venkaṭayya, <i>m.</i> ,	256
Vēdagiriśvara, <i>te.</i> ,	276	Venkaṭēsa, <i>god</i> , 22, 226, 236, 238, 239, 251,	254, 258
Vēdas and śākhās :—		Venkaṭēśvara, <i>m.</i> ,	256
Rich,	41, 255, 256, 257	Venkōṅkuḍi, <i>vi.</i> ,	72n
Bahvṛicha,	105, 150	Vēnugōpāla, <i>te.</i> ,	94
Sāman,	150, 215, 256, 257, 344	Vēppambaṭṭu, <i>vi.</i> ,	35r
Chhandōga or Chbāndōga, 127, 129, 131,	134, 216, 354, 359	Vērāwal, <i>vi.</i> ,	302, 303
Kauthuma,	7, 344, 354	Vernā, <i>s. a. Krishnā</i> ,	94, 102
Yajus, . 119, 126n, 150, 151, 255, 256, 257, 344		veṭṭi, <i>s. a. viṣṭi</i> ,	323n
Kāva,	305, 344	viḍūrasāra, <i>s. a. vaiḍūrya</i> ,	204n
Mādhyamīna,	58, 105	Vidyābharanādēva, <i>m.</i> ,	217
Taittirīya,	42, 105, 144	Vidyāadhanamjaya, <i>sur. of Hēmasēna</i> ,	187, 202
Vājasaneyā,	18, 20, 58, 323, 350	Vidyādhara,	294
Vājasaneyin,	105	Vidyādhara Bhañja, <i>k.</i> ,	42n
Vājīn,	105	Vidyānagarī, <i>s. a. Vijayanagara</i> ,	115n
Vēganadi, <i>ri.</i> ,	226, 229	Vidyānanda, <i>author</i> ,	186n
Vela-nāṇḍu, <i>di.</i> ,	83, 84, 90, 91	Vigahapāla, <i>m.</i> ,	314
vēli, <i>a land measure</i> ,	72, 73, 149, 258n	Vigrahārāja, <i>k.</i> ,	263, 329
Vēlūr, <i>vi.</i> ,	238, 280n, 282	vihār-ōtsava,	16
Velvalla, <i>s. a. Belvola</i> ,	7n	Vijayabāhu, <i>sur. of Vikramāditya II.</i> ,	74, 75, 79
Vēma, <i>Redḍi k.</i> ,	59, 64, 286, 287, 291	vijaya-daśamī, <i>tithi</i> ,	73n
Vēmapura, <i>s. a. Nādupūru</i> ,	287, 292	Vijayāditya, <i>Śilāhāra ch.</i> ,	208, 209, 211, 293n
Vēmasāni, <i>f.</i> ,	287, 291	Vijayāditya, <i>Western Chalukya k.</i> ,	2, 3, 6, 7
Vēmavaram, <i>vi.</i> ,	287	Vijayāditya, <i>Western Gaṅga k.</i> ,	177, 182
Vēnāḍu (Travancore), <i>co.</i> ,	6, 69	Vijayāditya I, <i>Bāna k.</i> ,	75, 78
Vēnāpali (Verapoli), <i>vi.</i> ,	68	Vijayāditya II, <i>do.</i> ,	75, 79
Vēnāpali-nāḍu, <i>di.</i> ,	68, 69	Vijayālaya, <i>Chōla k.</i> ,	280
Vēngadam, <i>s. a. Tirumalai hill</i> ,	150n, 240n	Vijayanagara, <i>vi.</i> , 22, 23, 24, 33n, 35, 36, 40,	72, 73n, 114, 115, 116, 117, 118, 119, 120,
Vēngadatt-Appa, <i>m.</i> ,	240, 256	125, 126n, 148, 149, 225, 226, 237, 238	and Table, 239, 254n
Vēngalā, <i>Vijayanagara queen</i> ,	238 Table	Vijayānagara, <i>s. a. Vijayanagara</i> ,	36n
Vēngi, <i>co.</i> ,	104	Vijayapālādēva, <i>Kanauj k.</i> ,	263, 265
Vēni, <i>s. a. Krishnā</i> ,	82n, 94n	Vijayarājādēva, <i>k.</i> ,	312, 314
Vēnkaḍatt-Appa, <i>m.</i> ,	150	vijaya-saptamī, <i>tithi</i> ,	54, 58
Vēnkaḍatt-Uruvār, <i>m.</i> ,	150	Vijayasēna, <i>k.</i> ,	328n, 329
Vēnkampāka, <i>vi.</i> ,	149	Vijayēśvara, <i>te.</i> ,	3, 6, 7, 287, 291
Vēnkapa, <i>m.</i> ,	257	Vijayēśvaram, <i>vi.</i> ,	287
Vēnkaṭa, <i>m.</i> ,	257	Vikrama, <i>Sinda ch.</i> ,	316
Vēnkaṭa I, <i>Vijayanagara k.</i> , 237, 238 Table,	239, 252	Vikrama, <i>Western Gaṅga k.</i> ,	161, 167, 182
Vēnkaṭa II, <i>do.</i> ,	237, 238 and Table,	Vikramāditya, <i>k.</i> ,	208, 212, 235, 326, 336, 337
239, 253, 254, 255, 258		Vikramāditya I, <i>Bāna k.</i> ,	75, 79
Vēnkaṭa III, <i>do.</i> ,	238 and Table, 253	Vikramāditya II, <i>do.</i> ,	74, 75, 79
Vēnkaṭā, <i>Vijayanagara queen</i> ,	238 Table	Vikramāditya I, <i>Western Chalukya k.</i> , 160,	173n, 359
Vēnkaṭāchala, <i>s. a. Tirumalai hill</i> ,	154		
Vēnkaṭādri, <i>do.</i> ,	116, 15		

	PAGE		PAGE
Vikramāditya II., <i>Western Chalukya k.</i> , 3, 6, 359, 360		Vira-Venkata, <i>s. a.</i> Venkata II.,	255, 258
Vikramāditya VI., <i>do.</i> ,	305, 307	Vira-Vijaya, <i>Vijayanagara k.</i> ,	36, 37n, 40
Vikrama era, 47, 48, 111, 173n, 263, 264n,		Virinchipuram, <i>vi.</i> ,	35 add.
265, 303, 326, 335, 336, 337		Virūpāksha, <i>m.</i> ,	41, 150
Vikramānkadēvacharita, <i>quoted</i> ,	186n	Virūpāksha, <i>s. a.</i> Pampāpati, 22, 34, 35, 40,	
Vikramapuram, <i>s. a.</i> Kannaṅūr,	8, 9	41, 114, 116, 119, 125, 126, 151,	152, 226
Vikramasimhapura, <i>s. a.</i> Nellūr,	24 and add., 33	Virūpāksha, <i>te.</i> ,	1, 3
Vikrama-Śōḷaṅ-Ulā, <i>quoted</i> ,	80n, 281	Virūpāksha, <i>Vijayanagara prince</i> , 225, 226,	228, 229
Vilanda or Viḷandha, <i>vi.</i> ,	167	Virūpāksha I., <i>Vijayanagara k.</i> ,	36
Vilāpāka, <i>vi.</i> ,	237, 239 Table, 239, 244n	Virūpāksha II., <i>do.</i> ,	36, 72n
Viluchūḍia-Prabhu, <i>m.</i> ,	318	Virūpāksha-Nāyakēndra, <i>ch.</i> ,	149
Vimala, <i>author</i> ,	167	vishaya, <i>a district</i> ,	92, 221
Vimalachandra, <i>Jaina preceptor</i> ,	187, 201	Vishṇu, <i>god</i> , 7, 11, 14, 15, 16, 17n, 22, 33,	
vimāna, <i>a shrine</i> ,	15, 17, 102, 116, 230	40, 50, 52, 59, 63, 64, 74, 78n, 81n, 82,	
vimśōpāka, <i>a coin</i> ,	264	89, 91, 94, 101, 102, 114, 116n, 124,	
Vinayachandra, <i>m.</i> ,	127, 130	126, 144, 148n, 149, 150, 217, 225, 228,	
Vinayāditya, <i>Hoysala k.</i> ,	188, 204	234, 238n, 240, 251, 252, 253, 254, 268,	
Vinayāditya, <i>Western Chalukya k.</i> ,	173	270, 286, 291, 304, 305, 307, 310	
Vināyaka, <i>s. a.</i> Gaṇapati,	268	Vishṇudēva, <i>m.</i> ,	20
Vināyakapāla, <i>k.</i> ,	329, 330	Vishṇudēvarādhya, <i>m.</i> ,	118
Vindhya, <i>mo.</i> ,	91	Vishṇugōpa, <i>Western Gaṅga k.</i> , 159, 161,	
Vindhyasakti, <i>k.</i> ,	334n	162n, 166, 167, 181	
Vinītapura, <i>vi.</i> ,	327, 351, 354, 358	Vishṇugōpavarman, <i>Pallava prince</i> ,	144
viniyuktaka,	323	Vishṇupurāna,	334n
Vīñhadēva, <i>m.</i> ,	303	Vishṇuśarman, <i>m.</i> ,	134
Vira, <i>s. a.</i> Mahāvira,	198	Vishṇu-Sarvajña, <i>s. a.</i> Sarvajña,	113
Vira-Bāchanna-Vodeya, <i>ch.</i> ,	117	Vishvaksēna, <i>god</i> ,	11, 15, 238, 251
Vira-Ballāla, <i>Hoysala k.</i> ,	218	Viśvakarman, <i>m.</i> ,	164, 174n
Vira-Bhōjadēva, <i>Śilāhāra ch.</i> ,	214	Viśvakarma-vaṃśa,	164n
Vira-Champa, <i>ch.</i> ,	70, 71, 80n	Viśvanātha, <i>Nāyaka k.</i> ,	239, 254
Vira-Chōḷa, <i>ch.</i> ,	71, 75n, 80, 82	Viśvapa, <i>do.</i> ,	239, 255
Vira-Hemmāḷirāya, <i>k.</i> ,	238, 251	Viśvēśvara, <i>god</i> ,	254
viśāma,	278, 329, 341, 345, 346, 347, 351, 355	Vīṭhapaī, <i>m.</i> ,	305
Virama, <i>m.</i> ,	151 and add.	Vīṭhala, <i>m.</i> ,	34, 150
Virañāchārya, <i>m.</i> ,	151, 237, 258	Vīṭhalēśvara, <i>te.</i> ,	149
Vira-Nārasimha, <i>Vijayanagara k.</i> ,	116n, 148	Vīṭhapa, <i>m.</i> ,	41
Vira-Nārasīngīśvara, <i>god</i> ,	8n	viṭṭōllaka, <i>s. a.</i> viṣṭi,	323n
Viranārāyaṇa, <i>sur. of</i> Parāntaka I.,	280, 281	Vivutha, <i>s. a.</i> Vyūtha,	138, 142
Viranārāyaṇachchēri, <i>vi.</i> ,	280n	Vizagapatam, <i>vi.</i> ,	222
Vira-Nonamba, <i>k.</i> ,	173n	Vratakhapda, <i>quoted</i> ,	218
Vira-Nṛisimha, <i>s. a.</i> Vira-Nārasimha,	148	Vrenkaṭi, <i>vi.</i> ,	93
Virapa, <i>Nāyaka k.</i> ,	239, 254	Vṛiddhadēva, <i>Jaina preceptor</i> ,	186n
Virarāghava, <i>m.</i> ,	150	vṛiddharāja,	166, 167
Vira-Sōmēśvara, <i>te.</i> ,	315, 318	vṛitta, <i>metre</i> ,	199
Viravanallūr, <i>vi.</i> ,	240	vṛitti, <i>a share</i> ,	8n, 41, 93, 102, 126, 150,
Viravanallūru-māghāṇi, <i>di.</i> ,	240, 254	215, 255, 258	
Viravarman, <i>Pallava k.</i> ,	144	Vyadgarula, <i>vi.</i> ,	296
Viravedēnga-Narasīngha-Satyavākya-			
Koṅṅuivarman, <i>Western Gaṅga k.</i> , 177, 183			

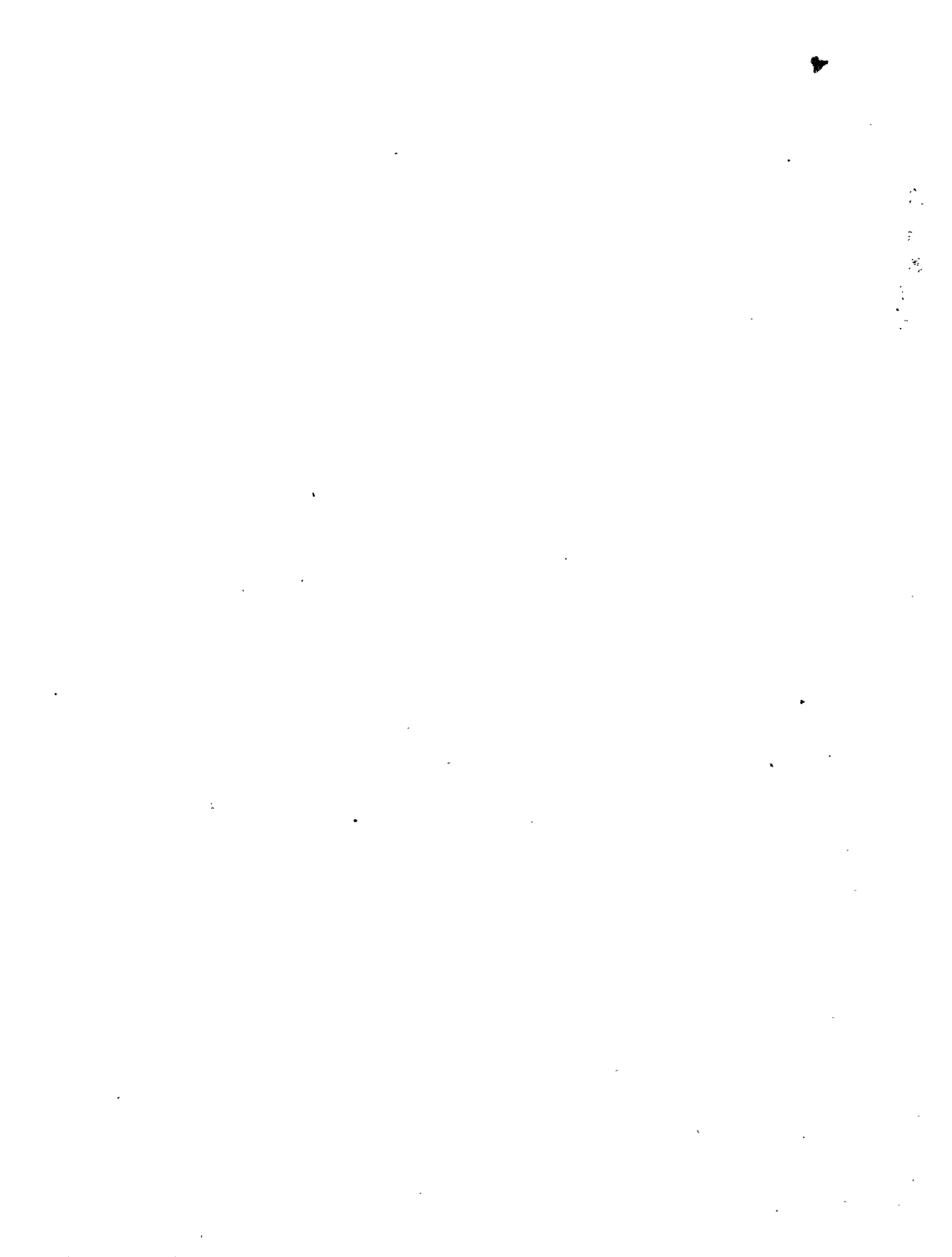
	PAGE
Vyāghrāgrahāra, <i>s. a.</i> Chidambaram,	280
Vyāghrapāṭaka, <i>vi.</i> ,	263, 265
Vyāsa, <i>saṁti</i> , 21, 110, 130, 134, 222, 259,	263, 323
Vyāsarāyabhaṭṭa, <i>m.</i> ,	257
Vyūtha, <i>s. a.</i> Tathāgata Buddha,	138, 141, 142
W	
Wāḷva (Vālavēn), <i>vi.</i> ,	209
Whitefield, <i>vi.</i> ,	115
Wokkalēri, <i>vi.</i> ,	3n, 162, 163, 359
Y	
Yādava, <i>family</i> , 64n, 111, 114, 124, 217, 218, 225	
Yadu, <i>mythical k.</i> ,	35, 40, 114, 124, 217, 293
Yakshārya, <i>m.</i> ,	259
Yaṅgōvil (Ilaṅgōvil), <i>te.</i> ,	114, 126
Yallappa, <i>m.</i> ,	256
Yallaya, <i>m.</i> ,	257
Yallubhaṭṭa, <i>m.</i> ,	256
Yalluyajvan, <i>m.</i> ,	256
yamala-vāpi, <i>a double cistern</i> ,	323
Yaśōbhita, <i>k.</i> ,	42
Yaśōvarman, <i>Chandēlla k.</i> ,	329
yātr-ōtsava,	16
Yavana, <i>a Musalmān</i> , 239, 253, 326, 334,	335, 336, 337, 338, 339, 340
Yayāti, <i>sur. of Mahā-Śivagupta</i> , 324, 325, 326,	327, 333, 336, 337, 338, 339, 340, 351, 354, 355, 358
Yayātinagara, <i>vi.</i> ,	327, 355, 358
Years of the cycle :—	
Bhāva,	96, 239, 254
Chitrabhānu,	111
Dundubhi,	208, 209, 307, 308, 310
Durmukha,	22, 33
Hēmalamba,	269, 270
Jaya,	160
Khara,	82n, 84, 92
Kilaka,	36n, 185, 207, 295, 297
Krōdhin,	35, 40
Kshaya,	117, 118
Nandana,	54, 57
Paridhāvin,	8, 215

	PAGE
Plava,	72, 73
Prabhava,	159, 169, 170, 305
Prajāpati,	10
Pramādicha,	255n
Pramādin,	117, 215
Pramāthin,	119 and add., 125 and add
Pramōda,	96, 211, 212
Pramōdūta,	255n
Raktākshin,	225, 229
Rudhirōdgārin,	82n
Sādhāraṇa,	159, 170, 214
Sarvajit,	36n
Śārvarin,	149
Saumya,	36n, 95
Siddhārthin,	60, 65
Śrīmukha,	116n, 229, 231, 236
Vibhava,	172n
Vijaya,	11, 160
Vikārin,	159, 184
Vikrama,	114
Vikṛita,	230, 231n, 234
Virōdhakṛit,	217, 218
Virōdhikṛit,	36n
Vyaya,	36n, 82n
Years of the reign, 9, 10, 67, 69, 75n, 144,	160, 168, 173n, 174n, 259, 277, 279, 280, 281, 282, 284, 285, 324, 325, 327, 341, 344, 345, 346, 350, 351, 355, 359
Yelburga, <i>vi.</i> ,	230
Yenamadala, <i>vi.</i> ,	94, 95, 96, 102n, 286
Yōga, <i>m.</i> ,	53
yōgas :—	
vṛiddhi,	170
vyatipāta,	231, 236
Yōgasāstra, <i>quoted</i> ,	198n
yōjana, <i>a measure of distance</i> ,	24 and add., 33
yuvamahārāja, <i>an heir-apparent</i> ,	144

Z

Zodiac, signs of the :—	
Dhanus,	10
Kumbha,	9, 72, 73
Mina,	10
Mithuna,	10
Simha,	72, 118





Central Archaeological Library,

NEW DELHI.

66170

Call No. R 417.05
E.I.

India, Archaeological
Author-Survey of India

Title Epigraphia Indica
Vol. III. 1894-95.

Borrower No.	Date of Issue	Date of Return
--------------	---------------	----------------

